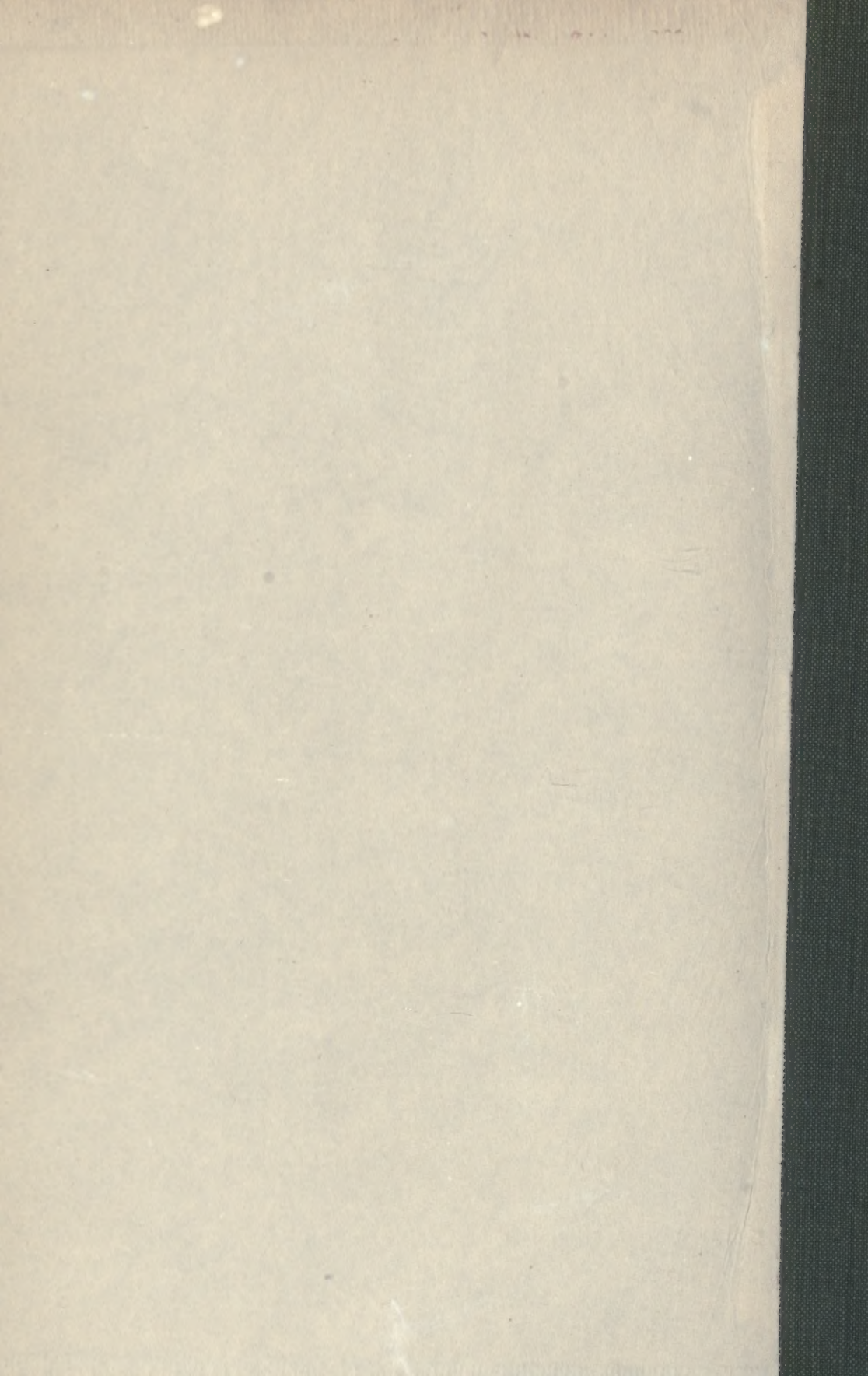


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THE MEDICAL WORLD





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# THE BIBLICAL WORLD

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## JUSTICE

We hear much about justice. Everybody wants it. Nations demand it. Revolutions seek it. It travels without definition, but with no more sense of nakedness than an axiom in geometry. We assume it and fight for it. We praise it and demand it.

But justice demands attention not so much as an abstract ideal as a touchstone of moral attitude. To insist on *getting* justice may be the height of selfishness. To *give* justice is the essence of Christian morality.

The democracies of the eighteenth century overturned kingdoms, aristocracies, and clergy in their efforts to get justice. They believed that kings had taken the rights which the common man once possessed as the gift of nature. They undertook to get these rights back. That was justice. Also bloody revolution.

To get justice may be simply a form of acquisitiveness. It may be legitimate, but it is no more legitimate than to get houses and lands and relatives by marriage. Jesus warns us against the effort to get justice as truly as against the effort to get wealth. Psychologically the two efforts are about the same. Nothing is easier than to camouflage selfishness in the terms of altruism. Many a man who talks about brotherhood wants to get something from his brother. So, too, many a man who talks about justice is more interested in what he shall receive than in what he shall give.

To give justice requires a very different attitude of mind. Instead of being acquisitive, such an attitude demands the fine sacrifice which goes with sharing privilege. This is to have the mind which was in Christ Jesus, who did not seek to get that which he might justly claim, but sought rather to share his spirit with those who killed him.

To give justice is very likely to be at the expense of what an individual and a nation may have regarded hitherto as just. Such a genuine democracy as sharing privilege implies does not come generally by observation. It is like the Kingdom of God. It comes when some soul is born into the likeness of the heavenly Father. It comes to nations when they perceive that other nations have rights as truly as themselves.

To get justice is the highest ideal of the Junker, the Tory, and the bourgeois Philistine.

To give justice is the ideal of the Christian democrat.

Just now the entire world is talking about justice. Nations and classes who have suffered injustice are demanding their rights. In so far as these rights are consistent with the rights of other nations and classes they should be granted, but if this war is to result in innumerable nations all seeking to get something in the name of justice, what sort of world shall we have? If war is hell, what will that world be?

In the midst of this tremendous ferment there is need of some people championing the necessity of giving justice as well as fighting to get it. Such champions will not think of justice as placid good nature. To give justice is not the same as a miscellaneous distribution of social, political, and economic confectionery. It is the recognition of a commonwealth of rights which must be shared rather than monopolized. It is demanded of every successful man, nation, and labor union.

Internationalism can become Christian only when nations look not only on their own affairs but also on the affairs of others. A peace conference which becomes simply a competition for getting justice will be a war conference.

True Christians will not be content merely to exhort other people to do justly. They themselves will see that in the spirit of him, their Master, who died upon a cross that he might share his blessings with others, they must do justice.



# MAKING CHRISTIANITY SAFE FOR DEMOCRACY

## I. THE MORAL MEANING OF DEMOCRACY

GERALD BIRNEY SMITH, D.D.

Professor of Christian Theology in the University of Chicago

*This is the first of six articles by Professor Smith. As the striking title indicates, they will treat of Christianity not as a theoretical system but as a modern democratic movement. In a day when we are apt to lose ourselves in the dust storms of rhetoric and think we have reached reality when we have acquired a vocabulary, these articles put the issue frankly but with the authority of reality. It is easy for the church to mistake complacency for faith and the avoidance of deficits for providential guidance. But the next few years will be times that try men's souls. Only a religion full of faith in God and fraternal service of mankind will be anything more than a social parasite.*

### I. The Need of a Democratic Christianity

"The world must be made safe for democracy." So President Wilson announced the ultimate purpose, to secure which the United States joined its forces with those of its Allies in the Great War. The military conquest is now complete. The autocratic powers of the Central Empires have been compelled to capitulate; and before the formal capitulation took place the forces of radical democracy within those empires were fast surging into conscious control of affairs. There can be no doubt about the completeness of the victory for democracy.

But what about the moral equipment of a democratized world? Whatever may be said about the vanquished autocracies, they did organize some sort of social order. They kept men from preying upon one another. They inculcated ideals of loyalty to the nation and thus promoted a common sense of re-

sponsibility. Will the new democracies be able to do this? The perils and difficulties confronting the attempt are written large in the recent history of Russia. There must be a development of loyalty and a sense of common ideals compatible with democratic policies.

What part in the moral inspiration and guidance of the new order can the Christian church expect to have?

It is natural for Christians to feel that they will have a large influence in the coming social order. Are not the teachings of Jesus essentially democratic? What could be a better starting-point than the doctrine of the brotherhood of men and the universal fatherhood of God? How better could wars be avoided and equity established than by following the precepts of the Sermon on the Mount? It is no uncommon thing for Christian people to sit complacently in the presence of one of the greatest upheavals the world has ever

known and to talk easily of the "application of Christian principles."

But let any such complacent Christian become acquainted with the real sentiments of those who are active in the democratic revolt today and he will be startled at the widespread distrust and bitter hostility toward Christianity. The root of this hostility is found in the conviction that the Christian church is part and parcel of a system of special privileges which democracy is bound to demolish. The ethics of Christianity is felt to be formulated so as to uphold "vested rights." We may shrug our shoulders at what seems to us to be an absurd judgment on the religion which we love. But there must be some reason for this feeling. If Christianity is to have a real part in the making of a democratic world the leaders of Christian thought must make sure that they are in inward sympathy with the principles of democracy.

The Christianity which arouses the distrust and opposition of radicals is an ecclesiastical system, organized so as to retain control over the members of the church and so far as possible to exercise influence over the movements of our day. The democratic radical sees priests and clergymen assuming to speak in the name of a divine authority over which popular opinion has no control. He sees creeds prescribed which the believer is not at liberty to criticize. He sees the duties of men defined primarily in relation to an otherworldly realm. Such a religious system looks to the radical like an attempt to govern without the consent of the governed.

If we look at the history of Christianity, we are compelled to recognize that as a system it was developed in a society which was not democratic at all. There was no such thing as democracy, as we understand it, until modern times. Indeed democracy is now only in its beginnings. The organization of the church, the definition of duties, the conception of the relation between God and men, were all formulated under the stimulus of ancient social and philosophical ideals. And these were essentially different from the ideals which enter into the making of modern democracy.

We need only remind ourselves that Christianity had its birth in the age of Roman imperialism, when the affairs of Palestine, as of other regions, were administered from the authoritative center at Rome. We have only to familiarize ourselves with the messianic hope among the early Christians to realize that the consummation of their religious hope was expected to come by divine intervention from heaven rather than by democratic evolution. At the great triumph described in the Book of Revelation the Messiah is hailed "King of kings and Lord of lords." As the Christian movement grew into the Catholic church there came into the foreground the doctrine of the divine authority of the church, vested in the bishops, who received their right to rule by apostolic succession from Christ, just as an earthly king rules by right of descent rather than by popular suffrage. During the Middle Ages the church became the literal rival of the Holy Roman Empire; and down to this day Catholicism is the very



embodiment of autocracy in religion. The clergy possess an authority derived from a transcendent source and existing independently of the opinion or choice of the laity. Protestantism too has for the most part conceived Christianity as a system authoritatively imposed from above, and has resented any criticism of this authority.

In short, the Christianity of ecclesiastical organization represents to a large extent in religion precisely those ideals which growing democracy is eliminating from political life. The spirit of benevolence in Christian leaders has, as a rule, guaranteed the beneficent character of the activities of the church, even when these are autocratically managed. There has therefore not been the resentment against religious autocracy which has been provoked by political tyranny. Yet even here church history records a significant number of protests and reforms.

## II. The Ideals of Autocracy

Autocracy is a society governed from the top down. The ruler in any group possesses the right to rule, not from the consent of the governed, but by virtue of certain inherent privileges. Men are divided into classes, each class having its distinct code of ethics, in order to preserve the fundamental distinctions between the classes. Thomas Aquinas, the great theological systematizer of mediaeval conditions, in one definition of moral relations declared that every individual owes duties in two distinct directions: every man may be and often is both a ruler and a subject. One must learn to govern justly those who are

dependent upon him, and one must learn loyal obedience to those who have the right to govern him. Every man has a superior to whom he must look up, and most men have inferiors upon whom they may look down. A noble must look up to a king, but he looks down upon common people. In mediaeval law different values were attached to the persons of the members of different classes. To kill a slave was far less heinous than to kill an equal. To kill a member of an upper class was a horrible crime. A master might with comparative impunity injure a slave. But if a slave inflicted a similar injury upon his master the offense received severe penalties.

One of the best-known examples of reasoning from the presuppositions of class distinctions is found in Anselm's famous doctrine of the atonement. You will recall that his reasoning rests on the fundamental proposition that God is an infinite being, while man is a finite being. When man sins against God he injures an infinite being. The guilt of his sin then is infinite. The penalty is to be determined, not by the status of the man who commits the sin, but by the status of the person who is injured. Since God, who is the injured party, is an infinite being, any disregard of God's will, be it never so insignificant a thing externally, is infinitely sinful. For God to require of a finite man the payment of an infinite debt seemed entirely just to one who assigned values on the basis of class distinctions.

We can never appreciate the inner significance of the democratic movement unless we realize that it is instinctively

opposed to the religion and the morality of a class system. We must recall how society was organized on the basis of class distinctions. Every class owes submissive allegiance to the class above and had certain peculiar privileges and rights to which the members of lower classes might not aspire.

In the church men were divided into clergy and laymen. The primary duty of the clergy was to rule spiritually over the laymen. The fundamental attitude of the layman must be that of loyal submission to the rules and requirements of the clergy. On their own part the clergy must be submissive to God or to the vicegerent of God as their superior. Exactly as the layman has no right to question or set aside the authority of the clergy, so the clergy have no right to question or to set aside the requirements of God, their superior.

In politics we have the doctrine of the divine rights of kings. The king owes submission to God alone as his superior. His subjects must not dispute his authority. To this day unquestioning loyalty to the state is often so magnified as to suggest that men are "subjects" rather than citizens.

In industry we have the doctrine of master and servant, in which the servant is supposed to look up to his master as a superior and to give to him unqualified loyalty. We have slavery continuing down into the nineteenth century, with the doctrine that it is a divine institution in which masters hold the inherent right to the persons and the products of slaves.

When society is thus organized we find that morality is likely to emphasize a benevolent patronage on the part of a superior and an unselfish loyalty on the

part of an inferior. This means that the members of an upper class determine what is best for the lower classes. A king determines what the duties of the subjects shall be. The word of the king is law, just because he is a king. The welfare of the common people is thus dependent upon the good-will of the ruler. Bishops and priests prescribe to laymen what they shall believe and what they shall do religiously. Masters define the rights and the duties of servants.

We are familiar with the abuse of this power of superior authority in the various realms. But we should recognize that there was a fine moral code to guide the actions of those who had the right to determine the conduct of inferiors. The motto *noblesse oblige*—class privilege means obligation—expresses the ethical ideal of the age. To this day, when we say that a man behaves like a gentleman we mean that there is a fine sense of honor on which we may depend. The true gentleman would take a genuine interest in the welfare of those of a lower class, but—and this is the important thing—such interest must be a freely given benefit. There must be no sense of compulsion. The gentleman will give gratuities to servants as a personal favor but would regard it as an impertinence for the servant to assume to determine how much the gratuity should be. Cannot a gentleman be trusted to do the right thing? The king will grant favors and concessions to his subjects, but he will resist bitterly any attempt on the part of his subjects to bind him legally. For a king to have to obey laws made by subjects would be intolerable. Did not a Prussian king in the nineteenth



century declare solemnly that he would never allow a written constitution to modify his relationship to God, to whom alone he acknowledged submission? Yet this same king pledged himself to labor loyally for the welfare of the German people in his capacity as ruler. Such service, freely given, seemed to men in former days to be finer than services given as the result of a bargain struck between men.

An interesting example of this conception of rights and duties is furnished by what occurred at the time of the peasants' revolt in England in 1381. Under Wat Tyler a body of peasants marched to London and demanded of the king certain rights. The king gave his word, and the peasants returned to their homes. But the nobles objected to the king's promise because it defrauded them of certain services which, they claimed, were inherently due them. The king thereupon revoked his promise to the peasants in the words: "Villeins you were and villeins you are. In bondage you shall abide, and that not your old bondage but a worse." There was nothing essentially wrong about this according to the code of autocracy. The king, not the subjects, must determine what is right and just. If at one time, owing to a misapprehension of the matter, the king has promised certain privileges, these must be viewed as privileges which may be revoked at the pleasure of the ruler. The honor of the king means the retention of his free action. We have a relic of this code of ethics in dueling, where it is thought to be a disgrace for a gentleman to submit to laws. He must be free to defend his honor in his own way rather

than to acknowledge his inferiority by obeying laws made by common people.

The philosophy of divine rights and of class distinctions prevailed for centuries in the development of Western civilization. Ethical ideals and religious doctrines were formulated in terms of this philosophy. Our inherited ideals are largely in terms of the relationships belonging to this bygone age. Right and virtue are still thought of largely in terms of the ethics of privilege and of "honor." Christianity has embodied in its doctrines and in its morals much of this philosophy. Indeed, in an age when men were thinking and living in accordance with the principles of divine privilege and the conceptions of unrestricted "honor," the only way in which Christian idealism could become effective was to sweeten and purify these existing conceptions of duty. But the development of democracy has introduced into the Western world different conceptions of obligation. If Christianity is to become a spiritual power in our age Christian teachers and preachers must learn to interpret the best moral ideals of our age as consistently as did the great Christian leaders of mediaeval society. We must then understand clearly what are the fundamental principles of democracy.

### III. The Ideals of Democracy

1. *The right of revolution against autocracy.*—The most important thing about democracy is denial of the right of the class system to persist. But since this class system is already in existence there is no way of correcting it by reference to the rules established by the system. Democracy therefore is compelled

to assert its ideals by a *revolution*. The fact that such revolution may and usually does involve violence and bloodshed seems to put the revolutionists in the position of being enemies to mankind. By contrast the "law and order" of the existing government is exalted, and the excesses, either actual or possible, of revolutionists are cited as evidence of the immoral character of the democratic revolt.

In spite of our natural dread of what may happen if men are released from a sense of obligation to existing authority, we must recognize that the growth of democracy in an aristocratic society involves the assertion of the right of revolution. Democracy means that the people claim for themselves the right to determine what is just. But, as we have seen, the fundamental principle of autocracy is the right of a superior to determine *for* his inferiors what they should do. For the inferior to refuse to accept this judgment would be in and of itself a rebellion against "constituted authority." In so far, therefore, as autocratic ideals are actually in force democratic efforts can make a start only by challenging the established order.

If now, as has generally been the case, the autocratic order is believed by those who adhere to it to be divinely established, the democratic revolution looks like a defiance of God's laws. In such a case democratic ideals will express themselves in radical criticism of the religion which supports the old order. Not that democratic aspirations are necessarily irreligious. Indeed those contending for popular rights often invoke a divine sanction for their attempts; but even so,

it involves a different kind of religion from that of the established order.

Let us look briefly at two or three of the important events in the development of democracy. Englishmen delight in looking back to the day of Magna Carta, when in the struggle between King John and the English barons the King was compelled to sign an agreement to recognize certain privileges of the barons which he had not wished to regard. Perhaps one of the greatest features of Magna Carta is that it was no Utopia, embodying impossible aspirations. It was a simple recital of the inherent rights of these barons, who had suffered much because of the arbitrary way in which the King had attempted to use their services and tax their estates. While in content it was not at all revolutionary, it did embody a revolutionary principle. It denied the divine right of the King to play fast and loose with the convenience of other men as his fancy might dictate. Archdeacon Cunningham in a recent book says: "The strongest safeguard against the temptation which besets rulers to exercise their powers as they like at the moment, and even for their personal advantage, is afforded by the theistic belief that those who rule are responsible to God for the manner in which they discharge their duty."<sup>1</sup> Experience seems to teach, however, that it is hardly safe to allow the ruler to be the sole judge of what are his responsibilities in the sight of God. Magna Carta affirms in no uncertain way that the ruler must be responsible to the people whom he rules as well as to God, and that they have the right to determine what their interests are.

<sup>1</sup> *Christianity and Social Questions*, p. 48.



In this connection it is interesting to recall that King John did not regard his signature to the charter as at all binding on him. As was true of the peasants' revolt, to which we have already referred, the King felt that he had a right to revoke any agreement made with those who were not his peers, on the ground that his authority was absolute and could not be abridged. He almost immediately violated the provisions of the charter, and in this violation he was supported by the Pope at Rome, who declared the Magna Carta null and void on the ground that it had been extorted from the King by force. The papal bull declared, "A document of this kind we utterly repudiate and condemn." Thus did autocracy in the church stand by autocracy in the state.

Another great landmark in the growth of democracy is the so-called Bill of Rights which marks the English Revolution in 1689, when the bitterly contested attempts at autocracy on the part of the Stuart kings were ended by the establishment of the new dynasty under William and Mary. This historic document is of profound significance for at least two reasons: (a) By making the new king and queen depend upon the will of parliament instead of upon natural descent it repudiated the theory of the divine rights of kings. The right of a king to rule depends upon the consent of the governed. The rights of men are asserted over against the claim of a divine right held immune from human criticism. (b) The actual deeds of a king are declared to be subject to the consent of the people. The Declaration states that "the pretended power of suspending of laws or the execution of

laws by regal authority without consent of parliament is illegal"; also that "the pretended power of dispensing with laws or the execution of laws by regal authority, as it hath been assumed and exercised of late, is illegal." Government from above downward must cease. Righteous government must be a co-operative matter in which the governed have the right and the duty to aid in ascertaining principles of justice.

A third great event in the progress of democracy is one in which we of the United States take pride. It is the stout resistance of the Englishmen in the colonies of the New World to the exercise of autocratic power by the King of the mother-country. The issue was perfectly definite. The colonists claimed the right to determine for themselves what was just in certain particulars. King George and his advisers wanted to retain for themselves the right to determine what principles should govern the colonists. The King was ready to make concessions, provided these should be regarded as privileges freely granted by him. The colonists were ready to forego the conveniences of such privileges and ultimately to resist to the death in order to assert their own right of self-government. It is unfortunate that the easy pictorial way of describing this struggle in the histories made it seem like a conflict between two nations. As a matter of fact it was a struggle between two ideals, and in both the mother-country and the colonies men were divided over this issue. Shall government be from above downward? Or shall it be a co-operative matter in which all concerned shall have the right to help to determine what is just? The hostility

of the American government to the idea of a king was due to the fact that a king suggests overhead control, and the Americans were bound to organize a government resting on the consent of the governed.

It should be noted that violent revolution occurs because the rules of the game are so fixed by autocracy that nothing legal can originate save by the will of the ruling power. Just in so far as autocratic principles actually control society democracy can proceed only by revolution; but when once democracy is established discussion and criticism may come from within the group and be embodied in changing legislation and revised constitutions. This is one reason why an autocracy provokes wars more inevitably than does a democracy.

2. *The principle of equal rights for all.*—The class system of society means favoritism. The ruler, or the member of the upper class, is entitled to grant privileges to those beneath him according to his own sweet will. The fact that one man has received from above a special advantage does not entitle his neighbor to claim that advantage as a right. If one master freed his slaves, as he had a perfect right to do, this did not mean that the slaves of a neighboring master could clamor for emancipation as a right. We find this system of favoritism in the theological doctrine of unconditional election. From the point of view of autocracy God cannot be reproached with injustice because he elected to save some while allowing others to go to eternal damnation. It was a sublime exhibition of God's benevolence that any are saved at all. Those who are not elected cannot

claim that any wrong has been done them.

When democracy asserts the right of the so-called lower classes to determine for themselves what they regard as just, it is necessary to ground this right in something more defensible than simple covetousness. The moral defense of revolution consists in establishing the doctrine that there is inherent in human nature a dignity which entitles all men to equal rights. Magna Carta embodied the rights of a special class, the barons, against the king. But it was only as the barons could make it appear that they were vindicating universally valid rights that their struggle could become something more noble than a campaign in force for special privilege. Indeed, so surely as a revolution allows itself to become a mere struggle for the exclusive advantage of a lower class it loses its moral character and drifts toward terrorism. The Bolshevikist movement, because it restricts rights to one class only—the proletariat—is driven inevitably to autocratic rule rather than to real democracy. On the other hand, enduring democracies proceed to remove one after another of the disabilities left over from the autocratic régime, thus bringing more and more clearly to expression the essential principle of equal human rights. Slavery was incompatible with democracy and had to go. Religious tests as a basis of citizenship had to disappear. Women are now coming to their rights as a consequence of the logic of democracy.

In this connection Christianity has found itself hampered by its aristocratic traditions. The persistence of an established church is part and parcel of an



aristocratic distinction between those who are religiously privileged and those who are not. To this day the established church in England enjoys a privileged income from the state. There was a long and bitter struggle before dissenters were admitted to equal political rights with Anglicans. In the Massachusetts Bay Colony for some time the right to vote was restricted to those who were members of the church. All this was the expression of the autocratic principle that those who did not belong to the church should be governed from above by their superiors.

Indeed the principle of equal rights was formulated by the rationalists of the eighteenth century, who were insisting on a democratic religion, in which every man should have the right to do his own religious thinking instead of being compelled to accept a doctrine prescribed for him by ecclesiastical authority. Appeal was made to the original, divinely created, nature of man, in contrast to existing autocratic practices, as a standard by which to judge human rights. All subsequent devices of church or state must be corrected by this test. John Locke declared: "Men being by nature all free and equal and independent, no one can be put out of this estate and subjected to the political power of another without his own consent." The Declaration of Independence of the American Colonies reads: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their creator with certain inalienable rights," etc.

The great moral foundations of democracy were formulated, not primarily by the church, which was still cherishing its

quest for special privilege, but to a large extent by men who had broken with the church religiously precisely because they insisted on the right to do their own thinking instead of having creeds prescribed from above. So suspicious was the democracy of America of the attitude and temper of organized religious bodies that it expressly guarded itself against the possibility of the control of government by any church. Democracy was secularized in order to preserve its moral constitution. For as long as a distinction is drawn between the church and the "world" it is easy for the church to assume an autocratic attitude and to attempt to prescribe what those not of the church shall think and do. Democracy can rest securely only upon the inherent dignity of man as man, not upon the accident of his attachment to any special group or class.

3. *The responsibility of citizens for good government.*—In an autocracy all responsibility for laws is assumed by the ruling class. The subject has no duty save to obey. He may indeed growl and protest if things go badly, but his only redress is to petition the ruler to bring about reforms. It is the ruler alone who is responsible for deciding what just laws are.

Whenever people are thus governed from above they inevitably develop the habit of thinking in terms of extorting some better advantage for themselves from the responsible authority. In case the ruler is exceptionally benevolent a spirit of loyal gratitude may prevent adverse criticisms. But history shows that in the long run a "lower" class will come to the point of seeking its own selfish welfare whenever it thinks it has

any power to compel favorable attention to its demands. Autocracy thus makes for selfishness.

This selfish attitude often continues into a democratic society. Sectionalism in politics and class struggle in industry are only too common. The full meaning of democracy is realized only when the citizens become conscious of themselves, not as claimants for special benefits, but as responsible partners in the conduct of a great enterprise for the common good. Nothing is more sordid than a so-called democracy which is nothing but a scramble of parties and factions and individuals for the spoils of political warfare. Indeed, if the spirit of selfishness prevails it will inevitably nullify any democratic government; for a minority shut out from a share in the plunder may set up a revolution and thus disrupt the government.

Our minds are still so occupied with the first step toward democracy, that is, the wresting of power from autocratic holders of it, that far too little attention has been given to the more important task of developing a sense of civic responsibility. We have seen that in the old motto *noblesse oblige* there was a fine spiritual restraint. Unless a democracy embodies something as morally noble as the conception of "honor" in the ethics of autocracy it is headed for disaster.

The attaining of a sense of sacred responsibility for the common welfare involves something like religious devotion. It is a common factor in current Christian exhortation to stress one's civic duty. But it may fairly be questioned whether such exhortation is always given in the spirit of a religion

sui to democracy. Just as long as civic duty is felt to be an obligation to something external a democratic inspiration of morality has not been reached. If the choice be between mere "loyalty" to a government and the opportunity to secure special privileges from the government, it is to be feared that loyalty will be but lip service. The surest way in which to secure a sense of moral responsibility is to assume actual responsibility. Is it not time to begin to change the emphasis of our democratic slogans? The attainment of freedom from autocratic control is indeed a great step in advance. But this is simply the preliminary to the acquiring of a morale on the part of free citizens which shall make the new régime actually better than the old. This change of emphasis is the most pressing duty of democracy today.

4. *The democratic control of special ability.*—There always have been and there always will be great differences in ability among men. A society which can encourage inventors, great executives, and capable organizers is the richer in every way. One of the strong points of a monarchy is that the future ruler may be trained from childhood for his special vocation. In a democracy, as it exists today, no such special training can be counted on in a candidate for office. The apparent advantage of the monarchical provision, however, is usually nullified by the absence of any natural talent for government in the majority of heirs to the throne, while in a democracy such natural talent has a chance to come to the front.

Democracies, however, still carry over their ancient jealousy of rulers by autocratic right and are inclined to view



with suspicion any concentration of power. In order to be sure that nobody governs from above we have attempted to make the common citizen responsible for the selection of every petty official. The result is a ballot so complicated that no voter possesses the knowledge necessary to conscientious voting, and there is plenty of opportunity for self-seeking politicians to promote special interests. We are beginning to work out the principle of the short ballot, whereby the elected official is given a chance to make good in his own way and with the selection of his own helpers, thus enabling special ability to find scope for its powers. But the official is to be held responsible for results, and the people may judge whether he is or is not competent to serve them.

It is in the industrial realm that there is most need of the recognition of this principle. How naturally we have transferred to the world of modern business the titles which we have repudiated in our politics! We have our "coal barons" and our "money kings" and a host of other industrial "magnates." Such titles do not arise without a corresponding reality behind them. To the proposal to "democratize" business the answer is that business demands such special ability that failure would be sure if every measure were to depend

upon the votes of the employees, or if the people should elect the managers. But may there not be democratic control of special ability without the displacement of special ability? Cannot such ability be so organized as to serve the spirit of democracy instead of arousing jealousy? That is the great problem of the next generation.

In an autocracy the common man had only to be loyal to his superior. A religion which laid stress on unquestioning loyalty would train a man admirably for life in such a society.

In a democracy the right of criticism, the self-determination of convictions, the responsibility of the citizen for the public welfare, and the subjection of special ability to democratic control are essential. What kind of a religion will train men for the conscientious exercise of these duties? Is not the conventional conception of salvation adapted to the somewhat passive loyalty of bygone days rather than to the active responsibilities of citizenship in a democracy? Can we not discern a spirit of unrest in Christianity today which, rightly interpreted, indicates a longing of the religious spirit for more adequate ways of expressing democratic aspirations? Does not the dawning of a new era for democracy mean also a new epoch for Christianity?

# SOME ETHICAL GAINS OF THE WAR

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The ethics of *a* war are not to be confused with the ethics of war. Abstractly considered, the ethical problem of war is simple enough. It is a social evil to be condemned. We have fought a war in order to end war. If morality were a matter of abstract ideas, and if the formulation of an ideal meant its achievement, we might well leave the discussion of war to the classrooms of university lecturers, there to find companionship with ideas, rights, and world-spirits. But morality is not abstract. Strictly speaking, there is no such thing as morality. What really exists is folks who are constantly getting into trouble with other folks and trying to prevent the recurrence of the consequences.

The first impression which this war makes upon many persons is that of a world running amuck through morality. The very fact that men are fighting has so filled the eyes of idealists with tears that they have been unable to see the aims for which men fight. This war, they lament, like war in the abstract, is a denial of morality. If men had been really moral they would not have fought. The Germans would have listened to the sweet reasonableness of a shipload of miscellaneous pacifists, and the United States would have abandoned exports and sea voyages and devoted itself to an epistolary exposition of sweetness and light!

Even those whose eyes have not been so accustomed to seeing the invisible

as to be able to see men at least as trees walking, have felt something like despair as they have looked on a world in arms. Systematized atrocity, organized massacre, nationalized slavery, starvation through peace treaties, certainly make the impression that the reign of morals has closed. It is hard indeed to see that the German policy is itself an expression of an ethical theory which argues not so much of the end of morality as of the attempt to build up a different sort of morality from that which the rest of the world is evolving.

The same can be said of the less abhorrent but more fundamental fact that morals have difficulty in passing a national boundary. Up to a line which separates one nation from another certain groups of customs and laws prevail. Beyond that line they do not prevail. On one side of the line are friends; on the other side are enemies. On one side of the line men are to be treated humanely; on the other side they are to be treated according to the demands of military necessity. Some have questioned whether all is fair in love, but the war has shown a damnable belief on the part of the Central Powers that all is fair in war.

And there are more widespread sources of concern. War in itself releases evils which peace restrains. The necessity of brutality, the use of force to the utmost, the reduction of individuals to cogs in huge, collective



machines, the cultivation of passions universally condemned in social relations, the disregard of human suffering, the constant desire to injure others—all these are the outcome of war. They will demand moral reconstruction and cause new problems, if not dangers, in the epoch upon which we have entered.

But lamentation is a luxury of the hopeless. As the war sinks into perspective this superficial journalistic view will yield to a truer social estimate, and the war will be seen to be (1) a revelation of the moral forces and philosophies embodied in social institutions and policies as well as (2) the starting-point of a new epoch in the development of social evolution, which is only another way of describing morality itself. Without denying the ethical losses wrought by the war, I wish to limit attention to some of the ethical gains made during these tragic years.

### **I. Moral Tendencies in National Life Revealed by the War**

1. *Considered in the large, the present war has shown a moral order in history.*—International policies have not been developed in the vacuum of abstract theory. They have dealt with wheat fields, oil wells, coal mines, uninhabited territories, oceans, and climate. I should be among the last to bow before economic determinism. That, like every philosophy of history, seems to me to be altogether too simple. Its weakness has been displayed in amazing proportions in this war itself. National morale is not to be reduced to chemistry and physics. This war is due to the working of human personalities. Economic resources alone no more produce history

than chemical elements produce plants. You cannot find a physical formula for Nietzsche and Treitschke, Prussian and Turk. But human nature operates in the midst of physical forces, and since the sixteenth century international relations have been increasingly affected by commercial motives.

If no sociologist of the future, unless he dwells detached among his books, can ignore economic struggle, just as true is it that no historian, unless he be one of the sort which looks upon history as an infinite number of doctors' theses united by a card catalogue, can see in human progress merely the aggregate activity of peripatetic chemical laboratories driven by the sex instinct. The war has shown that men are persons, and that nations are dependent upon persons.

Personal action, however, whether on the part of individuals or on the part of groups like nations, has organized its general principles of action in a most unsymmetrical fashion. Nations too often have been incapable of focalized vision. They have, as it were, fixed one eye on heaven and one eye on wealth. The present war has shown the abyss into which such pathological vision can bring the world. The detached observer need have no difficulty in these days in discovering that national policy, like individual practice, is not outside the law of cause and effect. The war has sharply divided nations into those subject to an inner urge toward respect for the rights of others and those who are moral anachronisms, yielding to the backward pull of policies worthy of Sennacherib and Genghis Khan. The war is clearly caused by antisocial

actions of the past. Untangle from the mass of facts that make up diplomatic history the foreign policy of any nation and the operation of a moral order is apparent. Its Turkish policy, already repudiated, of Great Britain, the Balkan policy of Austria, the Russian policy toward Poles and Finns, the German policy toward the world, have reaped their harvest in this war. Injustice on the part of any nation sooner or later finds its Nemesis. Whatever may be his theological predilections, the historian can see that the wages of sin is death.

Particularly is this law of social retribution seen in the case of Germany. Never in the history of international affairs has injustice so relentlessly and immediately been followed by its own punitive results. The injustice of Germany to Serbia made Russia her enemy. Her injustice to Belgium armed England. The violation of international law through the submarine was the occasion that brought the United States into the war. Her manipulation of Bulgaria and the justification of the policy of massacre by Turkey cost Germany the control of the Near East. The unrighteous treaties forced upon Russia and Roumania made inevitable the rise of the Slav states, the disintegration of the Austrian Empire, and the end of a German Middle Europe. The persistent brutal treatment of Belgians and Frenchmen made it impossible for any nation to trust the government of Germany, and fixed beyond recall the need of resting a peace of justice upon the reduction of the empire to an innocuous military power. The present revolution in the German states followed

inevitably. Such facts make the denial of a moral order and the workings of a God of justice in history beyond my comprehension.

2. *The war has developed the non-political agencies of social service.*—It is necessary only to mention the wonderful work of such organizations as the Red Cross, the Young Men's Christian Association, and the Knights of Columbus.

These organizations gain importance as they are seen to be illustrations of a new moral attitude toward human suffering. They belong in a realm of humanitarianism which has been only recently occupied in any intelligent and widespread fashion. The extraordinary effort to mitigate the miseries caused by war testifies to the persistence of a public opinion that leads to social action worthy of the Good Samaritan. This fact becomes the more significant when one recalls that the vast expression of altruism is the enlargement brought by war to habits and sympathies which were rapidly developing before the war. Men are still living who justified slavery on ethical grounds. The recognition of the rights of prisoners to something more than retribution and of the insane to something better than chains and strait-jackets is hardly older than the lives of some of our contemporaries. But the willingness and ability of the democratic peoples to give hundreds of millions of dollars to the support of the victims of national brutality, and now to undertake to alleviate the misery within the borders of Austria itself, evinces a consistency and spontaneity of moral attitude which never before have found self-expression.



This new humanitarian spirit has carried with it a new religious tolerance. The fraternal impulse has learned that there are moral values immensely superior to theological chauvinism. If the war had done nothing else than to bring about the hearty co-operation of Jew, Roman Catholic, and Protestant it would have shown that the Allies at least have turned a new leaf in their religious life. Just how far this new spirit has developed in Germany events do not disclose with sufficient distinctness to warrant description. The reports which reach us of the treatment of their prisoners and the desecration of the Red Cross by Germans argue that the same anachronistic nationalism which led the Germans to speak of a German God found expression in a tribal humanitarianism. The "old German God" does not seem regardful of hospitals belonging to the enemy. There is also something almost symbolic in the fact that while German shells have ruined the cathedral at Rheims and leveled the house in which Calvin was born at Noyon, the cathedral at Cologne and the house of Luther at Wittenberg stand unharmed.

3. *The war has shown that patriotism is of different sorts and of different moral values.*—There is a patriotism which has been developed among democracies since the eighteenth century. To a greater or less degree such nations have seen that they have a mission of helpfulness to those nations which are weaker. Mixed and imperfect as this better patriotism has doubtless been, limited too often by the hopes and fears and ambitions of anachronistic leaders, it has nevertheless embodied in its efforts for self-

protection a sense of the common interests existing between itself and other nations. It is necessary only to mention the patriotism of Germany to see contrary moral values. What commerce has a patriotism that seeks to enforce *kultur* by violence with that which in the very moment of a supreme sacrifice for self-protection helps weak nationalities realize their ambitions for self-determination in government and self-expression in language and culture?

The war has shown that those sections of the world already committed to the sense of co-operative well-being have united for common protection against nations obsessed with a patriotism of selfishness. They have fought for something more than territory and places in the sun. They are fighting for humanity. There are moral elements in policies like the Open Door in China and Great Britain's treatment of India and South Africa on the one side and the Germans' policy of *Mittel Europa* and the Austrians' treatment of the smaller Slavic nationalities on the other side. With such precedents we may trust democratic nations to establish peace on world-wide justice rather than upon national aggrandizement.

4. *The war has disclosed new ideals of justice as to the relation of economic and ethnic groups within nations.*—Who can fail to see the difference between the lot of the Bohemians, for instance, in Austria-Hungary and of Bohemians in the United States? between the status of the labor group in Germany and of that in France and Great Britain? The war has not caused these differences. It has brought them to light, intensified them, and assured each of a different

future. The social chaos of Russia is not born of war any more than is the labor program of England. Back of each there is a difference of moral ideals in social organization, economic life, and the political relations of classes.

Never before has the social solidarity of nations been so potent an element in national life. The fact that for the first time in history a war has been waged by nations rather than merely by armies has demanded national unity as the indispensable prerequisite of victory. The readjustment of the economic life of nations which has resulted has given sharp outline to economic and social inequalities as well as to social tendencies which were already recognized in peace. In the political field this has already found expression in the emancipation of nationalities oppressed by the dynastic empire of Austria-Hungary. The collapse of that anachronistic and ghostly empire has been due to the breaking of restraints as national aspirations have developed among the oppressed Slav peoples. Political injustice has here met as relentless a Nemesis as the political injustice in Russia. In Germany also there is every reason to believe that, whatever may be the final political status of the empire, some of its political inequalities have been or will be rectified. Whether or not the German people are capable of a thoroughgoing constitutional revolution time alone can show. But despite our suspicions of any genuine change of heart by those now controlling German politics, political revolt is already in progress.

Far more evident and significant, however, have been the gains of the working classes in Great Britain and

the United States. The century-long experience of these nations in representative government has given rise to genetic changes which limit the control of the capitalistic group. The program of the Labor party in England and the political influence of organized labor in the United States have not, strictly speaking, been caused by the war. They are the result of the rapid development of forces which have been operating in democratic nations for half a century at least. He would be a hopelessly doctrinaire interpreter of this social revolution who saw in it only economic forces. Back of them is the moral demand for rights. But there is more. Mazzini in his prophetic essay on "Faith and the Future" rightly forecasts the time when revolution shall mean, not simply the gaining of rights, but the establishing of duties as well. True, Mazzini failed to grasp the social significance of that great law of association he so passionately and majestically expounded, but he saw with a vision clearer than that of any man of his day the moral and the religious side of the universal struggle for political equality. Looking back over the years which separate us from the Italy he sought to inspire, we can see that political rights and duties lead inevitably to social and economic rights and duties. Genuine democracy as opposed to the democracy of program has increasingly given wider scope to his fundamental principles. The exigencies of war have forced men of the more privileged classes to see the justice of many an economic sacrifice which it might have taken long years of struggle to teach. It is not simply that we have learned to limit our use



of sugar and wheat and meat and gasoline and fuel in the interests of winning the war. This self-imposed sacrifice has a moral significance in terms of justice which America at first unwillingly and then whole-heartedly learned.

There have been other lessons in the human values of labor which we shall never unlearn. The rights of the laboring man and the laboring woman to shorter hours, safe housing conditions, opportunity for recreation, and a wage that shall make life something more than a No Man's Land between subsistence and starvation have become more generally recognized than would have been possible in four years of peace. The extent to which this readjustment of economic classes will go no one can foresee, but there are few if any nations who have failed to learn some new appreciation of the moral issues which lie within economic struggles; and they have been taught that when once a moral issue has been formulated, and even to a small degree met, reversion to less righteous conditions is at the peril of revolution.

5. *The war has shown that reparation is not revenge.*—It is true that some persons, especially those who themselves have had no share in actual fighting, desire to inflict retributive suffering on Germany. Such an attitude of mind is intelligible, for no man with any human sympathy can read the Bryce report or the heart-breaking messages from Serbia and Armenia without loathing and indignation. Forgiveness that permits a criminal to continue to prey upon his victim is immoral. There must be criminal trials and punishment for those both high and low who have been guilty

of the unspeakable atrocities of Germany. But such expressions of political leaders as have come to us from across the Atlantic show that Englishmen and Frenchmen see that the punishment of criminal individuals is not to be identified with wreaking vengeance on a nation which has been disarmed. Peace must be as noble as our entrance into the war. To make Germany powerless to commit again its fearful transgressions and to compel her as far as is humanly possible to restore the countries she has devastated, to replace the ships she has sunk, and to give bonds that she will live like a modern state is not to be vindictive. The moral sense of nations outraged by four years of national criminality demands nothing less. For the Allies to attempt anything less would be like sending flowers to murderers. We want no good-natured peace.

But national lynch law can have no place in a peace worthy of democracy. The Golden Rule has never been popular with diplomats and conquering generals, but democracies that have learned even imperfectly to establish political and social justice within their own boundaries may be trusted to leave a monopoly of Brest-Litovsk and Roumanian treaties, Belgian deportations, and Armenian massacres to a foe they have made impotent to repeat its crimes. We dare not permit the Prussianism we have conquered to conquer the soul of democracy.

6. *The war has disclosed a growing community of moral sentiment among democratic nations.*—In the storm and stress of the present moment it is difficult to characterize impartially the pacifist movement of pre-war days. Even a

*And England is putting  
Colonials on the front  
Sending them  
inevitable*

detached estimate of the peace movement finds us between the horns of a dilemma. On the one side we condemn our blindness, and on the other side we admire our moral idealism. The spread of opposition to war through democratic countries was a natural and hopeful result of democracy. Nations were beginning to live like gentlemen. Their failure to realize the danger from the scientific highwaymanship of Germany was unpardonable, but it should not be allowed to weaken the moral sense that was endeavoring to end militarism. Paradoxical as it may sound, the war itself is in no small degree due to the pacifist movement. Having once had their minds awakened to the fact of war, the most pacifist nations—France, Great Britain, and the United States—have outfought the militaristic nations. They mean to end war by ending the causes and champions of war.

But pacifism was only one element in the new moral sense relative to international affairs which was developing before the war. Democratic nations were learning to give justice as well as to demand rights. Arbitration was actually in operation. If it had not been for this new community of moral hopes born of the years of peace, democracies could not have fought this war with such unanimity of spirit and such high resolve. Germany shocked this new moral feeling by her ruthlessness, her Nietzschean worship of force. The world saw that it was involved in a struggle between two ages. Morality faced brutal non-morality. Self-sacrifice has ennobled nations as well as their citizens. We have consecrated our sons to that issue. They have not fought

for land or money; they have fought for the ideals of a better social order. The hope with which we now look into the future is in no small degree based upon this world-morale which the war has developed and intensified. The moral order has given birth to international ideals.

## II. Can There Be a National Morality?

These moral forces which have been revealed and occasioned by the war bring us face to face with a problem of the deepest import, to which history can give no answer: Is it possible for a nation to have a morality?

Nothing has been more common than the assertion by religious people that the same moral laws which obtain among individuals ought also to obtain among nations. Nations, we have been told, like individuals, ought not to kill or steal, lie, or covet their neighbors' possessions. They ought to be fraternal and sacrificial, more eager to give justice than to fight for rights. The Golden Rule ought to be the law of nations as truly as of individuals.

1. *When does a nation do wrong?*—The lover of his kind cannot object to such ideals, but they are very general. When one is asked just what constitutes a firm basis for the morality of nations, the answer is not quite at hand. It is very difficult to formulate in detail an absolutely just national policy on the basis of individual morality. Take, for example, the command that individuals shall not kill. Is that binding on a nation which, like France, has been attacked by a nation seeking to rob it of its citizens, territory, and wealth?



The Germans ought not to have started their fatal adventure into the realms of highway robbery, but they invaded Belgium. Had Belgium or any other nation any obligation to submit passively to their brutalities? A nation is under obligation to protect for its future citizens the blessings of its civilization and political institutions. But the question still arises, When does a nation become criminal? Was Italy criminal in its endeavor to obtain Italia Irridenta? Was Bulgaria criminal in its endeavor to recover the territory taken from it after the second Balkan war? Was the United States criminal in its acquisition of the Philippines?

In raising these questions I have no intention of implying that these various acquisitions of territory involve the same national policies. To my mind they differ radically, but they show the lack of moral standards for national actions.

The ground of the difficulty is not hard to find. For upon what is a moral attitude based? In the case of an individual the social will is so clearly recognized and has in the process of thousands of years been so thoroughly organized as to make it by no means difficult to distinguish between the conventional antisocial man and the good citizen. But even in the case of individual morality it is not altogether clear just where a man's action ceases to become antisocial. Was a corporation a criminal when it violated the anti-Sherman Act? If so, what shall we say of the United States government in its handling of the railroads?

Individuals are members of some group which has evolved standards of social action and has given sanction to

social decisions regarding the actions of individuals. I am not speaking here of merely legal sanctions. The anti-social qualities of certain acts have undoubtedly been sometimes recognized by law in advance of that superlegal activity of the individual which is born of an intelligent perception of the value of custom. And conversely it is true that many an act which is condemned as antisocial by an intelligent person, and therefore judged to be wrong, has maintained its respectability in the courts of law. The abolitionist appealed to a law higher than the Constitution. And in time the Constitution was amended. But in both cases the individual finds himself subordinated to social judgments and habits, the violation of which brings to him not only the punishment of the group but also that inner disturbance which we call conscience.

But conscience has no absolute standard regarding the permissibility of certain acts. What we call the moral law is not a sort of museum catalogue of labeled rights and wrongs. It is rather the reaction of society upon the individual who violates what experience has led society to regard as rules of conduct to which all of its members must conform. However fully we may admit the existence of a moral sense in mankind as one of the distinguishing marks which separate men from animals, morality as a definite activity is due to the extension of standardized social judgments to the action of individuals composing any group. It may be that the development of individual morality is not due exclusively to the fear of punishment, but the influence of custom and of general social judgments is one of the distinguishing

elements of the social life into which individuals have been born. Group control, whether it be in the outer statutes of law or in the inner and apparently intuitive responses of the individual to the structural habits of his group, is undoubtedly a factor in what we call the morality of individuals. Historically speaking, morality is based upon *mores*, and *mores* is a term expressive of social control sometimes even more absolute than the control of laws.

2. *Upon what can national morality be based?*—When therefore we are told that the moral ideals of the individual ought to be the ideals of a nation we must needs ask what there is in the relations of nations corresponding to this group-will upon which individual morality is based. The answer is admittedly hard to find. There is no group possessed of sufficient solidarity to impress a group-will upon individual nations.

In reply to such a statement it may be said that the nation is itself a social individual, and that its actions must be defined by the general law of the greatest good to the greatest number. To revert to our illustration, in the case of a nation's killing members of other nations, it may be argued that such a violation of elementary morality is no more pronounced than the admitted right of a state to inflict capital punishment upon those whose action is judged to be fatal to the well-being of the state. But such a reply is really no reply, for it finds justification of state action against foreigners in its right to kill those within its own boundaries. The state is superior to all its members, but to say that in its relations with others it

needs only to consult its own highest good is to justify the philosophy of the German state. Justice, to the Prussian state philosopher, is a civic virtue. The supreme rule in the relations of nations to others is that of force. Since they are not members of the German nation, foreigners have no rights that the state must recognize in its actions.

The war has sufficiently demonstrated that such a view is nothing more nor less than antisocial action in national affairs—in other words, a malignant anarchy in which the individual nation is self-sufficient in its choice of action and indifferent to any claims to recognize the rights of other nations. With such an outlook and political philosophy no other course of action could be expected from the German nation than that which the war has disclosed. To call it morality is to misuse terms. It is a frank and unequivocal denial of the possibility of morality in the relations of national individuals.

But already we see the beginning of international *mores* in international law. True, the present war has disillusioned us as regards international law. Here again the absence of anything like group control possessed of sanction is apparent. International law is hardly more than a mass of agreements concerning the mitigation of war and the organization of international courtesy. It is true that we had thought that it was more than this, but anyone who has followed closely the various peace conferences at The Hague and the decisions of The Hague Tribunal will have to admit that our optimism was based upon too generous an interpretation of actual accomplishments. Here again Germany has



been consistent. At the same moment that in practice it has not hesitated to violate any of the supposed standard actions of international law, its political philosophers, like Kohler, have said that there was no such thing as international law, and, further, that there could be no such thing until Germany, the state of strength and conscience, was able to impress its will upon the entire world.

But fortunately this is not the last word upon the subject. In what we call international law we have a germinal international morality. Unsafe as the analogy may be, international law may be regarded as something akin to the beginnings of individual morality in primitive societies. It is a stage in that development of custom which has been in process ever since the rise of modern nations. The Middle Ages knew nothing of it, unless we include under the term the so-called Laws of War, which were little better than the German practices of the present day, or the Truce of God, which a church struggling against the brutalities of its day partially enforced among warriors. From this point of view such international law as we actually possess appears the choicest precipitate of human civilization. Without sanction it rests upon such response of the better moral nature of mankind to national action as states have deemed it practicable to permit. The Great War gets moral significance from the fact that in the case of at least some of the nations fighting to protect themselves against the anarchy of Teutonic policy it involved an attempt to preserve and protect habits and customs approved by a moral sense. I need

here refer only to the recognition of the rights of noncombatants, of civilian travelers upon the sea, and of neutrals, as well as the hesitation with which the Allies and the United States have undertaken the practice of reprisals. Among the accusations which an indignant world hurls at the Germans none more expresses an enlightened social mind than that which protests against the violation of treaties and the organized murder of noncombatants in submarine warfare.

The war thus presents a new hope.

The new moral idealism to which reference has already been made as one of the accomplishments of pre-war society, the slow and hesitating development of international customs without legal sanction, is leading to the formation of an international group that shall stand related to its component nations as an organized society stands related to the individuals composing it.

Three facts of the utmost importance are here already discernible. The first is the rapid development among nations trained in the ways of democracy of a reliance upon arbitration in the settlement of international disagreements. It is no accident that of the approximately two hundred and thirty bipartied treaties in existence in 1914—not counting the "bide a wee" treaties of Mr. Bryan—only one had been made by the German Empire. The conception of international relations which war has disclosed as a part of German policy made arbitration a thing to be avoided and opposed. It is true that in the case of the United States the attempts of President Taft to bring about a further development of the practice of arbitration were prevented by men who should

have known better, and who at the present time are still opposing any genuinely international handling of justiciable questions. But actual results have been accomplished. Particularly is this true in the case of the two nations which are most thoroughly alike in political idealism and their outlook upon international relations—Great Britain and the United States. The hundred years and more of peace which mark their relations have seen the development of an attitude of mind which is prophetic of still further progress. For this century of peace has not been a century of peaceableness. The two nations have disputed and quarreled over almost every issue about which other nations have gone to war. There is not a foot of our northern boundary which has not threatened trouble; there is not a codfish on the banks of Newfoundland which has not submitted to arbitration. But the two nations have not fought. One may well admit that the recourse to arbitration has not always been due to the highest motives, but, whatever the motives, precedents have been established, and precedents are the forerunners of agreements that are more than paper programs.

The second fact of importance is the existing association—one might wish that a stronger term could be used—of the twenty or more nations engaged in the great struggle. Such an association for mutual defense is the expression of something more than a sense of common danger. It is as truly an expression of the inner force of social evolution and world-progress as appeared in the struggle of the North with the South. Today, as in 1865, victory

is more than a victory of military forces. It is the inevitable outcome of social evolution. Germany has been fighting the forces of history themselves, and in this conflict it was doomed as certainly as a stone thrown into the air is destined to fall to the earth. A reactionary nation has sometimes defeated a progressive nation; but no reactionary nation can defeat a progressive world. History is headed toward justice; and justice between nations as between individuals is a social virtue.

The third fact is the growing recognition of the necessity of a League of Nations to make war, if not impossible, at least difficult. From the point of view of the present discussion such a League of Nations is more than a military alliance, more than an opportunity to use economic and military forces to delay a nation in its declaration of war. It is the groundwork of an international morality. In it lies the possibility of building up a group which shall give sanction to the will of a group regarding its component individuals, which are nations themselves. It is this which makes the numerous and widespread proposals for such a league so significant for the future of human society. The morality of nations is not a matter of sentiment and ideals alone. It needs group action to enforce customs and rules. We have had alliances to maintain the balance of power and to combat common enemies. They lacked large moral significance because they did not undertake to establish the rules of international relations. They were the vigilantes of international history. What the world demands now and will undoubtedly have is the incorporation of



the experience of these four years in a League of Nations which shall carry within itself the power, not only to prevent war, but to establish a court of international appeal with sufficient power to enforce its decisions, at least as far as war is concerned. The proposal of the League to Enforce Peace is a step forward in the moral life of the human race. As primitive societies organized customs and regulations for savage life, as the peoples of antiquity carried forward this primitive life into organized states, so now the experience of nations in the development of constitutional life within their own borders can be extended into relations between states. Our own history furnishes lessons which nations may appropriate and adapt to a world that in some respects is already more closely unified in commercial and social interests than were the thirteen American states in 1787. International customs, a group of nations fighting to defend such customs, an organized internationalism to enforce international law—these are the three stages in the development of a real morality. The first steps in the development of such a League of Nations must necessarily be conservative, even tentative, but despite the vociferations of extreme nationalists it is the one hope, not only of permanent peace, but of that national

morality for which this war has not only shown the need but laid the foundations. To the consummation of this hope, so admirably expressed by President Wilson, all those who would not camouflage German imperialism under democracy must look, and for it they must patiently but with determination labor. Having won a war for democracy we owe it to those who have sanctified victory with their life-blood to see that our own nation maintains in peace the ideals for which they died in war.

Such an advance step has its difficulties. That must be granted. But the past four years have shown us not only difficulties but tragedies in a world in which no basis for a national morality exists. We must, however, look not merely at the tragedies but at the constructive forces which the war has disclosed. The first step into the epoch in which there shall be the basis of a genuine morality for a nation has been taken. We already have a group of nations giving sanction to an incipient international law. If it should seem a forecast of Utopia to predict that this association of free nations shall develop into a group sufficiently united in spirit to enforce an international will upon its members, the alternative is unendurable. For my own part I prefer to plan for Utopia rather than for hell.

# IS THE GOSPEL SPIRITUAL PESSIMISM?

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Religious thinking is always influenced by contemporary conditions. It takes color and character from passing events and follows inevitably the main currents along which the life and thought of the times are flowing. The people who experience religion are people who have also social, industrial, political, and intellectual interests, who stand in a diversity of relationships, and who ordinarily share largely and directly in the whole world of life and action. Their religious experience they cannot isolate from that which meets them in other fields. Life with all its varied experiences is a whole, and whatever enters into it, whatever is brought to bear upon it, affects it in its entirety. Many waters flow into the stream, but all unite in one forward-flowing current.

Accordingly we can never understand the theology of any period until we acquaint ourselves with that period. The current world-view and scientific assumptions, the ignorance and growing knowledge, the prejudices and superstitions, the mighty, moving events, if there were such, all are potent in their influence on religious thinking and upon the formulas in which that thinking is expressed.

It would be strange indeed then if, in a time like ours, when the world has been filled as it never was before with the noise and tumult of war, when the stage has been crowded with stormy and distracting events, when the foundations

seemed to be destroyed and all was in upheaval—it would be strange indeed if there were not some reflection of all this in religious thinking.

We are quite prepared, therefore, to find the troubled character of our times exerting a profound influence upon religious thought. One conspicuous effect is seen in the revival and vigorous promotion of a form of teaching which pronounces a most pessimistic judgment upon the course of human history, which sees no adequate redemptive forces at work in the world, and which looks for a swift and sudden culmination through the irruption into our world of supernatural and overwhelming powers.

To summarize this teaching briefly: The world is bad and growing worse. All our boasted progress toward ideal ends is a dream and a delusion. The forces which prevail in the world are forces which work evil and issue in disaster, and under their operation the trend of history is steadily downward. There are no powers and no agencies resident in the world-process which can arrest the decline and avert final ruin. The only hope for the world lies in an intervention on the part of a being of a higher order, with superior powers, by whose resistless might the evil can be overwhelmed and the good rescued and exalted. That intervention we are to have in what is popularly spoken of as the "second coming of Christ."



The exponents of this doctrine are by no means agreed as to details, but there are certain features common to all their expositions. Jesus Christ gave explicit assurance that he would come again to the world. His followers are to be in an attitude of expectancy with regard to his coming, for, though there are certain conditions to be fulfilled before that event, the coming is viewed as imminent and will be unheralded save as faithful souls may discern the signs which are to precede it. In the interval between Christ's leaving the earth and his return the gospel is to be preached to all nations for a witness, and as a means of saving individuals from the hopeless ruin into which the world with most of its inhabitants is plunging. The forces of evil will work with increasing malignance and activity, multiplying their triumphs as the expected advent draws near. Christ will suddenly appear and will gather to himself those who have been waiting and watching for his return. After a succession of events, a succession concerning which there is much conflict of opinion, but a succession which usually includes a personal reign of Christ on earth with his saints for a thousand years, a final judgment occurs, and the wicked and the righteous attain to their permanent estates. Thus the course of the world's history is to be broken off suddenly, its processes halted, all its energies displaced or destroyed, and by the swift exercise of a superior and resistless power the new heavens and the new earth are to be established.

This form of teaching has come into very great prominence since the outbreak of the European war. Throughout Christendom it is being promoted by a

vigorous propaganda. Numbers of prophetic conferences, in which outstanding leaders in the church have shared, have been held to inculcate this doctrine. In its emergence at the present time we have a repetition of what has occurred again and again in the history of Christianity. Conditions of a certain character have always called forth this type of thinking. The apocalyptic writings in which it gained fullest expression have been described as "Tracts for Hard Times," and whenever the church has fallen upon hard times, whenever events and conditions have enforced the conviction that the days were evil, this pessimistic judgment upon the course of human history, this despair with reference to the forces operative in the world-process, and this hope of a catastrophic deliverance have always emerged and have been accepted with avidity by multitudes.

It is an interesting phenomenon which must challenge the attention of any student of Christian life and thought. Quite aside from a merely academic interest, we must be concerned with the question of the truth or falsity of this form of doctrine because of the way it functions in relation to Christian activities. If this judgment upon the world is correct, if the world is evil and increasingly so, irredeemable by any forces now working in it, if the only salvation is the kind this doctrine describes, then we may as well abandon at once many of our endeavors. Why attempt to save that which cannot be saved? Why fight in a war to make the world safe for democracy when nothing good can have safety in the world? Why talk or think of the redemption of society

when society cannot be redeemed? We have no social gospel. The best that can be hoped for is that individuals here and there may be arrested in an evil course and won to righteousness. All those programs and movements which aim at moral and social betterment are vain and futile. The current sets steadily and swiftly downward, and we cannot row against this Niagara of decline.

The minister especially must get his bearings as to all of this. He wants to know the precise nature of his task and what line of action he may pursue with hope of success. Is he to preach the gospel merely as a witness and in the hope that a few souls may be rescued from impending ruin, or is he to preach it in the conviction that it is the power of God unto salvation wherever it can be applied, and then give himself without reserve to the endeavor to make it everywhere operative until all human relationships are transformed by it and the whole of life is shot through with the forces that heal and sweeten and save? What kind of career lies before a minister? What measure of achievement may he hope for? And to what sort of program are Christians to commit themselves? The answer to these questions is partly determined by the truth or falsity of this form of doctrine which has had such a vigorous resurgence in our time.

The convictions and expectations which come to expression in this teaching are not new. Its cardinal assumptions that the world is evil and that redemption can come only through an intervention from without are as old as the recorded thought of humanity.

They are peculiar neither to Jewish nor to Christian teaching but have been entertained by all peoples and show in the most ancient literatures.

The Egyptians, the Babylonians, the Persians, in their sacred writings picture the ills of life, the conflict between good and evil and with death. It is made clear that man needs deliverance, and again and again the confidence comes to expression that deliverance and victory will be achieved for him through powers and beings of a higher order. Thus for the Egyptians, Isis and Osiris conquer death. For the Babylonians, Marduk causes order to triumph over chaos and inaugurates a new and ideal era. The Persians were to be delivered from the terrible conditions of the last times and established in a state of blessedness by a Savior who was to be born in a miraculous manner from Zoroaster's seed.

The literatures of Greece and Rome reflect the same judgments with reference to the world and similar hopes of salvation. There had been in the past a Golden Age which men were far from enjoying in the present, but which would be ushered in again by some deity or heaven-sent deliverer. It is common indeed to represent the pagan world in the period immediately preceding the birth of Christ as involved in despair but thrilling with expectancy that a deliverer would come. The wise men who came out of the East were in quest of one for whom all the gentile world was waiting.

What we find among the Gentiles we find also among the Jews, but it is much more definite in form. The literature of the Hebrews discloses an almost infinite variety of conceptions as to the nature of the salvation to be effected, but there



were two main lines along which expectation went, and which may be indicated here. The Jewish people suffered much at the hands of other nations. The bitterness of captivity and oppression they tasted to the full. In the days of their despair they turned to their national god Jehovah in the conviction that he would assume the rôle of destroyer and deliverer, achieving freedom and security for them.

A higher and nobler conception shows in the preaching of the prophets. Israel suffers not merely because she is surrounded by nations more powerful than herself; the real sources of her miseries are to be found in her own wickedness. Another kind of salvation is needed. The terrors of the dreadful day of the Lord are pictured, but repentance will avert its judgments. To a repentant people Jehovah will be gracious. Deliverance and restoration will be wrought, and there are no colors bright enough to paint the picture of the restored people's happiness and prosperity. These lines of expectation converge upon an anointed one, a Messiah who will be Jehovah's agent in the work of redemption, and who will sit upon the throne of a triumphant Israel. These hopes take on more exaggerated and fantastic forms in the apocalyptic literature, where they were exploited to the utmost.

In such expectations, dimly seen among pagans, clearer and more exalted in Hebrew thought, Christians have been wont to see foreshadowings of the Christ. To be sure, the Jews have never in any numbers acknowledged him to be their expected Messiah, but for Christians this is He of whom the prophets spake. Now the surprising thing is that though

he was the one whose coming was desired, foretold, expected, these very same expectations which we have been reviewing have been carried over into Christian thought, persisting to this present time, and constituting the essentials of that teaching which we are considering. Its kinship with Jewish conceptions we see clearly as we review its program, including, as it almost invariably does, the restoration of the Jews to Palestine and the personal reign of Christ in Jerusalem. In the words of Dr. Davidson, "The events the Jews assign to the Messianic Age were the equivalent of those now assigned to the second advent."

The explanation of this survival in Christian thought I shall not attempt at this point, but I should like to remark in passing that if Christians persist in so interpreting messianic foreshadowings as to make it appear that the greater part of the messianic work remains unaccomplished, and will so remain until Christ's second advent, we ought not to censure too severely those Jews who on the basis of the evidence refuse to accept the historic Christ as Messiah.

I wish rather to follow for a little the history of these hopes and conceptions as they show in Christian thought. As I am to return to a consideration of the New Testament, I shall pass that by for the moment and begin with the early extra-canonical Christian writings. A survey of these reveals the fact that this teaching was widely diffused. It bulks large in the apostolic Fathers, some of whom present fantastic pictures of millennial bliss.

It comes to expression also in the apologists, of whom Justin Martyr may

be regarded as fairly representative. He stoutly affirmed his belief in the near approach of the end of the world. The world was so thoroughly evil that its ultimate destruction by fire was inevitable. Hostility toward Christians would steadily intensify until the Antichrist would appear. Then suddenly Christ would come accompanied by the angelic hosts. Punishment would be meted out to all his enemies, the righteous would be endowed with blessed immortality, and the present evil world would be destroyed by fire.

Tertullian holds similar views, but his program is more elaborate. The Roman Empire is to decline and then the Antichrist will appear to wage war upon the church. When the work of Antichrist is finished, Christ will suddenly appear, providing a magnificent spectacle, abundantly compensating the saints for their sacrifice in refraining from attendance upon heathen entertainments. There will be a period of a thousand years during which the righteous will share in the felicity of the New Jerusalem, and at the expiration of the millennium there will come final judgment and the destruction of the world by fire.

While such views were commonly cherished and taught they were also vigorously assailed. Gnostics, as would be expected, rejected them, but their most notable opponent was Origen, who accuses the upholders of such doctrine of interpreting the Scriptures in a Jewish sense. He substitutes a figurative interpretation of the millennial imagery.

Christianity makes progress in the world, and as its power increases and its triumphs multiply confidence in its ability to win and dominate the world grows, until Augustine in his *City of God* pictures the millennium, not as some-

thing to be achieved in the future, but as already realized, and, in the language of Professor Case, "He lays the ghost of millenarianism so effectively that for centuries thereafter the subject is practically ignored."

While Augustine laid the ghost of millenarianism he was responsible also for some slight revival of it. He had affirmed that the millennial reign of Christ began with the career of the earthly Jesus, and recollection of his teaching served to stimulate millennial hopes as the year 1000 came near. The interest in them, however, did not become general in the church.

It was not until two centuries later that this type of thought came into prominence again, when Joachim of Floris, profoundly dissatisfied with the state of the church, came to the conclusion that the end of the world would not come until the church experienced a rebirth through a return of the Holy Spirit. He fixed the date for this regeneration of the church as 1260, and it was to be followed speedily by a mighty conflict with the powers of evil, the final judgment, and the inauguration of a new order.

The stirring events of Reformation times gave rise again to the conviction that the second coming of Christ and the end of the world were at hand. Both before and after the Reformation various groups entertained these expectations, which, with them, ran off into fanaticism, a striking example of which is afforded by the Münster Community, where a special form of government was set up and a new Zion established in anticipation of the speedy return of Christ.

In England in the seventeenth century the Fifth Monarchy movement



attained considerable strength. Its advocates were bitterly opposed to Cromwell, professing allegiance to King Jesus only, and claiming that he was about to appear to establish a fifth monarchy.

Somewhat later, in Germany, the theologian G. A. Bengel gave an impetus to millennial hopes by his commentary on the Book of Revelation, to which he gave a literal interpretation. He fixed upon the year 1836 as the year for the inauguration of the millennium.

The French Revolution had about the same effect as the recent war in its incitement to this kind of thinking. Napoleon was identified as Antichrist, and once more, by many individuals and communities, the end was deemed to be at hand.

At a later date we have in Great Britain the rise of the Catholic Apostolic church and of the Plymouth Brethren, both asserting the need for a spiritual church prepared to receive the bridegroom, who was at hand. Edward Irving, of the Catholic Apostolic church, fixed upon the year 1864 as the year of Christ's return.

In America, early in the nineteenth century, arose the Mormons, who, under the leadership of Joseph Smith, proceeded to found a new community, a city of Zion, to which Christ would come and there set up his millennial kingdom. About the same time the Millerites created a great deal of excitement, and their founder indicated 1843 as the date for Christ's return. Christ failed to appear, but the faithful were bidden to wait until the next year, when he would surely come. That year also elapsed without his appearing, and after that the leaders of the sect were less specific as to dates.

More recently there has grown to great proportions a movement led by Charles T. Russell. Pastor Russell, as he preferred to be called, asserted that the millennium was invisibly inaugurated in 1874, and the end of the present world was prophesied for 1914. He found many to accept his teachings, but the year 1914 has passed, and so has Pastor Russell, and the world wags on.

And now once more, under the stress of war, we have a marked revival of this form of teaching. Just as the sufferings of the Jews, the persecutions which the early Christians endured, the stirring events of the Reformation, the massacre of the Huguenots, the French Revolution, the stormy days of civil war in England, just as stirring events and hard conditions in any time have led men to believe that the climax of wickedness was at hand, so now this war, which has involved in its horrors almost the entire world, has convinced many that we have really come to the last days, and that it behooves all Christians to be in an attitude of eager expectancy, for at any moment a strange new light may fill the skies and the king be at the doors.

Those who hold this view of things are strenuous and insistent in their advocacy of it. They plead the Scriptures in its support, and often charge those who differ from them with disloyalty to the Scriptures. They deem it vital and seek to make it central in Christian life and thought. The very prominence they give to it justifies an attempt to evaluate it and arrive at a conclusion with reference to its truth or falsity.

A question which very naturally suggests itself in any reflection upon the subject is, How does this get into the Christian scheme of things? That it has held

a place in Christian thought through the centuries is evident, and in my judgment it appears in the New Testament itself. How comes it that Jewish expectations with reference to the Messiah leap over what Christians regard as the Messiah's advent and travel on with little modification in Christian thinking? The answer seems to me to be obvious. The first Christians were Jews, who accepted Jesus as the Messiah, but he did not fulfil their expectations of a Messiah. His path was not one of glory leading to a throne, but one of humiliation, apparent defeat, and death. When he died their hopes died with him. His resurrection revived their hopes, but he left them without having done what they expected the Messiah to do. How explain his death, which was foreign to their conception of the Messiah? How explain his failure to perform the messianic mission? What of that temporal kingdom of power and glory which he was to usher in? The answer which they found was that he had gone away for a little while only, and that he would come back again and do all that the Messiah was to do. That conviction they cherished, and in that hope they lived and endured. True or false as their opinion may be deemed, it explains, to my mind, the rise and persistence of this type of thought in Christianity.

That becomes all the more clear, it seems to me, when we examine the New Testament Scriptures, for in them the expectations which I have just indicated come to frequent expression.

We shall do well to remember, as we examine these writings, that the period in which they were produced was one in which apocalypticism had come to the fore. There is a wealth of apocalyptic

literature, both Jewish and Christian, and the earliest extra-canonical Christian writings, if not wholly apocalyptic in character, include much of that element. It would be strange indeed if something of this did not gain entrance to the minds of the New Testament writers and manifest itself in their thinking. We may not agree with a recent writer that the New Testament is saturated with apocalypticism, but it seems to me that a candid reading of the New Testament compels one to concur in the statement of another, that "there is not a single writer in the New Testament who does not look forward to the personal return of Christ in his own generation."

But along with such expectations and conceptions are others of an entirely different character, which imply events and progress affecting and transforming world-history through a long period. The student of the New Testament finds himself in difficulty because of the conflicting judgments recorded there. These seem to make it impossible to construct any consistent scheme of eschatology on the basis of the New Testament.

We may look first at the reported sayings of Jesus as they appear in the Synoptics. Here are numerous utterances which indicate that, though upon his own confession he did not know the day and hour of the event, he anticipated his own speedy return and the catastrophic end of the world. There is, for example, that perplexing eschatological discourse recorded by each of the Synoptics. What can we make of it? Explain it as we will, the fact remains that it has always kindled and supported hopes of an imminent and spectacular advent. It is so interpreted to this day by many earnest souls. But along with



such statements go descriptions of the kingdom and its nature and growth, the announcement of power with which his followers were to be equipped, and the outline of a program which seems to call for a period of centuries, through which the leaven which he has implanted is to work until the whole has been leavened.

If we turn to Paul it is reasonably clear that he expected the early return of his Lord, with the spectacular events which were to precede and attend that coming. He thought that it might occur while he and his contemporaries were still living.

It is true upon the other hand that he admonishes the Thessalonians not to be unduly disturbed, as "that the day of the Lord is just at hand." "It will not be except the falling away come first and the man of sin be revealed." The time comes when Paul has apparently relinquished his earlier hope and resigned himself to death, which he calmly anticipates. Further, he unfolds a conception of the kingdom which involves progress and achievement through an extended period leading to ultimate and complete triumph in the world.

What is true of the Synoptics and of Paul holds true also of the other New Testament writers. In each can be found explicit statements indicating that the early return of Christ and the end of the age were expected. Along with these occur intimations with regard to the nature and growth of the kingdom which hold promise of a long and triumphant course for it in the world. This is true even of the Book of Revelation, whose obscurities have always furnished a ready refuge to ardent millennialists.

What are we to say with reference to these conflicting conceptions? There is

seldom any gain in evading a difficulty. It is best to face our problem frankly and inquire what possible solutions there are. It is suggested that textual criticism may help us somewhat, but I cherish no great hopes in that direction. Such an amount of careful and thorough work has been done in that field that the accepted text is fairly well established, and there is little likelihood of any material reconstruction of it. Again the suggestion is made that perhaps our interpretations are in error, and that if we could arrive at a correct interpretation all discrepancies would vanish, and all would be in harmony. I see no way of escape by that means, and the interpretation which attempts it seems to me so ingenious as to lose validity.

We shall do better, I think, if we recognize, in accord with a suggestion already made, that the New Testament is not an isolated phenomenon wholly detached from the past and from contemporary conditions. It will be conceded that in it we have a rich heritage from the religious life of the Hebrews and also a new and unique contribution to religion. It would be natural that the New Testament writers, Jewish in training and traditions, should cling to the old, which was precious in their sight; indeed it would be inevitable, if they were influenced at all by the past and by contemporary thought. At the same time they manifest a growing understanding of the new which had been committed to them. Their traditional eschatological expectations they still cherish, together with the hope of their realization through Christ; but they also progressively assimilate his fundamental teachings, and thus come constantly into clearer insight into the real nature of the

kingdom he had founded in the world. Their writings show them in transition from an eschatological view, characteristically Judaistic, to one essentially Christian.

That, to my mind, is the true explanation of the conflicting conceptions which appear in the New Testament. Recognizing it, we are compelled to choose between a literalistic interpretation of selected passages, many of them the most obscure in these writings, and an attempt to arrive at a fair and accurate appraisal of the general drift and tenor of the New Testament teaching. The former will yield us that which is essentially Judaistic, for it deals with what are mainly Jewish survivals. The latter will yield us that which is fundamentally Christian.

Which course one will take is determined pretty much by one's attitude toward the Scriptures. Because the literalists have so much to say about those who differ from them, playing fast and loose with the Scriptures and denying their authority, I wish to point out the difficulty in which the literalists are involved. In their view of the case the New Testament teaches the unexpectedness and imminence of Christ's return. But 1,900 years have gone by, and he has not come. Were the New Testament writers mistaken? "Not at all," say the literalists, and then they go on to say quite the worst thing possible, it seems to me, about these men. They make them out to be worse than mistaken. They affirm that the teaching of the New Testament was carefully adapted to give to each generation the impression that Christ's coming might be just at hand, in order that each genera-

tion might have the inspiration of the thought that the Lord might appear at any moment; that is, the New Testament writers were inspired to kindle false hopes. If they knew what they were doing their good faith and veracity are at once in question, and, whether they did or did not know, the literalist's explanation, together with his view of the Scriptures, impugns the veracity of the divine Inspirer.

I prefer an explanation which involves no moral charge against the writers of the New Testament. They did not deceive. They were holy men moved by the divine Spirit, and the clear light of truth shines through what they write. But they had not struggled quite free from preconceived opinions, from their mental and spiritual inheritance, and some shadow of these fall upon the page. That is the explanation of those obscurities which the literalist seizes upon to support his doctrine.

If it be still insisted that such a view questions the validity of the Scriptures, I ask in reply, Which invalidates them the more, deliberate deceit on the part of the writers, as the position of the literalist implies, or error in opinion under the influence of a tradition which they were fast outgrowing? For myself I have no difficulty in choosing, and I choose in the conviction that the truth is to be found, not in those isolated passages on which the literalist depends, but in the general drift and tenor of the New Testament teaching. This goes counter to the whole millennial conception which we are reviewing.

What then, we may ask, gives to this doctrine such singular vitality, enabling it, as it does, to persist in human



thought? I answer, Its sublime, unconquerable optimism; an optimism which under the most adverse conditions maintains an assured expectation of the establishment of a new and better order, in which men will escape the evils which oppress them and will gain peace, happiness, and the highest good.

By reason of that optimism it awakens a response in the human spirit which, as someone says, is incorrigibly eschatological. This is a world in which men have sinned much and suffered greatly. Yet throughout they have believed that there would come a better time, a Golden Age, in which the best they had cherished in their dreams and desires would be achieved. Some such hope has always been singing in humanity's heart. Sometime the winter of man's discontent will be made glorious summer. That is the optimism which underlies and supports this form of teaching.

In that optimism we may fully share, but at the same time we are compelled to reject this doctrine as hurtful and erroneous because of its utter and unrelieved pessimism with regard to the present world and the forces working in it. Always, according to this teaching, salvation is to come from without. From some other realm the deliverer will spring, and powers which transcend our world-order will come into action. The pagan in the distant centuries and the Jew were justified in such expectations. There was a time when a prophet could write, "The desire of all nations shall come." The error of the Christian who clings to this pessimism with regard to the world and the forces operative in it lies in his failure to recognize that the desire of all nations has come; that he

appeared in person to announce and establish his kingdom; that he summoned into action forces by which that kingdom was to be carried forward; that that kingdom is growing in the world, and that its progress holds both promise and fulfilment for all man's noblest hopes.

But the millennialist shuts his eyes to that. The world is hopeless. There are no forces working in it which can effect its redemption. The good is on the ebb, the evil on the flow and steadily mounting toward a climax of wickedness. All that Christ did, all that he initiated, and the Spirit clothing his messengers with might have no power to arrest this tide. Christ must come again in different form, with a new program, and with other powers than those he exercised when here. That is the form which this pessimism takes in much Christian teaching today, and concerning which I have the following remarks to offer:

1. It is of a piece with the error of the Jews, who rejected the historic Jesus and who still look for a literal, material fulfilment of messianic predictions.
2. It is directly opposed to the conception of the character and progress of the kingdom given us in the New Testament Scriptures.
3. It is at variance with the facts of history. No one can take the long look across the centuries, especially those which have passed since the advent of Christ, without concurring in the verdict of Lord Acton: "The action of Christ who has risen upon mankind fails not but increases."
4. It involves utter distrust of spiritual forces. It denies the inherent invincibility of right. It exalts might

above right, the material above the spiritual, for in the end, in this view of the case, the kingdom is to be established, not by spiritual means, but by a spectacular advent, when Christ will exercise physical might in a supreme catastrophic stroke and thus achieve what spiritual forces had failed to achieve. Militarism becomes the final hope of the saints.

5. It discourages all efforts to make the world better. Try as we will, we cannot make the world better. It is fated to grow steadily worse. Vain and futile are all attempts at social and industrial reform, all endeavors to promote brotherhood, righteousness, and justice among men. Missions can have no social meaning and effect. The city of God cannot be built with human hands.

Men will not work long, however, at an impossible task. Soldiers cannot be expected to preserve their morale in the face of inevitable defeat. And why work, why fight, when all at which working and fighting aim is to be achieved, not by working and fighting, but by an imminent event of another character altogether? Under this scheme of things there is no incentive to and no necessity for those multitudinous beneficent activities which the gospel inspires, and which have already yielded such noble fruitage in our world.

We cannot but conclude then that this war-time emphasis in religious thinking is false in its nature and baneful in its influence. It is a recurrent phenomenon. It appears with every crisis, and every crisis of the last 1,900 years has been seized upon as the time of Christ's coming. In the very language that is now being employed men have

affirmed that the end was at hand. But the world has gone on, and only yesterday half its people and more were fighting in the greatest war the world has known, to preserve and make safe for all the future things more precious than life. In a way the war was a magnificent expression of the age-long hope that a better world is possible. Men laid down their lives because they believed in a future, a future to be made better than the past, more noble and glorious, by the exaltation of truth, freedom, and right. In their struggle and their sacrifice they were looking, they were going, in an upward way which the Scriptures make plain before us, and along which history has been moving to this present moment. These men did not die in vain. They were not deceived in cherishing the fairest hopes with reference to the future. "The Kingdom of Heaven is like unto a grain of mustard seed, which indeed is less than all seeds, but when it is grown it is greater than the herbs and becometh a tree." "The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." That is the story which the moving centuries unfold.

There came into our world one to whom all authority was given, who assured those to whom he committed his program that he would be with them to the end, who promised to clothe them with power, who has been marching with them down the years, and who will go onward with them until the forces which he captains and directs have so achieved and triumphed that the prayer "Thy kingdom come" shall have here upon the earth its full and perfect answer.



# PREMILLENARIANISM: AN INTERPRETATION AND AN EVALUATION

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*Champions of opposing views are apt to disregard the possibility that their antagonists may have some truth on their side. This is particularly true of theological discussion. We are glad to publish, therefore, this article by Dr. Parker, in which he calls attention to the possibility of overstatements, or at least overinterpretations of statements in discussion; and at the same time sets forth what seems to him to be permanent values in premillenarian belief. The author believes that premillenarianism and postmillenarianism are children of a former generation. He is right. The fundamental question is how to use the Bible in estimating what Christian salvation really is.*

The war and the circumstances connected with it have presented to the premillenarians their desired opportunity to discover glaring signs of the times, in the exposition of which they delight, and to proclaim the imminence of the Lord's coming, the emphasis of which they conceive to be their particular mission. Their influence is permeating our churches and is producing all sorts of speculation and various attitudes of mind—some of them fanatical enough—toward the war. What is required, however, is not indiscriminate condemnation of premillenarianism and all its works, but interpretation to ascertain the real meaning of the movement, and an evaluation to discover if there exists therein any contribution toward our thought which is worth preserving. Sweeping allegations of lack of patriotism are fair neither to the facts nor to logic. While it is true that certain premillenarians have been pernicious pacifists, it is not true, as some affirm, that premillenarianism is to be identified with

pacifism. The truth is that there are many premillenarians who not only are not pacifists but are as indignant as any others over the wanton attack upon Belgium, are incensed over the Hun's atrocities, and are delighted with an allied victory. In a personal acquaintance with many premillenarians I know of none who is a real pacifist. It has been alleged that inasmuch as the premillenarians believe that the state of the world is hopeless and that evil shall wax worse until the Lord returns, therefore they hold it is right to stand aside and allow wickedness to pursue its inevitable course to the destruction which awaits it in its consummation through the breath of the Lord. "Do not seek to overthrow Kaiserism," they are supposed to say, "because the attempt is hopeless and only delays the Lord's return." There might be force in the assertion that from premillenarian premises such a conclusion would follow, if men were logical machines. But they are not. The believer in the imminent return of Christ

is not necessarily a cold-blooded individual but may be a man of earnestness and compassion, who burns with anger and sorrow as he reads of the terrors of the war. He would not stand aloof if he could. Moreover there is a fallacy in this inference that premillenarians are under logical compulsion to become pacifists. Whatever may be a man's eschatological opinions, his duty in a moral crisis is not altered thereby. Is it morally justifiable to refuse assistance to the right because it is sure to be defeated? To the honor of premillenarians be it said there are thousands who answer, "No. The times are in God's hands, and though the end is near, our duty is still to fight for righteousness."

Indeed the same kind of argument could be turned upon their accusers. Are not they the logical pacifists? If God's one method of winning men and of conquering wrong is through love, if God has staked all upon love and has discarded force, then why should his children take up the sword? Many modern theologians hold the premise; what logic can deliver them from the conclusion? As a Christian socialist once put it to me, "In the long run love will accomplish more than force. It is better to endure than to meet force with force. Eventually the aggressor will become ashamed and be converted." There are those who argue so and are pacifist in consequence. Others accept the premise but repudiate the conclusion—logic or no logic. Those whose theology precludes the possibility of God's use of force would do well to hesitate before they call pacifists those whose theology implies the use of force. The war time, with its belligerency and contrasted paci-

fism, accentuates the duty, to which reference has been made, of understanding and of testing for values.

What is premillenarianism? Premillenarianism is a theory based upon the literalistic interpretation of prophecy. It is written in Revelation that Satan is to be chained a thousand years. This is the one explicit affirmation of a millennium, but added to this are the utterances of the prophets in the expectation that the earth shall blossom like the rose, that the lion and the lamb shall lie down together, and that a renewed Israel shall be as the sun to the nations. Preceding these days of glory is the time of Jacob's trouble, foretold in prophecy and apocalypse, to which, it is said, allusion is also made by our Lord in recounting the disasters of the last days. The iniquities which shall characterize these terrible days shall come to a head in the Antichrist. Either just before or just after the most terrible events of these times—premillenarians are not entirely agreed as to details—the Lord shall descend and gather into the air those who form his church. It thus teaches the hopelessness of the present order, the necessity of divine intervention to end it, and the visible return of Jesus Christ. That, very briefly, is premillenarianism.

It is to be observed that millenarianism rests upon the doctrine of the verbal inspiration of Scripture. Grant that the Bible contains an exact and detailed chart of the future, and it may be asserted that premillenarianism more nearly gives a consistent scheme of explanation than any other interpretation. The real criticism of premillenarianism is that its advocates are living in another world. They have blinded



themselves to modern knowledge. They have rendered themselves immune to all progress of thought and of life represented in our world today. The fact is that science and ethics have combined to revolutionize our view of the Bible. For the most part men who are not so afraid of light simply because it shines in the twentieth century that they have stopped every chink of their souls lest a ray should penetrate no longer find the old explanations tenable. For those who in any degree accept the modern view of the Bible the very terms premillennial and postmillennial are obsolescent. Literal millenarianism has very slim support even from the Scriptures conservatively interpreted. If then we have discarded literalistic schemes, has not their nomenclature lost its meaning?

Though, as modernism is convinced, literalistic premillenarianism is on the way to perish, it is pertinent to ask if it has bequeathed us nothing which ought to survive.

Evolutionary hypotheses in recent years have been so generally accepted that they have been recklessly and almost universally applied. The heart of premillenarianism has been its insistence upon the catastrophic as distinct from, and often antagonistic to, the evolutionary. Is there no place in our program of the future for the catastrophic? There are three arguments which raise warning fingers against our hasty rejection of it.

First, there is the argument from science itself. What is the testimony of science? Science proclaims that the law of the physical is birth, development, decline, and death. To this law our earth forms no exception. If eventually

our world shall be no longer inhabitable, our postulate of a God demands that the divine purpose, instead of following the course of evolution, must by cataclysmic occurrences be transferred to another sphere for its completion.

Secondly, there is the testimony of our Lord. Without taking the space requisite for a thorough study of the eschatological teachings of Christ, there can scarcely be dissent from the conclusion that the Master expected a catastrophic termination of the present world-order. The twenty-fourth and twenty-fifth chapters of Matthew are sufficient evidence. It may be alleged that Jesus also taught that the Kingdom of Heaven should come by gradual progress. For the moment we may pass that by with the remark that the cataclysmic is more clearly and indubitably announced by Jesus than the evolutionary. No fair criticism can deny this idea to our Lord nor its prevalence in the early church. Surely we are warranted in holding that Jesus would not indulge in what he knew to be idle speculation but spoke forth the convictions of his soul. When he did not know he did not hesitate to admit ignorance, as when he said, "No man knoweth, not even the Son."

Thirdly, the catastrophic ought not to be cast out of our thought eschatologically, because the voice of logic is mandatory that it have its place, provided that we do not deny all freedom to men. Our only guaranty that the Kingdom of God shall come is our conviction that God is prepared to use force as the last resort to purge the social order. If God is not prepared to restrain evil men by what we might term physical force, we may have a hope perhaps, but a hope

which can never brighten into the glowing conviction of a victorious Christ.

A fundamental mistake of Christian thought today is its assumption that the catastrophic and the evolutionary are mutually exclusive. We need not—we cannot—doubt progress. The years are not to be likened to the swinging of the pendulum. There can be no such figure. We may think of history as constructing a highway to the palace of the king. But though the highway be constructed and a great army march along it, the conclusion does not follow that all will join in the march, nor that the military police will be no longer required. It is fruitless to indulge conjecture overmuch, but for the sake of illustration we may suppose that human experience will in time perceive the futility and injustice of such an appeal to arms as the Germans have insisted upon making. We may suppose that an international tribunal shall be established, when a rational procedure will replace irrational warfare. That itself would be an achievement of social progress, a development in the ideals of the Kingdom of God. On the other hand a rebel nation might arise and defy the edicts of the court. The other nations would be compelled to force the rebel to comply with the decrees of the court. In short, the court's existence would

mark a real progress toward the Kingdom of God, but only a humanity absolutely regenerated by divine love would enter into the complete realization of the justice of the divine Kingdom. It is at least conceivable that progress would lead to the establishment of the court without the evolution of a perfected humanity.

Premillennarianism and postmillennarianism were children of a former generation of interpretation. They have grown up and grown old and are ready to die. Indeed many physicians pronounce them dead already. They can be interred with nominalism and realism and the other controversies of days gone by. Yet let us deal tolerantly with those who, mistakenly as we believe, feel that these are still living issues. Furthermore both views have enriched us. Postmillennarianism has optimistically believed in progress, premillennarianism has soberly insisted upon the validity of our Lord's promise that the Kingdom should come, whatever the opposition, whatever the cost, and has warned the world of the judgment that is involved in the consummation of that Kingdom. As two streams unite to form the fulness of the river, so may these two interpretations give their contributions to the fulness of faith in the purpose of God and the coming of his Kingdom.



# PREACHING IN A WORLD AT WAR<sup>1</sup>

## IV. SUBJECTS AND SUGGESTIONS

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### Sin and Forgiveness

As a result of the war the new world that is emerging must reckon with changed conceptions of sin that have come out of the experiences of the soldiers. Also there are new values imported into our thought of forgiveness as we have been compelled to meet our enemies both in individual and in national relations. Not only was the war itself the most colossal of crimes, but it has been conducted in such defiance of all that humanity had agreed upon as righteous and just that we are staggered by the definitions of evil and overwhelmed by the concrete expressions of wrong standards of action. So many of the old sins were small. The fearful butchery of innocent people in Belgium and Poland and Armenia; the piracy of the seas that sinks without trace; the "no prisoners" conduct of reprisals—the world never has seen anything like this before, so terrible and so colossal. It gives us a conception of gigantic sins which we never had appreciated.

Sin had been in the world before, however. As has been said:

Probably the years of peace contained as much grotesque evil as the years of

carnage. Cancer, consumption, to say nothing of syphilis, existed then; and the underworld was crawling with iniquities much more unlovely than the shattered forms of a battlefield. All that the war has done has been to make the problem of evil living to many minds that had hitherto known little of the more tragic aspects of life. We must not allow ourselves to imagine that our experiences of these past three years have created any new difficulty for Christianity. They have only diffused the knowledge of their existence, and have given edge and point to them for us all.<sup>2</sup>

The preacher will hardly need to deal practically, however, with national responsibility for the sins of the war or its conduct. The average minister is quite powerless to control a situation involving nations at war. The moral standards of the smaller group, the community and neighborhood, and of the individual come more closely within the range of the preacher's task.

Let us look, therefore, at some of the changes that have taken place in the conception of sin within recent years, and particularly as a result of the Great War. Perhaps at no other single point does modern thought register a greater

<sup>1</sup> This is the concluding article by President Davis. Few series published in the *Biblical World* have attracted more attention. Our readers will be glad to know that these papers, somewhat enlarged, will soon be published by the University of Chicago Press under the title *The Gospel Message in the Light of the Great War*.

<sup>2</sup> MacLean and Sclater, *God and the Soldier*, p. 18.

transformation. In the first place, the preacher must reckon with the whole change that has taken place in our estimate of sin as a result of the social interpretation of Christianity. This is nothing less than revolutionary.

Professor Rauschenbusch has made this fact vivid by the story of the milkman, a member of a strict church, who was disciplined for having sworn a profane oath when he found that the health department of Toronto had spilled his product and marked his cans because the milk contained in them was foul. But the significance of this act on the part of the church lies in the grounds upon which it was based. The offender was put out of the synagogue,

not for introducing cow-dung into the intestines of babies, but for expressing his belief in the damnation of the wicked in a non-theological way. When his church will hereafter have digested the social gospel, it may treat the case this way: "Our brother was angry and used the name of God profanely in his anger; we urge him to settle this alone with God. But he has also defiled the milk supply by unclean methods. Having the life and health of young children in his keeping he has failed in his trust. Voted, that he be excluded until he has proved his lasting repentance." The result would be the same, but the sense of sin would do its work more intelligently.<sup>1</sup>

The significance of this practical situation has been realized by a relatively small number of the most farsighted and courageous preachers of the immediate past. But it must break with full light across the path of every minister who is ready to bring his message to his generation with the full

power with which it is now charged as a result of the war. It will require no less courage than has been shown by the brave heralds who often have been voices crying in the wilderness. The same old slogan, "Stick to the simple gospel," will be heard from the timid and the nearsighted. But at last the gospel is becoming really simple because it drives into the daily life and finds us in the world where we live.

From another point, also, we are approaching a revision of our moral standards. The soldiers have a contribution to make to the current ethical ideal. Their moral standards have been, of course, shaped to fit the conditions of war and may therefore be questioned on the ground that they will not be the permanent standards for a world at peace. Granting this fact, it still remains true that the Great War is sure to modify our ideas of Christian morality. Perhaps it will give us a new vision of what the moral life of the Christian ought to be.

A single quotation from the literature created in the trenches will serve to set forth the problem in its simplest terms:

I was in an officers' mess sometime ago, and they were discussing a new arrival. One of them said, "He is very quiet; he doesn't drink, doesn't smoke, doesn't play bridge, and doesn't swear." "He must be religious," concluded another. That is it. The words were not spoken in malice. It is the conception of a Christian that we have given them. If the new officer had been described as cheerful, generous, hospitable, and brave, they would not have concluded that he must be religious. Yet which description is the more like Christ? How

<sup>1</sup> *A Theology for the Social Gospel*, p. 35.



brave, cheerful, generous, and hospitable Christ was! He was the soul of chivalry. No virtue had been associated with the new officer that a swindler and criminal might not possess, and yet he had been at once classified as a Christian. But men possessing the cardinal Christian virtues of charity, humility, joy, generosity, hospitality, hope, courage, and self-sacrifice are not classified as Christians, but merely as "good fellows." They are "white men." These "white men" may be in the Church or out of it. There is, in the popular mind, no necessary connection. That is the tragedy of the Church.<sup>1</sup>

In almost identical terms Donald Hankey describes the moral ideals and standards of the soldiers. He says:

Here were men who believed absolutely in the Christian virtues of unselfishness, generosity, charity, and humility, without ever connecting them in their minds with Christ; and at the same time what they did associate with Christianity was just on a par with the formalism and smug self-righteousness which Christ spent his whole life trying to destroy.<sup>2</sup>

How clear it is that here we have a moral standard which is not only inadequate but wholly false. The standards of Jesus were not these superficial conventionalities. The problem of the moral standard was vividly presented early in the war in the letters from the soldiers. One of the most striking of these, which was widely quoted in America, was as follows:

The eccentricities of our chasseurs at Grenoble? Yes—I am aware of all this, yet they are good fellows. If they know how to fight, they also know how to amuse

themselves, and, my Heavens, who should reproach them for this? Here, after our men have been a whole month in the trenches, when they go down to Plainfaing, they behave like sailors after a long voyage, "they go to extremes," bottles, cigars, gay songs—everything enters in. And their chief cannot deal severely with it; in fact, he should not do so. How little it matters if, after all these careless pranks, these poor devils can dash bravely forward and "over the top." It is superfluous to assure you that the follies of your nephew are of a very limited extent. A few extra glasses of old wine, some cigarettes, and, to be quite honest, some smiles for the young Alsatian girls, that's all. Do not fear the damnation of my soul.<sup>3</sup>

This letter is from that same young Jean Rival, who said so clearly, "I will die as a Christian and as a Frenchman." It puts the soldier's sense of sin in clear light and forces some readjustments in our Puritan scale of values.

Then our own American boys went into the war and Christian workers went overseas to help them in their religious life. They also ran against a new set of conditions. The conventional Puritan standards, referred to by Tiplady and Hankey, were forced into strange adjustments. The matter is set forth by Fred B. Shipp, the treasurer and general field secretary of the Y.M.C.A. War Work Council in France. The following quotation is from the *Literary Digest* of August 17, 1918:

Warning is given congregations that they must be ready to mark the changes wrought in their pastors whom they have

<sup>1</sup> Tiplady, *The Cross at the Front*, p. 94.

<sup>2</sup> *A Student in Arms*, Series 1, p. 108.

<sup>3</sup> Quoted in Maurice Barrès, *The Faith of France*, p. 238.

released for service "over there" and not be shocked thereby. For among the soldiers these men have found "the finest religious spirit you could imagine," but "no particular piety." Mr. Shipp gives in the *New York Times Magazine* a concrete instance of the change thus wrought in the clergyman at the Front:

"I remember particularly one preacher who came to France with the belief that he would save a lot of the soldiers from the tobacco evil. His personal feelings against tobacco were so strong that he felt himself unable to sell the weed in one of our canteens. This was not discovered until the clergyman had been put in charge of a hut immediately behind the lines.

"One night there was considerable infantry activity in this sector. At dawn the walking cases among the wounded began returning to a rest-station far behind the 'Y' hut. A party of twelve or thirteen under a sergeant stopt at the hut.

"The secretary-clergyman saw wounded men returning from the trenches for the first time. They said they were 'broke' and asked for chocolate. He gave it to them. He asked the men if they wanted anything else.

"The sergeant told him that the only other thing they needed was cigarets. They needed them badly. There was a supply in the hut. The antitobacco clergyman hesitated for about one-half second. Then his program for saving men from nicotin went by the board. He passed cigarets around to each of the wounded men. They departed for the rear.

"In a few minutes another group came along. They, too, needed something to smoke. Once more he abandoned his principles. A third group appeared. Again the cigarets were distributed.

"By this time the clergyman discovered that his supply of matches was practically exhausted. The fourth batch of visitors completely consumed it.

"For the rest of the day this crusader against tobacco found himself doing the only thing that would enable him to look his wounded countrymen in the eye as they stopt at the hut for rest. He kept a cigaret glowing in his own lips all day long so that each boy would be able to get a light!"

There is no man who speaks more by the book in reference to the judgment of young men, especially the American student body, than Fred B. Smith. For years he has been speaking to groups of men, holding personal interviews, and entering into the confidences of young men in an unusual degree. He has written his impressions of the moral standards of our men at the front in the *American Magazine* for November, 1918, under the title "Four Sins That the Soldiers Say They Hate." First he makes this remark concerning the results of his experiences before the war:

Before the war, I often visited our universities as a Y.M.C.A. worker, and took advantage of this opportunity to question the students about their ideas of right and wrong. I found then that they had a fairly uniform code of morals. Over and over again, when asked what they considered the worst sin a man could be guilty of, they would give the same answer, "Immorality." After that they put drinking, gambling, dishonesty, and so on.

Apparently it was a universal standard, for, no matter where the test was made, the same things were put into the list and in the same relative positions.

When Mr. Smith went to France to work with the soldiers as he had done with all classes of men in America he decided to bring out their moral ideals by such a series of questions as had yielded him such excellent results at home. He had no difficulty in securing



the replies to his questions. They were given orally and in written form. But results were surprising. The virtues and the vices that had been so easily defined at home were not at all the same as those which were stressed abroad. Mr. Smith extended the range of his inquiry; there was no change in the results. He took counsel with such men as Dr. John H. Finley, Judge Lindsey, and Raymond Fosdick. They agreed that the conclusions were valid and confirmed them by the judgment of the soldiers as expressed to them. Mr. Smith says:

All these tests, among widely separated groups, produced answers so nearly identical that it seems beyond question that we may take the result as the code of morals which our soldiers have set up for themselves.

Now, what is this code?

First—Courage.

Second—Unselfishness.

Third—Generosity.

Fourth—Modesty or Humility.

These four qualities were put at the top by such an overwhelming majority that there was absolutely no question of their place there. And when we reversed the process and asked for the "meanest sins," the answers checked up the same. For the sins placed at the head of the list were:

First—Cowardice.

Second—Selfishness.

Third—Stinginess.

Fourth—Boastfulness.

Or, as the men put it, "being a blow-hard."

Those were the things they most despised in others and most dreaded in themselves. Next to these came drunkenness and immorality, with a scattering of other things, like gambling, cruelty, profanity, and so on.

It seems strange to me now that, at first, I was a little disappointed. I had

imagined they would name a sequence of vices led by immorality, tangible things you could get hold of and dramatize eloquently. This seemed a come-down to things that were vague and even trivial; a kind of hot milk diet which strong men would find very unsatisfying.

Mr. Smith did not stop with his sense of surprise and disappointment at what he had discovered. He is not that sort of a man anyway. In his article, therefore, he goes on to discuss at length the significance of this idea of sin called out by the war. We cannot follow this in detail, but the following paragraphs give the gist of his conclusions:

The more I thought about it, the more it seemed that these soldiers had gone down to bedrock. They had passed the superficial layer of what is merely legal or illegal, and had reached the things which are fundamental. And these qualities, these traits, which they have made the basis of their code, are fundamental not merely in their life as soldiers; they are just as truly the basis for all right living, anywhere and everywhere.

For, as I see it, immorality, drunkenness, and gambling cannot live side by side with courage, unselfishness, generosity, and humility. The more you study this set of standards your boys have placed before them, the more you will be amazed by the unerring way in which they have picked out the great essentials of character. War strips the veneer from life. And just because they are soldiers, these young men have instinctively let the surface things go, and have found the influences underneath which mold that surface.

At first glance one is oppressed by a certain sense of fear at the readjustment of moral values suggested above. Does this not mean that we shall undervalue

certain most essential and sacred factors in the moral life? Surely profanity and sexual looseness and non-churchgoing represent real evils, and the moral values that they stand for must be preserved. Therefore we are reluctant to see anything done that shall in any way displace them from the position which they always have held in our definition of the Christian moral standard.

There is no doubt that we ought to be jealous for the standards of the past. It is no light matter to modify them. But on the other hand change does not necessarily involve destruction, and we can afford to be most patient and tolerant of that which effects a shift for the better, even if some of the words which seemed sacred to us are no longer used in the new statement. And there can be no doubt concerning the fact that the moral standards which the church has elevated into prominence have been too largely negative and superficial in their character. Tiplady puts this matter clearly:

Surely with our non-drinking, non-smoking, non-swearing, non-gambling, and our attendance at the Church, we are but on the outskirts both of morals and religion! It is not what a man doesn't do that marks him off as a Christian. It is what he does and is. The Christian characteristics stand out plainly in the gospels. Love is the virtue of virtues. . . . The first test, therefore, of the Christian is, "Has he charity? Does he love?" It is also the first test of the Church.<sup>1</sup>

I have lived five long years in the East End of London, and have walked by night and day through its miles of stinking streets, where the poor are housed worse than the

rich man's horses. The pale, thin faces of the children haunt me as the horrible sights on the Somme never will haunt me, for a ragged, starving child is more terrible to think of than a youth blown to fragments or lying on a stretcher in mortal agony. The tragedy is deeper and more enduring.

He also says:

Christian conduct must no longer be merely conventional. It must be creative. There is a call for spiritual daring and adventure. As St. Paul Christianized Greece and Rome, so we must Christianize industry and politics and abolish poverty and vice. To abstain from evil is not enough; we must adventure as Wesley, Dr. Barnardo, and Florence Nightingale adventured.<sup>2</sup>

Tiplady feels that we ought to have a new moral standard which shall bring into action the virtues of *chivalry*. This is what the soldiers at the front had been displaying. They had dared to risk their lives for a cause and to face peril of every kind in the endeavor to have justice and truth prevail in lands to which they were practical strangers. The title to the chapter in which Tiplady makes his appeal conveys the truth in brief terms, "The Chivalrous Religion Our Citizen Soldiers Will Require."

Sherwood Eddy reported the results of his observations among the soldiers in France and said that the moral standards obtaining in the trenches "are the sanctions of group morality. They [the soldiers] have very lax ideas about drunkenness and sexual irregularity, but they have very strict ideas about the sacredness of social obligations within the groups to which they belong."<sup>3</sup> Mr. Eddy finds that the virtues admired

<sup>1</sup> Tiplady, *The Cross at the Front*, p. 96.

<sup>2</sup> *Ibid.*, p. 106.

<sup>3</sup> *With Our Soldiers in France*, p. 133.



most by the soldiers are courage, brotherliness, loyalty, honesty, and cheerfulness. This brief quintet, while not comprehensive or final, is about the same in the minds of nearly all who have written on the moral standards of the trenches.

Raymond Fosdick wrote concerning the moral life of the soldiers:

I saw our troops storm Vaux on July 1; I saw the marines holding the line at Château Thierry early in June, and I have seen the conditions under which our fellows habitually live in the trenches at the Front. Somehow, after what I have seen, I have not much patience with those people back home who fret about the morals of our Army. For in a big sense, our fellows are living on a plane such as men seldom attain. In point of devotion, unselfishness, cheer under hardship, a sense of honor, and a spirit of fortitude and courage, they make the people who piously condemn their morals back home look small and mean.

Even in the narrowest interpretation of the word, we have little cause to worry about the morals of our men. The official statistics show that the venereal-disease rate in the American Expeditionary Forces is less than 1 per cent. This is better than the conditions here in the camps at home, and it is infinitely smaller than the prevailing disease-rate in the civilian population of the United States. As far as drunkenness is concerned, I saw thousands of American troops under all conditions, both at the Front and in the rear, and I did not see a single man intoxicated.

I do not want to give the impression that our men with the American Expeditionary Forces are saints—they are not. They are human fellows, and even when out of the

trenches are living a life of which we Americans back home can well be proud. . . . The question is whether we are worthy of them.<sup>1</sup>

Donald Hankey was courageous enough to seek a general principle which might be followed in the effort to discover a moral standard for the Christian life which will inevitably emerge into being as a result of the war. He formulated his conclusion in these words:

We have got to follow what we think right quite recklessly, and leave the issue to God; and in judging between right and wrong we are given only two rules for our guidance. Everything which shows love for God and love for man is right, and everything which shows personal ambition and anxiety is wrong.<sup>2</sup>

Owen Seaman, in *Thomas of the Light Heart*, puts the matter thus:

His songs are not exactly hymns;

He never learned them in the choir;  
And yet they brace his dragging limbs

Although they miss the sacred fire;  
Although his choice and cherished gems  
Do not include "The Watch upon the  
Thames."

He takes to fighting as a game;

He does no talking, through his hat,  
Of holy missions; all the same

He has his faith—be sure of that;  
He'll not disgrace his sporting breed,  
Nor play what isn't cricket. There's his  
creed.<sup>3</sup>

If the Great War has revealed the enormity<sup>4</sup> of sin it has also shown more clearly than we had recognized before

<sup>1</sup> Quoted in the *Literary Digest*, August 17, 1918.

<sup>2</sup> *A Student in Arms*, Series 2, p. 170.

<sup>3</sup> *A Treasury of War Poetry*, p. 132.

<sup>4</sup> A French officer said to Kipling, "The boche is saving the world because he has shown what evil is."

in a long time the *responsibility* for it. In the presence of Belgium, Poland, and Armenia the moral sense of humanity says, "Someone is responsible for this." We had grown somewhat apologetic about our sins. When our ancestors and our environment and our misfortunes had been assigned the share of burden which we readily loaded upon them there was a most comfortably slight weight of responsibility left to weigh us down. But no thoughtful person can deal with the fact of responsibility so lightly any longer. Little boys with their hands cut off and young French girls with their babies force us to say as we never said before, "Someone is to blame for this and those who did it shall bear the burden of their wrongdoing." Now this is altogether to the advantage of clear and clean moral thinking. We are getting closer to the heart of God. We are locating the sanctions of morality where they belong, in the nature of God himself. The time has come to infuse fresh meaning into two texts: "For I am Jehovah your God . . . ye shall therefore be holy, for I am holy" (Lev. 11:44, 45); "Ye therefore shall be perfect, as your heavenly Father is perfect" (Matt. 5:48).

Here is a double text for a sermon on "The Warrant for Righteousness." It gives the preacher the opportunity to lay the foundations of such a new sense of moral obligation and responsibility as will stiffen up the whole life of the church and the community. Just this plunge of practical application would not have been possible without the situation created by the Great War.

What is the Christian preacher to do as he attempts to set forth the standard of morality which the church is surely formulating under the influence of the social gospel and the chivalry of the Great War?

He will turn first of all with fresh joy and satisfaction to the teaching of the prophets and of Jesus. Both are in perfect accord in their break with the external and conventional standards of morality that tend in every age to become artificial and false. Jesus and the prophets laid their emphasis upon motives instead of conventionalities. They pierced to the heart of conduct and insisted upon the positive virtues. Under the stress of this new conception we shall do the same. This will not afford any warrant for profanity or gambling or social vices; it will not cease to place moral value on personal habits that may have been justified by the stress of war but are not permanently justified by the conditions of ordinary life. We shall, however, preach concerning the great positive and chivalric virtues as never before, with clearness and confidence.

And forgiveness will be seen to have a social value. The purpose in pardon is redemptive and restorative. Forgiven sinners are not only to "go and sin no more," but they are to fill their pardoned lives with positive good. They are to be the agents of a new redemption, for they have been lost and are found. Then forgiveness will not seem to be a sort of grandmotherly indulgence on the part of God. It will have ethical significance brought into it. It will serve a purpose in the economy of the age that is to be remade. Those who will bring



in the new era will be not only the victors who made it possible, but the restored penitents, who have learned through blood and tears, not only that the wages of sin is death, but also that we are forgiven in order that we may serve and bless.

### **Suggestions for Sermons on Sin and Forgiveness**

#### **Suggestion 1**

"For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13).

#### **THE FOLLY OF SIN**

Study first the figure of the water as it represents God's relation to the soul. The water is vitally necessary; it brings resources for life; it cools and comforts and refreshes.

- I. Forsaking the living spring. Sin is separation from God and goodness. It puts self in the place of the Creator.
- II. Hewing out the leaking cistern. "It is hard work to be tough." And when we have learned, the job is unsatisfactory. The cistern leaks.

#### **Suggestion 2**

"For the prince of the world cometh: and he hath nothing in me" (John 14:30).

#### **IMMUNE**

The "prince of the world" stands for evil in every form. It is everywhere. How may it be successfully met and overcome?

- I. Not by denial or escape. Whatever our theory may be, in practical experience we must face sin as a reality.
- II. Not wholly by active struggle. We must fight sin in open battle. But the enemy is too strong for us alone.
- III. By becoming immune to sin as Jesus was. There was no ground for the evil to root and grow in the soil of his soul.

- IV. Identify our purposes with those of Jesus in order that we may be free from sin as he was.

#### **Suggestion 3**

"A little leaven leaveneth the whole lump" (Gal. 5:9).

#### **BE CAREFUL!**

This text is like a sign placed near a dangerous curve or crossing. It tells us to beware the contagious danger that lies in little sins.

- I. The apparent insignificance of the yeast in comparison with the whole lump of dough.
- II. The energies in the yeast; indefinite multiplication.
- III. Contact necessary to contagion.
- IV. The result: the lump permeated and transformed. Be careful!

#### **Suggestion 4**

"Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone" (Matt. 23:23).

#### **LITTLE VIRTUES AND BIG SINS**

Perhaps a more concise text would be vs. 24, "Ye blind guides, that strain out the gnat, and swallow the camel." If this is used, note the graphic explanation of it given in *The Jesus of History*, by T. R. Glover (p. 48):

Then he [the Pharisee] sets about straining what he is going to drink—another elaborate process; he holds a piece of muslin over the cup and pours with care; he pauses—he sees a mosquito; he has caught it in time and flicks it away; he is safe and he will not swallow it. And then, adds Jesus, he swallowed a camel. How many of us have ever pictured the process, and the series of sensations, as the long hairy neck slid down the throat of the Pharisee—all that amplitude of loose-hung anatomy—the

humps—two humps—both of them slid down—and he never noticed—and the legs—all of them—with whole outfit of knees and big padded feet. The Pharisee swallowed a camel and never noticed it. . . . A modern teacher would have said, in our jargon, that the Pharisee had no sense of proportion—and no one would have thought the remark worth remembering.

In developing the subject we discuss two divisions:

- I. The accidental virtues, which we ought not to leave undone.
- II. The essential virtues, which we must not fail to do.

#### Suggestion 5

"Evil shall slay the wicked" (Ps. 34:21).

#### SIN'S SUPREME ENEMY

Begin the discussion with such a familiar proverb as, "The destruction of the poor is their poverty."

- I. External opposition to sin.
  - A. Sin must be fought. Our life is an inevitable combat between good and evil. Moral passiveness or neutrality is impossible.
  - B. This struggle is long and costly. In the end goodness is triumphant because it is good.
  - C. There is a great ally for the external forces that are fighting evil; it is the self-destructive energy in sin itself.
- II. Internal self-destructive energies of sin.
  - A. Illustrations: intemperance, alcohol finally destroys its victims; lying, the liar is finally hanged with his own rope; selfishness, the selfish man may save his body but he loses his soul.
  - B. These energies are silent, constantly at work, deadly in effect.
  - C. Therefore ally your positive opposition to sin with the inner destructive agencies of evil, and be sure of the victory of goodness.

#### Suggestion 6

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

#### HARVESTERS

This is a straight sermon on "wild oats."

- I. Sowing the seed.
- II. The growing process.
- III. The crop.
- IV. The end.

The moral experience of the American fighting forces will give fresh material on this subject.

Turning specifically to the "sins that the soldiers hate," as Mr. Smith has defined them, a preacher will discover at once that they are timely in civilian life as well as among the fighting forces. Also, it is undoubtedly best to preach on the corresponding virtues rather than the vices. These virtues are courage, unselfishness, generosity, and modesty. The following notes refer to these four subjects in either their positive or negative aspects.

#### Suggestion 7

"A cheerful heart is a good medicine;  
But a broken spirit drieth up the bones"  
(Prov. 17:22).

#### GOOD MEDICINE

Introduce this by a study of the factors that produce morale, showing the place of courage and good cheer among them.

- I. The sources of courage.
- II. The culture of courage.
- III. The blessings of courage.

#### Suggestion 8

"Woe to him that is alone when he falleth, and hath not another to lift him up" (Eccles. 4:10).

#### FALLEN IN NO MAN'S LAND

Introduce the discussion by any of the familiar incidents concerning the relief or rescue of wounded men in No Man's Land during the war.



- I. The loss and despair of loneliness.
- II. The joy and reward of comradeship.
- III. Wounded men in the No Man's Land industrial and social life.
- IV. Where and how we can help.

**Suggestion 9**

"He that findeth his life shall lose it; and he that loseth his life for my sake shall find it" (Matt. 10:39).

**LIFE THAT IS LOST AND FOUND**

The apparent contradiction of the text and its real consistency.

- I. Life is enriched in order that it may be expended.
- II. Expenditure of life is the only sure way of its enrichment.
- III. The blessed reaction of the two principles in experience.

**Suggestion 10**

"Zebulun was a people that jeoparded their lives unto the death,  
And Naphtali, upon the high places of the field" (Judg. 5:18).

**UNRECKONING LOYALTY**

The call of duty demands that men respond with a reckless loyalty, jeopardizing their lives if necessary.

- I. Calculating and prudential service.
- II. The cost of full loyalty: death and the high places of the battlefield.
- III. True loyalty dares all this and pays the price.

**Suggestion 11**

"But I hold not my life of any account as dear unto myself, in comparison of accomplishing my course" (Acts 20:24 [margin]).

**THE COST OF DUTY**

- I. To do one's duty is the supreme engagement of life.
- II. Physical existence is not so important as the doing of God's will.

- III. The lesser good of living must not be held at the cost of the higher good of doing God's will.

**Suggestion 12**

"There is that scattereth and increaseth yet more;  
And there is that withholdeth more than is meet, but it tendeth only to want."

**THE DIVIDED BLANKET**

Fred B. Smith quotes a soldier in one of his meetings where the matter of sin was being discussed as placing unselfishness at the head of the list of virtues, and illustrating his contention by the following incident:

Well, when we were going in the other night, on our way to the trenches, I forgot my blanket. It was darned cold, too. You fellows know that. And it looked to me like I was going to freeze, out there. But when my pal found out the fix I was in, instead of guying me for being such a fool as to forget my stuff, he took out his knife and cut his own blanket in two and gave me half of it. I don't know whether that's what the preachers would call being good—but it's good enough for me!

This suggests the title above.

- I. It is cold in No Man's Land.
- II. Some men have forgotten their blankets.
- III. Other men have blankets.
- IV. What are you doing with your blanket?

**Suggestion 13**

"Let not him that girdeth on his armor boast himself as he that putteth it off" (I Kings 20:11).

**THE TIME TO BOAST**

- I. The tendency to boast when putting on the armor.
- II. The test of courage while under arms.
- III. The time to boast would be when the armor is put off; but the true soldier does not boast at all.

**Suggestion 14**

"So the tongue also is a little member, and boasteth great things" (Jas. 3:5).

**THE GREAT LITTLE BRAGGART**

- I. How easily we boast.
- II. The folly of boasting.
- III. The positive mischief of boasting.
- IV. How to curb our tendency to boast: by discipline from others; by self-control.

**Death and the Life Immortal**

The preacher always has been a messenger of comfort and hope to souls which must sometime inevitably face disappointment, suffering, and death as a part of mortal life. The Christian message on this matter always has been clear. Jesus defined it; the Christian theology has formulated it; Christian preachers have declared it; pastors have employed it in practical ministry. Thus in homes, in hospitals, and beside countless open graves the Christian assurance has brought hope and help to wounded hearts.

Now for almost five years the world has faced suffering and death in unprecedented proportions and in forms more terrible than nature ever designed in her most cruel moods. The casualty lists are in every daily paper. The burdened cables seem almost to sob beneath the sea. The diaries and letters of the soldiers reveal such a vivid acquaintance with death as secure civilians cannot understand. The veil of mystery and fearsomeness has been taken from the grim subject and a revealing radiance is shed upon it.

These letters have been marked by a fine reserve. The soldiers do not babble

about death or speak of it with flippancy or sentimentalism. They recognize its constant presence, accept the fact cheerfully, and speak of it freely as "to go West."

Donald Hankey writes:

Personally, I believe that very few men indeed fear death. The vast majority experience a more or less violent shrinking from the pain of death and wounds, especially when they are obliged to be physically inactive, and when they have nothing else to think about. This . . . is a purely physical reaction which can be, and nearly always is, controlled by the mind.<sup>1</sup>

Coningsby Dawson puts the soldier's point of view in these words:

Alive or "gone West" I shall never be far from you; you may depend on that—and I shall always hope to feel you brave and happy.

And yet, so strange a havoc does this war work that, if I have to "go West" I shall go *proudly* and quietly. I have seen too many men die bravely to make a fuss if my turn comes.<sup>2</sup>

As we read the letters of the soldiers we cannot fail to be impressed by the frankness and fearlessness with which they face the supreme issue. Many pages of quotations might be given. The following are only a few, but they are typical of what the soldiers have uniformly written about death.

Before departing for the front Enzo Valentini made his will and testament, to be opened only in the case of his death, the last poetic words of which are: "Be strong, little mother. From beyond, he sends to you his farewell, to papa, to his brothers, to all who have loved him—your son who has given his body to fight against those who would kill the light."<sup>3</sup>

<sup>1</sup> *A Student in Arms*, Series 2, p. 121.

<sup>2</sup> *Carry On*, pp. 80, 85.

<sup>3</sup> N. P. Dawson, *The Good Soldier* (1918), p. 3.



Try, if you can, not to weep for me too much. Think that even if I do not return, I am not for that reason dead. It, my body, the inferior part of me, may suffer and die, but not I.—I, the soul, cannot die, because I come from God and must return to God. I was born for happiness, and through the happiness that is at the bottom of all suffering, I am to return into everlasting joy. If at times I have been the prisoner of my body, it has not been for always. My death is a liberation, the beginning of the true life, the return to the Infinite. Therefore, do not weep for me. If you think of the immortal beauty of the Ideas for which my soul has desired to sacrifice my body, let the tears flow. They will always be sacred, the tears of a mother. May God keep count of them; they will be the stars of her crown.<sup>1</sup>

What are our lives worth when we think of the years of happiness and peace of those who will follow us and those who may survive us? We labor for to-morrow, in order that there may be no more wars, no more spilling of blood, no more killing, no more wounded, no more mutilated victims; we labor, we whom our mothers will so weep for, in order that other mammas may never know these bitter tears. In truth, when one thinks of the centuries that this peace will last, one is ashamed of the rebellious movement which the flesh is guilty of at certain moments at the thought of death.<sup>2</sup>

Death is nothing terrible after all. It may mean something more wonderful than life. It cannot possibly mean anything worse to the good soldier. So do not be unhappy, but no matter what happens walk with your head high and glory in your large share of whatever credit the world may give me.<sup>3</sup>

This manly and fearless attitude of mind on the part of the men who were actually face to face with death must effect a transformation in the manner in which the fact will be treated in the pulpit. Death will never again be used as a nursemaid's bogey to frighten reluctant sinners to the mourner's bench. The ancient "deathbed" illustrations and threats of sudden loss of life had well-nigh vanished from the preaching of the most intelligent churches; but they still prevailed among the more emotional types of religious expression and were used by evangelists to quicken the tread of penitents along the sawdust trail. But now they surely are gone, never to return. Death has been given a noble dignity and will be accepted as an essential factor in life, not to be kept veiled under a fair name or feared like a ghost expected to walk in grewsome suddenness out of a dark corner, but rather to be incorporated into a fearless and useful life,

"Life that shall send  
A challenge to its end,  
And, when it comes, say, Welcome,  
Friend."

Turning, now, to the interpretations of the fact of suffering and death which have been published, we are impressed by the number and character of the voices that have spoken. They range from the notes of denial to the "demonstrations" of personal immortality by the disciples of spiritism.

Mr. Galsworthy says, "Not one Englishman in ten now really believes

<sup>1</sup> From a letter of Enzo Valentini of Perugia, quoted in *The Good Soldier*, p. 4.

<sup>2</sup> Captain André Cornet-Auquier, *A Soldier Unafraid*, p. 30.

<sup>3</sup> "Letters and Diary of Alan Seeger," quoted in *The Good Soldier*, p. 69.

that he is going to live again." He also says, concerning the French soldiers, "The *poilu* has no faith at all now, if he ever had, save faith in his country." Mr. Wells refuses to discuss the matter at all, saying, "The reality of religion is our self-identification with God . . . and the achievement of his kingdom, in our hearts and in the world. Whether we live forever or die tomorrow does not affect righteousness."<sup>1</sup>

Winifred Kirkland disposes of Galsworthy's superficial judgment in a single stinging sentence:

One wonders if it is conceivable that Mr. Galsworthy has read the many brief, immortal credos of the many Englishmen who have left us their breathless, blotted memoirs of the trenches, or has been deaf to the triumph songs of parents who have survived them, or that he can fail to have been stirred by the flaming faith of the young soldiers of France.<sup>2</sup>

It is an ungracious act to call a distinguished man an ignoramus; but it is effectively done here according to the merits of the case.

Turning to the discussions of death and immortality, the preacher will find Harry Emerson Fosdick's *Assurance of Immortality* a satisfying statement. He does not base the confidence in immortal life upon the teaching or resurrection of Jesus, as the Christian apologetic has so often done. He shows that our faith in the life immortal is grounded in:

1. The scientific affirmation that the universe is reasonable.
2. The religious faith that the universe is friendly.

3. The endorsement of the world's spiritual seers.

4. The voice of our own noblest moods and moments.

5. The value of the truth for daily living.

Perhaps the most significant recent American discussion of the subject is *The New Death* by Winifred Kirkland. This appeared first as an essay in the *Atlantic Monthly* and was later elaborated and published in book form. Certain points made by the author are significant for the modern preacher's work. The discussion is carried on quite independently of any scientific or religious considerations; nor does it deal with theories concerning immortality. The point of view is presented in the following paragraphs:

A study of the New Death cannot too often emphasize the point that it is not a study of abstract truth about death, but a study of the fact that myriads of people are to-day ordering their lives on the hypothesis of immortality.<sup>3</sup>

Not for a century has interest in the great themes of death, immortality, and the life everlasting been so widespread and so profound. The war has made a new heaven, let us trust that it may aid in making a new earth.<sup>4</sup>

This new conception differs in at least three respects from the current ideas concerning immortality which have obtained in the past.

First, it is not something reached by the moral and intellectual leaders of the people and handed down to them by their teachers and guides. On the contrary, the millions who hold it have not

<sup>1</sup> *God the Invisible King*, p. xviii.

<sup>2</sup> *The New Death*, p. 7.

<sup>3</sup> Winifred Kirkland, *The New Death*, p. 21.

<sup>4</sup> *Ibid.*, p. 9.



looked either to the scientists or the theologians for leadership on this matter. They have shaped their own faith and made their own affirmations. The new idea of death is popular.

It is not always that the popular mind moves in advance of accredited intellectual leaders, but it appears that to-day the common people have become their own prophets, that a belief in personal survival is becoming so strong an influence in thousands of humble and bereaved homes that it would seem as if novelists and psychologists should reckon with it as an important phase of the contemporary, however little they accept it as a philosophy for themselves.<sup>1</sup>

The New Death, now entering history as an influence . . . is a gerat intuition entering into the lives of the simple, the sort of people who have made the past and will make the future. It does not matter in the least whether or not the intellectuals share this intuition; . . . what matters is the effect upon emergent public life and private of the fact that every day men and women are believing the dead live.<sup>2</sup>

Again, this new idea of death and immortality is an *intuition*, as indicated in the paragraph last quoted. The common people who hold it so widely and so steadfastly have not reached their conclusions through processes of reason. Nor do they rely upon proofs of the ordinary kind for the validating of their convictions. They put it in such a simple proposition as this: "No science can convince us that we have not a soul when we feel it suffer so."<sup>3</sup>

Finally, this new conception of death influences practically the conduct of living men and women. We remember the dismay with which we read the conclusions of Dr. Osler, to the effect that

whatever men and women believed about immortality, they lived and died uninfluenced by their doctrine. Now, according to this student of the matter, it is quite otherwise. The idea *works*.

That our dead are alive and the same that we loved, and that they joyously continue the upward march, is the dominating faith of the New Death. There is in this creed nothing new, except the incalculable novelty that never before did so many people evolve it, each for himself, and never before did so many people practice it as the deepest inspiration of their daily conduct.<sup>4</sup>

There is nothing new about immortality, there is nothing new about God; there is everything new in the fact that we are at last willing to live as if we believed in both. This is the religion of the New Death.<sup>5</sup>

This study of the subject ought to be seriously reckoned with by any preacher who seeks to bring the comfort of the gospel to those who are suffering from the death of their dearest in the Great War.

A problem forced to the center of our thinking by the present situation is the "salvation" of soldiers who have fallen in action. There are two judgments on the matter. One is voiced by Cardinal Mercier in the famous pastoral, "Patriotism and Endurance," of Christmas, 1914. He wrote:

I was asked lately by a staff officer whether a soldier falling in a righteous cause—and our cause is such, to demonstration—is not veritably a martyr. Well, he is not a martyr in the rigorous theological meaning of the word, inasmuch as he dies in arms, whereas the martyr delivers himself, undefended and unarmed, into the

<sup>1</sup> *Ibid.*, p. 6.

<sup>2</sup> *Ibid.*, p. 15.

<sup>3</sup> *Ibid.*, p. 18.

<sup>4</sup> *Ibid.*, p. 85.

<sup>5</sup> *Ibid.*, p. 95.

hands of the executioner. But if I am asked what I think of the eternal salvation of a brave man who has conscientiously given his life in defence of his country's honor, and in vindication of violated justice, I shall not hesitate to reply that without any doubt whatever Christ crowns his military valor, and that death, accepted in this Christian spirit, assures the safety of that man's soul. "Greater love than this no man hath," said our Saviour, "that a man lay down his life for his friends." And the soldier who dies to save his brothers, and to defend the hearths and altars of his country, reaches this highest of all degrees of charity. He may not have made a close analysis of the value of his sacrifice; but must we suppose that God requires of the plain soldier in the excitement of battle the methodical precision of the moralist or the theologian? Can we who revere his heroism doubt that his God welcomes him with love?

This is put still more clearly in the words which a priest, serving in the armies of France, is reported to have used constantly in his addresses to the soldiers: "Tell each one of your men that he who dies in honor on the field is sure of going straight to heaven."<sup>1</sup>

Another expression of this idea may be found in the signed editorial of E. S. M[artin], in *Life* (August 15, 1918), the concluding paragraphs of which read as follows:

We speak of the dead in the casualty lists as having "lost their lives," but do we think so?

The deeper we get into the war the less we shall think so; the more most of us will feel that our dead have not lost their lives, but quite the contrary.

That feeling is one of the great things that the war is bringing to pass. For four years the war has kept before Belgium and

France and Britain the proposition that there are things that are worth more than life. To that suggestion the people of those countries, and later the Italians, have steadfastly assented. Now it comes our turn, and we shall give the same testimony.

Behind so much unanimity must be a silent confidence that lives given in a great cause are not lost, not extinguished, but persist, unchanged except for better, in personality.

That is the great consolation for the readers of the casualty lists.

On the other hand it is reported that Rev. Mark Matthews, of Seattle, preaching in the Fifth Avenue Presbyterian Church in New York, in August, 1918, was greeted with applause (said to have been extended by visitors and not by the regular attendants) when he affirmed: "Hard as it may be, the impenitent American boy, in uniform, killed in battle, dies in his sins and is lost. I honor him as far as it is possible. I wish he had repented and accepted Christ. But he had his chance."

This is the other side of the matter. Preachers who are ministering to the parents of soldiers who have died in battle will do some earnest thinking before they are willing to occupy either position. How does anyone know whether the soldier in uniform killed in battle has "repented and accepted Christ" or not? "Greater love hath no man than this, that a man lay down his life for his friends." When an American boy gives his life for the cause of freedom and makes the supreme sacrifice in order that all boys who live after him may be free from the peril that has cost him his life, does he have to

<sup>1</sup> Barrès, *The Faith of France*, p. 38.



be a member of the largest church on the Pacific coast in order to assure us that he has "accepted Christ"? Passing now to the task of preaching on these subjects, this question is pertinent: How far shall a minister seek in his preaching to justify God or to furnish a theodicy for the people? Some men make the attempt. This is most unwise. It is not possible to explain the strange ways of God. We may fully believe that there is reason as well as love behind the events that issue in the death of a kinsman or comrade. But to prove it is most difficult. We can understand the words that Professor George Herbert Palmer of Harvard wrote concerning the death of his wife:

Though no regrets are proper for the manner of her death, who can contemplate the fact of it and not call the world irrational, if out of deference to a few particles of disordered matter it excludes so fair a spirit?<sup>1</sup>

The only safe attitude of the minister as he seeks to bring comfort to troubled hearts is to stand humbly and reverently in the presence of the experiences that come and say that the judgments of the Lord "are true and righteous altogether."

We have to make our appeal to faith and the future. As Fosdick says: "It is entirely possible that the incidental evils of a process, leading toward a worthy consummation, may be explicable when the process is complete."<sup>2</sup> The present woes of life are inexplicable; but the results will doubtless vindicate the love and wisdom of the hard and

mysterious process, as the finished vase justifies the potter's firm touch and the biting furnace flame.

### **Suggestions for Sermons on Death and Immortality**

#### **Suggestion 1**

"For now we see in a mirror, darkly; but then face to face: Now I know in part; but then shall I know fully even as also I was fully known" (I Cor. 13:12).

#### **WITH PERFECT VISION**

Such a text needs illustration. Naturally the thought of the "steamed" mirror will come at once to mind; when the moisture is rubbed away we can use the mirror. Or the corroded mirrors that have been found in the ruins of Roman cities and may be seen in museums may be used to explain the text. Their silvered and polished surfaces are useless now; they must be burished once more. But in any condition, the mirror does not give us the satisfaction of the look into the eyes of our dear ones "face to face." That is the final revelation; and in the days of sorrow we must look ahead to the life eternal for this revelation.

Another illustration comes from a recent book, the work of a great preacher, and is so clear that it is worth exact quotation:

I have in my mind's eye a little Parable of Consolation. It consists of an old book-marker, once belonging to my dear mother, and very precious now to her son. A text is worked on it, in blue silk on the pierced card. A few years ago I found it in a book, after having long lost sight of it. I saw first its "wrong side"; and that was just an unmeaning tangle of confused and crossing threads. Then I turned it round. On the "right side," in beautiful clear letters, *produced by the tangled stitches*, I read these three deep, glorious, eternal words, "God is love."

<sup>1</sup> Quoted in Fosdick, *Assurance of Immortality*, p. 12.

<sup>2</sup> *Ibid.*, p. 123.

Was it not a parable? Here on earth we see the "wrong side" of the Great Consoler's work. There, above, we shall read the "right side" in the very light of Heaven. We shall understand then that the right side *was worked out through the wrong side*. Our sorrows, your sorrows, were the tangled stitches, and all the while they were "working out the weight of glory," the glory of *seeing* at last, "with open face," that God is love.

Just seven years ago, February 21, 1909, I took that dear book-marker up into a pulpit and let it preach a sermon to stricken hearts. At West Stanley, in County Durham, an awful pit disaster had occurred; one hundred and sixty-nine men and lads had died together at that explosion. On the Sunday evening following I preached there, to a church quite full of mourners. I held up my mother's card to them, and pointed out its message of faith and hope. And I happen to know that the old book-marker brought more light and help to the mourners that night than all the rest of my sermon put together.<sup>1</sup>

The card to which Bishop Moule refers was photographed and reproduced on the inside covers of the little book from which the foregoing quotation is made. It is a telling illustration of the text and truth for which he used it. Without the object itself it would be impossible to employ this illustration so effectively; but with clear and vivid description it may be done. These old texts and mottoes worked with silk or worsted on pierced cardboard will be remembered by all the older members of a congregation. Thus the little "Parable of Consolation" may again become a source of comfort and courage.

#### Suggestion 2

"A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted because they are not."

"Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be

rewarded, saith Jehovah; and they shall come again from the land of the enemy" (Jer. 31:15, 16).

#### BLESSINGS FROM SACRIFICE

- I. The fact of sorrow and death. It cannot be banished from a mortal world. Women's eyes are red with weeping and their children's are not. This cannot be denied.
- II. The comfort of God. One's own resolution can do something; one's friends can do more; God can do most. Sorrowing souls must listen to God.
- III. The rewards are sure. No great sacrifice can be made without a final blessing coming from it. Our great task, that has cost blood and treasure for America, will sometime bless the world.
- IV. Our lost ones shall return, not in physical presence, but in spiritual fruitage, ennobling us, enriching the nation, bringing honor to God.

#### Suggestion 3

"Redeem Israel, O God,  
Out of all his troubles" (Ps. 25:22).

#### A PRAYER FOR HELP

- I. Israel is in trouble.
- II. Israel cannot escape alone.
- III. God can help Israel.

#### Suggestion 4

"And he said, While the child was yet alive I fasted and wept: for I said, Who knoweth whether Jehovah will not be gracious unto me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he will not return to me" (II Sam. 12:22, 23).

<sup>1</sup> H. C. G. Moule, *Christ and Sorrow*, p. 66.



BEACONING SOULS

- I. Our service to the living. The joy and sacrifice of caring for those whom we love.
- II. Our loss and loneliness in the death of loved ones. They cannot return to us.
- III. Our blessed anticipation. They are beacon lights to us in the darkness of the years.

**Suggestion 5**

"And might deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:15).

FEAR'S FETTERS BROKEN

- I. The fear of death. A fact, apparent from the most ignorant savage to the majority of cultivated men.
- II. Efforts to break the bondage of this fear. Reason has spoken, as in the Dialogues of Plato. Nature has been used as a symbol: the wheat and the butterfly. Art has interpreted the experience in terms of hope.
- III. The Christian message. Christ has conquered death, not by driving it out of human experience, but by showing how it is to be made the means to a nobler life here and an immortal life hereafter.

**Suggestion 6**

"Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah" (Job 1:21).

HIS WILL IS OUR PEACE

- I. God is the giver of all good. We go on our way carelessly and forget to thank

him. We even dishonor his gifts. A sense of their source ought to make us more careful in our use of our powers and opportunities.

- II. God's will permits our possessions to be taken away. The cause is often our own fault. God permits our loss, however. This is a hard doctrine to confess or to understand.

- III. The source of our peace is the sense of God's will. Thousands of Christian soldiers have repeated this old faith of Job in their letters. How to make our sense of God's will real in everyday life.

**Suggestion 7**

"Death is swallowed up in victory" (I Cor. 15:54).

THE FINAL TRIUMPH

- I. Death is apparent defeat to the highest purposes and noblest efforts of life. Takes the young, the strong, the useful. Apparently acts without any sense of human welfare; takes the statesman and leaves the idiot.
- II. There is a victory that is able to overcome the apparent defeat in death.
  - A. The victory of clear thinking. In our best moments death does not appear to be the end.
  - B. The victory of love. Our affections tell us that death does not stop the soul.
  - C. The victory of faith. We dare believe when we cannot prove.
  - D. The victory of Christ. Because he lives we shall live also.

# THE BOOK OF JOB

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*Palestine does not seem quite so remote to us as it did before Allenby took Jerusalem. Whoever wants to see the survivals of the ancient Semitic world in Palestine must needs go soon. This may be a misfortune, but it may help the world to realize that the Jordan is something more than euphemism for death, and that Mount Zion is not, strictly speaking, heaven. In a similar way the study of the biblical literature from the historical point of view will help us to realize that human problems are not modern inventions, and that most of the answers which we think we have originated, we have inherited. Let us go back to Job again and learn how the ancients thought of the problems our philosophies have not yet fully answered.*

A most extraordinary book! It is many-sided. Interest in it is never exhausted. As a story of heroic endurance under crushing calamities and sufferings it is absorbing and even thrilling. As a poem it presents passages of wonderful beauty and sublimity. In discussing the rationale of affliction it affords fine examples of dialectics. Those who are disheartened by the severity of their tribulations find in this book reasons for comfort and hope. After the example of Job many have found their way out of darkness into light and peace. For a book that has been so popular and so useful it is full of puzzles. Who wrote it? Is it to be looked upon as historical or fictitious, or partly historical and partly fictitious? What is its object? When was it written? How did it happen that an avowedly alien story should be adopted into the Hebrew canon? So far as I know, no explanation of this last question ever has been attempted. Each one of these problems is of exceeding interest, and anyone should be encouraged in an effort to throw light upon

them. My studies in the Book of Job have led me to some conclusions which I herewith give. Inasmuch as some of them are somewhat novel, the writer cannot object to their being rigidly scrutinized. If they are good the scrutiny will be of help, and if they are unwarrantable they ought to be relegated to the waste heap.

On account of its vital relations, the last question should be considered first.

It is evident from the beginning that the Book of Job is not a Hebrew drama-story. It is not located anywhere in Israel, nor in any of the countries ever inhabited by the Hebrews. It is placed in a region with which they apparently had had no connection. Job was a resident of the land of Uz, which seems to have been a small country a short distance east of Israel, bordering on the Arabian Desert, somewhat south of Palmyra, and considerably south of the route followed by Terah, Abraham, and Lot in their migration from Ur of the Chaldees to Haran on their way to Canaan. The three friends who came to



condole with Job, and the one not referred to as a friend of his—the intruder debater, Elihu, who with lofty superiority entered into the debate—were all from localities not far away. Eliphaz the Temanite was from the tribe or country of Teman, the latter being an important district in northern Edom, verging on the same desert farther south. Bildad the Shuhite was from an Arabian tribe in the region of the Euphrates near the junction of that river with the *Belik*, perhaps the land of *Sahu* of the Assyrian inscriptions. Zophar the Naamathite was from some Naamah not identified, though the critics quite generally agree that it must have been also somewhere in Arabia. Elihu, the final debater, was a Buzite, a member of a tribe dwelling in Northern Arabia. Buz possibly answers to the *Basu* of the Assyrian inscriptions. The setting of the drama is therefore distinctly non-Israelitish.

Considering the exclusive clannishness of the Israelites at all periods of their history, the question intrudes itself as to why a story with such a foreign environment should so commend itself to the Hebrews as to be adopted into their sacred canon. It would seem utterly improbable that they ever could accept an alien as a perfect example of goodness and piety, ranking along with their own godly heroes. And in what age would the Hebrews desire to give an authoritative place among their sacred writings to a discussion by foreigners concerning God's relation to the sufferings of men? It can be safely affirmed that it was not owing to the moving pathos of the story, nor to the light thrown by it upon the mystery of affliction, though that topic always has been of vital concern to all

peoples everywhere. How then can the adoption of this foreign book be accounted for? The problem is not so great as it seems.

The writer was a Hebrew. That fact has been assumed by almost everyone, and Moses, Heman the Ezrahite, Solomon, Job, Elihu, Hezekiah, Isaiah, Ezekiel, and Ezra have each been suggested as the author. It is needless to say that these suggestions have no proof to back them up. A foreign authorship would have been a bar even to the consideration of the book. No alien could be so conversant with matters pertaining to Israel and could exhibit such mastery of ancient Hebrew unless indeed he were an exceptional scholar who had devoted years to a study of all that concerned the Israelitish people. It is safe to say that no pagan people had a scholar so accomplished. The probabilities are that at the time of the adoption of the book the author was known to be an Israelite.

Though the environment is foreign, the atmosphere of the book is markedly Jehovistic. Jehovah dominates in it from first to last. All the characters are worshipers of the God of Israel. At the end the three friends of Job, of pagan origin though they were, accepted with unquestioning submission the arbitrament of Jehovah, though it condemned them. Herein is to be found the operative reason for the adoption of the book into the Hebrew scripture canon.

The fact that it was written by a Hebrew secured it a hearing; the further fact that Jehovah was manifested in it made it sacred in the eyes of Israelites. Job, though an alien, was accepted by them as a perfect and an upright man, because he was declared by Jehovah so

to be, both at the beginning and at the end of the book. According to Ezekiel (14:14, 20), Jehovah confirmed this estimate of Job by ranking him along with Noah and Daniel, two of the great exemplar heroes and saints of Israel. A book so certified by Jehovah within itself, and reattested in a book of such undoubted authority as that of Ezekiel, could not fail of adoption into their sacred canon. In this seems to lie the self-evident reason for its adoption.

As has been intimated, there are three theories relative to the character of the book.

1. That it is strictly historical. This is apparently supported by the biographical statements in the book, especially in the beginning and at the end. These set forth the possessions of Job, his standing among men, and the severe afflictions which were visited upon him. The family or tribal relations of the persons which appear in the drama are specifically told, together with the countries to which they belonged. The historical theory is the most ancient. It was held by the rabinnical authorities, by the Syrian Fathers, and by many of the Greek ecclesiastical writers. Some even claimed that the opening and closing chapters were written by Moses, who compiled the dialogues therein from documents secured by him while residing in Midian!

2. That it is wholly fictitious. This view is held by a number of modern critics of eminence. They place the book among the parables and allegories of the Bible. Some hold it to be "an old legend wrought up and sustained with poetic freedom."

3. That it is fiction with a basis of fact. Most dramas are fiction, often

with a slight historical foundation which lends to them a seeming reality. There appear to be good reasons for this theory. Here are five persons from as many different pagan countries, all speaking in language acceptable to Israel. They are represented as worshipers of Jehovah. They make use of the various names of God—El, Eloah, El Shaddai, Jehovah—as familiarly as though they were Israelites. Not only that, but they are better informed than any Israelites not scholastically trained. They speak often in archaic Hebrew. Without making any errors they refer to facts, manners, customs, and doctrines which presumptively were not known, or but little known, outside of Israel. For actual aliens this would seem to have been impossible. Hence the conclusion is irresistible that they were mere impersonations, and that their words were put into their mouths by a Hebrew scholar profoundly versed in the history of his people. That is much more credible than to think that he acted as an amanuensis of the alien actors in this drama.

Not all the actors, however, are to be regarded as imaginary. Job himself must be accepted as real, for, as has been mentioned, he is spoken of as an actual person in Ezekiel, being classified with Noah and Daniel. He also is referred to in Jas. 5:11, but there "the patience of Job" should be regarded perhaps as a laudation of a trait portrayed in the drama rather than as an assertion of his actuality. The mention in Ezekiel appears to be enough to establish that.

If Job himself was real, the inference is inevitable that there is some basis for representing that he was suffering from an affliction of great severity. Possibly,



as many hold, there was a legend to that effect which the author seized upon and elaborated.

The fictional character of the narrative, however, is evident in the mathematical precision shown in enumerating the herds of Job at the beginning and their exact duplication at the end; in the incredibly rapid precipitation of the calamities which swept down upon him; in the fact that, first, the Sabeans took away all his oxen and asses, slaying the attending servants; next, the Chaldeans drove away all his camels, also killing the servitors; and finally, a hurricane demolished the house in which his sons and daughters were feasting, causing the death of all of them. In each case only a single servant escaped to bring to his master the distressing news. The instances are not sufficiently camouflaged to appear deceptively natural! These calamities were introduced apparently to raise the sufferings of Job to the *n*th power. The culmination of so many afflictions were regarded at that time as positive proof of God's anger, and the book was written to show the falsity of that assumption. The author would establish his refutation against the strongest possible case. Simple leprosy, therefore, was combined with other distressing trials to make the demonstration all-inclusive. But the interest in the drama, be it noted, almost wholly centers in the discussion over Job's leprosy; and that may be assumed to have been the historical basis of the book.

For a long, long while it was believed that the Book of Job was one of the oldest, if not the oldest, books of the Bible. That conviction is now regarded as unfounded. Its circumstances indeed an-

swer to the times of Abraham, Issac, and Jacob, but that fact does not fix the date any more than that Shakespeare's drama *Julius Caesar* is to be located in the first century B.C. because its characters and incidents belong to that period. That it was written later than the patriarchal era is manifest from the fact that the name of Jehovah was not introduced until the time of Moses (Exod. 6:3). In the drama-story priests are mentioned (12:19), and they were not appointed until after the Israelites left Egypt. The gold of Ophir is referred to (22:24; 28:15), and that was introduced into Israel by the mining carried on in Solomon's day (I Kings 9:28; 10:11). The curse invoked by Job upon himself, if he ever had committed adultery (31:9, 10), consorts with the penalty affixed in Deut. 22:22; that of his worshiping the sun or the moon (31:26) with the punishment laid down in Deut. 4:19; 17:3; and his denunciation of the removal of landmarks (24:2) accords with the curse pronounced in Deut. 27:17 upon those who take away their neighbor's boundary. These correspondences do no seem to be accidental but are such as would be made by one familiar with the Deuteronomic laws. And Deuteronomy is assigned by modern critics to a date as late as the eighteenth year of Josiah (620 B.C.). If this date is to be accepted, and also the inference concerning the agreements in the Book of Job with the laws specified, the drama must have appeared still later. The indubitable evidence given above at least shows that it was later than the time of Solomon. None of the Books of Wisdom, with which it is classified, could have been written earlier than that, and most of them are credited to the post-

exilic age. Just where the book came in is mere guesswork, the preponderance of modern criticism apparently favoring the exile.

The book is principally a discussion as to whether extraordinary affliction is to be regarded as a proof of God's wrath. It was a courageous questioning of a belief which had been held from time immemorial. Though it satisfactorily disproved it, that belief has never been entirely eradicated. It was shown in Christ's day by the question asked of him by his disciples, "Who sinned, this man, or his parents, that he was born blind?" (John 9:2). We meet it now when people complainingly declare that their trials are unmerited, which, of course, is equivalent to saying that they would understand why they were sent if they had done something very wrong.

As set forth in this drama-story the comforters of Job held very strongly to this doctrine, then universally accepted. Because he was so greatly and so unusually afflicted they inferred that he must have grievously sinned, and they sought faithfully to discharge their duty to him as his friends by endeavoring to induce him to repent that he might be restored to God's favor. They began in a conciliatory way, but when Job persisted in maintaining his innocence, they lost their tempers, regarding this as stubborn insubordination, and charged him with being an exceptionally great transgressor. No matter if their words were not actually uttered, they expressed the convictions of their day. Any group of men brought together to condole with one afflicted as Job is rep-

resented to have been, and as unyielding as he was, would have spoken as they did. It was the age itself that was arrayed against Job.

The reader is made to know from the start that Job was not deserving punishment, for at the outset Jehovah twice affirms, "There is none like him in all the earth, a perfect man, one that feareth God, and turneth away from evil" (1:8; 2:3). Job therefore stands for that large number who suffer painful afflictions without having consciously so transgressed as to deserve severe castigation. The book shows the absurdity of supposing that great afflictions and misfortunes are certain indications of God's anger. To the upright visited with unmerited tribulations this is a great comfort, for it shows that God is not their enemy, and from being convinced of that it is but a step to believing that he is a friend. That he is more than a friend is shown in the unfolding of the story and its triumphant ending, for there it is made clear that for his faithful servant God has both sympathy and love in all his trials, that he acts as his champion in his vindication, and that he makes all things work together for his good.

The book of Job has been called the experience book of humanity. Carlyle thus exclaims concerning it: "A noble book! all men's book! Such likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of manhood; so soft and great as the summer midnight, as the world with its suns and stars. There is nothing written, I think, of equal literary merit."



# WILL PREACHING DISAPPEAR?

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*If we were to answer the question in the title of this article we should be tempted to say "it will depend upon the preacher." As a matter of fact folks like to be talked to. Notwithstanding the popularity of the moving picture, people still have ears as well as eyes. Information, it is true, may come better through the eye, but instruction comes just as truly through the ear. Printer's ink, important as it is, will never replace the human voice.*

Many a modern preacher would like to follow Elijah out into the desert or sit with Jonah under his gourd. It has grown continually harder to operate the conventional church. In this church the people give rather more attention to every activity than they do to the preaching, unless it be the midweek prayer meeting. Can it be that Paul was all wrong about the world being saved by the foolishness of preaching? Is it to be saved by Sunday newspapers, magazines, and occasional lectures?

The church statistics are eloquent about what is happening in the open country. The old-time rural churches disappear every year. In Illinois a single denomination has lost a hundred such churches in a decade, and this loss is paralleled in other states and in other denominations.

In the city the situation is equally desperate. The Presbyterians have sold two meetinghouses to the Jews on the South Side of Chicago in three months. On the West Side every denomination is in retreat. A prominent city mission superintendent of one of the evangelical denominations confesses that he is spending most of his time "sitting up with

sick churches." Most evangelical denominations have made no gains in cities of the first rank in America in recent years.

In cities of the middle class there is a better report with regard to church membership. But it can scarcely be said that preaching is in more favor. In a county-seat town a church has a men's Bible class on Sunday morning with a hundred men. Less than one-fourth stay for the preaching service which follows. In these towns there are various "series" of sermons which offer choice bait to the unwary. The day of churches with standing room only at the preaching service has long been over.

Once the challenge of the infidel and the opposition of the saloon crowd gave the pulpit an enemy to attack. But the saloon is all but buried, and infidelity is as dead as preaching is and probably much more so. The average minister fails to find a worth-while enemy. Any student of the history of oratory and of preaching knows that the pulpit or the platform needs an enemy. Amos denounces the king and his worldly priests. Savonarola preaches against the sins and sinners

of Florence. Cicero denounces Catiline. The modern preacher has the much tamer task of "preaching the gospel" as that phrase is interpreted by orthodox deacons.

Meanwhile there has grown up a large stay-at-home vote in religion. The men and women in negligée on the front porch at the church hour, immersed in Sunday paper or fancy work, tell the story of those who say that they "worship God at home." Probably the religion of such is largely pretense, but there is no denying that they are "good" people. They keep the commandments and contribute to the popular charities. They just do not go to church and seem to have no interest in the problems that occupy the minds of church people.

The effort of the pulpit in modern times to overcome this increasing lethargy has assumed various forms. We went through a period of sensational sermon subjects. One blushes at them yet. We hope that most people have forgotten them, so no quotations will be made. Almost any man can figure out a sensational topic, but to create a whole sermon that is as sensational as the topic is far more difficult. These sensational sermons were quite as misleading as the movie shows which suggestively state that "no children are admitted."

There came also the sensationalism of a certain type of liberal. For a while there was an audience for men in "people's" churches, where the preacher exposed the fallacies and superstitions of the popular religion to the enjoyment of people who were greatly relieved to find that there is no hell, and who proposed to have a much better time since they had found out that there isn't

any. But it does not take long to deny everything that has ever been asserted by religion, so the unorganized free-lance churches disappeared even before orthodoxy began to feel their shafts very much.

With the pews in most churches lamentably empty, it is now time to make some most radical suggestions about the future of preaching. Some think that preaching is to disappear. The Young Men's Christian Association will have its prestige enormously increased by the war. The Y.M.C.A. and the Y.W.C.A. will combine to form the religious institution of the future, whose program will not be preaching but tennis and baths and Bible classes.

Dr. MacAfee, in a most suggestive pamphlet, would save the modern minister by changing him into a community leader with administrative duties in a community church. There would be occasional preaching by national celebrities who had a great message. He fails to state where these celebrities would be trained, or how they would ever be sifted out of the stacks of homiletical chaff, were we to abolish the local preacher.

It is not likely that preaching will disappear. There have always been prophets, philosophers, and preachers, all of them working at the solution of life-problems, whether of the individual or of the community. It is easier for the community to think when it is challenged to thought by intelligent preaching. We shall one of these days discover why preaching has lost its popularity.

The evangelical pulpit has exhorted people until the people in desperation



have fled. The preacher has been told that he must denounce sin. He has prepared sermons on the dance, the theater, and the low-neck dress. People have been scolded and advised *ad nauseam*. Young cubs have delivered sermons to parents on their parental duties. In these sermons there have been many calories of heat, but no more light than a glowworm emits. There has been no solid basis of fact, no unifying philosophy of life underneath.

The preacher might often have delivered a good sermon, but he has been told continually that the way to get an audience is to observe the denominational days, or to preach the gospel the way someone did it twenty years ago. He is often a hireling under our democracy, and it is hard to stand against popular pressure and give the people sermons which they think they do not want (but really do), or deny them sermons which they think they want (but under which they go to sleep).

When the revival of the preaching art comes, as it is sure to do either inside or outside the church, there will be a radical change in message, in method, and in spirit.

Preaching has been dead because people no longer believe many of the old doctrines. I found an old grandmother near death the other day and asked her if she hoped for another life. She still prays in faith to God, but she told me that she had lost faith in "heaven" at a time when most people gain it. The doctrinal possessions of the average Christian are a strange and unrelated body of faith. The pulpit of the new day will not preach old sermons. It will not indulge in a carping and critical

attitude as "liberal" preachers have often done. In a constructive spirit a defensible body of religious ideas, well co-ordinated, will be set forth. Already there is a little library of religious books, written in the past five years, which interpret God and the religious experience from the social (not the social-service) viewpoint.

The pulpit must find new modes of expressing itself. When Dr. Ames preached the funeral sermon of a living friend it was sensational, but not in the old, yellow way. Some of the war writers have taught us to phrase religion in a new and human way. Many a man would not know what a traducianist is, but he does understand the clean, manly talks of Donald Hankey.

Above all, the pulpit must regain its apostolic fervor. This can come only by a man preaching his own faith and not that of his grandfather. The preacher must know every time he steps behind the sacred desk just why he is there.

Probably the pulpit must make room for women and laymen—various types of occasional preachers other than the ordained men. Some of these will have a true word to say. Those who do not will help to make the trained preacher appear at his true value.

Once the conventional type of preaching was fortified behind the impregnable breastwork of success. Today this preaching is no longer successful. Since it is success that gives the only authority we mortals know, we may hope that a new, vital, human kind of preaching will arise and establish itself by the response of a people who are now ready for better things.

## CURRENT OPINION

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### Religion and Social Control

That religion still has power to reinforce and stabilize the progressive civilization of our modern world is the faith of Professor Charles A. Ellwood. It must be a religion, however, that is humanitarian and capable of being the basis of social control for the highest form of culture. His plea for a reformation of religion to meet this need is presented in the *Scientific Monthly* for November. He points out that when the religious sanction for the mores crumbles the mores lose their vital hold upon the individual and the civilization crumbles. The reason for this intimate connection lies in the nature of religion as a social thing. Religion is man's valuating attitude toward the unknown powers which are behind the phenomena of the universe and the desire to come into right relations with them. The projecting of social and personal values into the universe universalizes and makes absolute those values. The great value of religion is that it gives hope and confidence; that it releases the energies of man in times of stress, braces vital feeling, and helps him to face the issues of life and death with faith in himself and in his world. This has great social significance. Religion has always been a powerful means of social control for the ever-enlarging good of the group life. The social values of the group are fixed by the religious sanction and transmitted from generation to generation. Social obligations become religious obligations. In this way religion becomes the chief means of conserving customs and habits which have been found to add to the safety and welfare of the group. There is no inherent reason why social values which religion reinforces should be non-progressive. A survey of the progress of religion from pre-animism through animism, totemism, ancestor-worship, polytheism, henotheism

to monotheism shows a development toward social idealism and humanitarianism. It is a sketch of the development of the mental and social life of man. The question now is vital: Will the next step in the development mean atheism? When we reach the ethical plane of social religion is it necessary that social values should be expressed religiously? Why is not the fact that they are social values built up from the real experiences of mankind sufficient sanction for them without attaching to them theological or mythological notions? The question overlooks the fact that religion remains even though theologies may change ceaselessly. The modern world must recognize that religion is a thing which exists independently of definite theological doctrines. Religion of some kind we shall have. The problem of today is to secure a religion adapted to the requirements of our present, infinitely complex, social life. Never before in human history did rational social values stand more in need of religious sanction. If the world is to be secure we must have a rebirth of humanitarian ethics to obviate the welter of endless class, national, and racial struggles. This will demand sacrifice from the individual and hence greater social control. Humanitarian ethics can be successful only if it is supported by religion which will stimulate a humanity-wide altruism in the individual. It must have the support of such a religion of humanity. Individual, class, tribal, and national ethics are to be replaced by social, international, humanitarian ethics. This will be the social meaning of the new humanitarian religion which will put its emphasis on love and service to mankind. The advanced religions of today have even now taken the stand for humanitarian ethics. If the churches would drop theological disputes and forget their traditional dif-



ferences they would enter upon the great and splendid field of human service and rally to their support a very large part of those who are now their active opponents. Let the recognized basis of fellowship be consecration for the service of mankind and the irrational, unsocial, and unprogressive elements in our religious life would disappear. "An actually realized humanitarian religion, sanctioning and reinforcing humanitarian ethics, would be our surest guaranty of establishing social justice and future good-will between classes, nations, and races and the surest preventative of the recurrence of such a calamity as the present war."

### The Post-War Mind

Enthusiasts will consider the article in the *New Republic* of December 7 under the foregoing title as decidedly pessimistic. Professor John Dewey writes with cold, scientific sanity regarding the future. He warns the prophets of a "new era" that one cannot be a safe prophet by projecting the psychology characteristic of war time into the days of peace. The entire reactions from war are contrary to those which occur to war. The states of mind which were suppressed by war and inhibited may come to the fore again when the inhibition is lifted with such power as to be the dominant factors. "A fair way to estimate the post-war psychology is to take the spontaneous emotional predictions called out by the pressure of war and reverse them."

Seriousness, determination, and constant preoccupation with the future mark the human response in war. The entire attitude is favorable to consideration of coming change. Predictions of readjustment and sweeping changes flourish, but when war is over it is not the arduous task of readjustment but the enjoyment of the present, of gains to be snatched from using opportunities of pleasure and profit in things as they are, which holds the mind. During

war the future is full of hope. Every great war is to usher in a time of enduring peace, to see the establishment of justice, the dawn of a new era. "Millennial expectations are not born in times of prosperity." They are born in evil and distress as compensatory consolation. But when peace comes and easy satisfactions are at hand the dream of social reconstruction is forgotten. "It will be all too easy to go on cultivating our plots on the verge of Vesuvius till a new catastrophe overtakes us."

War is the creator of an exaltation of mind welcomed by some as a religious conversion. This abnormal mental strain and tension, however, gives way to extreme frivolity and reckless pleasure-seeking when the tension is removed. It is likely that the excessive sexual excitation will have more abiding consequences than the much-heralded spiritual uplift which moralists applaud.

To the superficial observer it looked as though a great wave of human brotherhood had swept over the earth and men were being bound together as "common servants and common sufferers in the same cause." It would be to build upon the most sandy of foundations if this sentimental outburst were counted upon in the treatment of post-war problems. The old oppositions will return and may be the more intense because of the stirrings of hate and suspicion bred by war. If our expectation of a happier future is based upon projecting into the future the conscious states characteristic of war it is already doomed. However, an analysis of human nature is valuable, for it gives aid in actually planning the future. We may not trust the emotions to do a work which only the most laborious and faithful intelligence can achieve. In our national readjustment we must not trust to vague aspiration and the protective hopefulness produced in war time. Such an analysis "will teach us that reliance upon such undisciplined desires is

one of the chief reasons why the course of events has in the past frustrated the ardent hopes of men in the great crises of human history. It will suggest dependence upon the homelier and less exciting work of an intelligence which resolves problems into their detailed elements and which contrives piecemeal and patiently for their solution."

### **The Church and World-Peace**

George E. O'Dell writes in the *Standard* for December on "Hyphenated Religion and the World War." Christianity seems to him to be all done up in labels. It would be unseemly for any Christian body to call itself just "Christian." The labels of denominations are not signs of tolerance merely; under the label there is the lurking assurance that the label is a sign of superiority. There is here a subtle, spiritual pride. The fact that the denominations do not war violently upon each other makes it possible for each to continue, unchallenged, in estimating itself better than its neighbors. This made it possible for the church world to acquiesce in the existence of national consciousnesses and national rivalries and pride on the model of what had been so tolerantly accepted in the religious world. Another important fact is that if we are to have a true world-peace we must cultivate a genuine democracy within the realm of spiritual beliefs and valuations. The movement toward so-called Christian unity is a means to this end.

But the movement toward unity has been on a false track. It has sought to succeed by the method of exclusion. Unity can never be accomplished in this way except at the cost of any real religion. The way of success is to include the differences of all the sects and see what there is of value in them and reinterpret them in human and ethical terms. The whole trend toward Christian unity itself emphasizes the fact that its tendency is to discard the obviously supernatural. Human needs have been met

by the sects and an appreciation of Jesus in terms of immanence and humanness will keep close to the heart of humanity, will lead inevitably to an appreciation of other world-religions, and lay the basis for international brotherliness and peace.

### **The Problem of Evil**

Following his article on the theological problem of evil, "Why Does God Permit Evil When He Has Power to Prevent It?" Professor Dickinson S. Miller presents in the *Anglican Theological Review* for October the anthropological problem of evil: Why does man permit evil when he has power to prevent it? His answer is: Because it has never really occurred to him that he ought.

Evil is not sin alone but every wretchedness and pain which destroys the well-being of mankind. Morality has for its real meaning and object the termination of misery. That is why we call certain acts sinful; but that we should begin to call other acts sinful, that morality is a failure so far as it does not stop misery and secure human weal, has not really come home to human consciousness. Man permits evil because it has never really occurred to him that God wished him to stop it by every means in his power. Evil is not an abstract thing. "There is no evil but evils and their source, no sin but particular sins, no misery but a grief here, a bitterness of disappointment there, a grinding pain, a dull ache, a weight of dismalness and depression, 'strained relations,' a life poisoned by a poisoned body, a life mutilated by extreme poverty, discreditable failure, tragedies—all for the most part so easily averted!" And misery that might be prevented is sin. Morality must become conscious of its object and give the best brain and power available to the task of achieving that object. Not only in international relationships are these evils causing misery that might be abolished but such evil is seen in more homely forms—in sending a boy or girl to the wrong



school to be warped for life; in failure to form habits of work in youth; in overeating and neglect of exercise; in thinking ill of another on *ex parte* evidence, and all the multitude of things which make the way of life difficult for ourselves and for others.

Human morality has one purpose—to prevent misery and secure well-being. But morality forgets its own purpose. Rules become sacred, to be obeyed without question. The result is that man is vividly aware of an "ought" but it means to him only a routine of familiar duties. "He has no clue by which he could add to them or execute them with an eye to compassing their aim of happiness for all affected. He has a set of duties; he has no principle of duty." The human conscience has become blind under the authority of duty but to find the solution of modern problems of evil it must *see*. Christ showed man that morality is humane, based on love, and having human weal as its object. True morality is a morality of results. It asks: What will be the fruit of this act? And intelligence is valuable chiefly because it is the means by which we are able to obtain the results we desire. Evil has been permitted because man has not realized that he ought to use his powers in eliminating it. It has never really occurred to him that he should learn how to contend with it. Religion commands that we awake and face the duty of controlling events so that they make for the happiness of mankind and of cultivating those practical virtues by which alone we can control them. God does not tolerate evil; he works with us for the vanquishing of all the evil of the world.

### The Conception of a Finite God

The hopelessness of solving the traditional difficulties which confront thought in dealing with the infinity of God comes out clearly in the article under the foregoing title in the *Expositor* for November from the pen of Professor H. R. Mackintosh,

of Edinburgh. He concedes to the finitists that they are dealing with the real crux of apologetics but claims that Christianity has never asserted that God was equal to the whole of things, or the "Absolute," or had nothing outside of him, or was not apart from his worshipers, or not separate from human sin. No theologian ever claimed that God could do anything that might be stated. He was always logically limited. Omnipotence can be accepted only as it is ethical. But religious faith and the faith of Jesus must hold to a power in God that is not only sufficient, not only great enough for our needs, but which is "commensurate with the possibilities of all created being."

Modern thought is also insisting upon a growing God. This means, of course, that God will never be perfect. Professor Mackintosh agrees that the dynamic is better than the static view of God. The living God of faith is a God possessed of will and expressing that will in action. He is not unrelated to the changes in his world; hence we may not speak of him as entirely unchangeable. God is the God of history—the history of the race, of nations, of individuals. But a growing God who is placed in time as we are in time, who must be ignorant of the future, would mean the complete destruction of Christian faith in providence. A logical application of the doctrine would also teach that God is more holy and more loving now than formerly. Even those who argue for the finite God want him to be reliable, or in other words "unchangeably helpful."

The spiritual man does feel sympathetic to the idea of a God who is with him in the hard experiences of life, who shares them; but he also, with equal necessity, eternalizes the divine life, denying the quality of progress to the character of God. This seems to end in contradiction—God in history yet above history. Faith must hold to the thought of a God who has a positive relation to history with the result that he must

be affected and developed in his moral being. But the living God says, "I, the Lord, change not." How these two attributes can hold good at once must remain an insoluble problem.

### The Ethics of Immortal Reward

The question of human immortality has been forced to the front by the war and most extravagantly dogmatic statements are being made. A quiet treatment of the "moral argument" by Professor John Laird appears in the last issue of the *Hibbert Journal*. He points out that the old speculative arguments of the Middle Ages no longer attract attention. We do not deal now in "simple substances." The moral argument moreover is not proof, but inspires conviction in many because it appeals to more than mere sentiment and because it supports the doctrine of personal immortality. The moral ends of a moral universe require the existence of responsible moral agents but of course this does not imply the *same* moral beings nor human moral beings. Still further, if the world of organic life must ultimately cease on the planet, what guaranty is there of the stability of the moral universe?

One form of the moral argument may be set aside at once, since it raises more problems than it solves. To argue that anything which has the capacities of a moral being should in equity have full scope to exercise those capacities seems legitimate, but what of the inequalities of capacity; are the capacities of some thwarted, or are the weaklings necessary to the moral universe? The other form links up with the theory of rewards and punishment. This theory is based on the need of securing society or the demand of satisfaction for righteous anger. As a matter of fact, however, there is only one principle that justifies punishment and that is "the great moral principle that it is always right to do evil if that is the only way by which greater good may arise."

The question of hell as punishment is repugnant to the common man because the punishment seems disproportionate to the offense and leads to no good end. What then of Heaven as reward? The same argument holds on the first point. Moreover the argument that another world is needed to redress the balance of this logically leads to the statement that the man who has received less than the measure of happiness his virtue deserves ought to receive in the next life more than his due share and if the balance has been equal in this life there is no claim to immortality at all.

The connection between moral virtue and happiness is not intrinsic, and consequently the moral argument based on the idea of rewards and punishment falls to the ground. Yet we still believe that happiness is good and pain is bad. The more happiness there is, and the less pain, the better the universe would be. The universe is not an ideal place but may be improved. It would be better if all were just. It would be better if no one were miserable. But if the just are immortal so are the unjust. There are no reasons to believe that the moral ends of the universe are not strong and stable enough to dispense with reward and punishment and it is better to think that they are.

### By-Products of the War

The world-tragedy is not all loss. In addition to the main issue of gaining victory for moral idealism over brute force, Professor George A. Wilson sees many valuable by-products accruing to America from the war. His address is printed in the *Chinese Student's Monthly* for December. These gains fall under three groups—economic, social, and religious. In the economic realm there is a movement toward greater economic justice. Socially, the war has stimulated the spirit of human brotherhood. This is true not only of the relations among



our own ethnic groups but of international relations as well. We feel larger sympathy now for the negro, for the "sweated" worker of the slums, and America is no longer national but interested in the "foreign," depressed peoples of Europe. Negro and Chinaman and Hindu have won a place by right on the fields of France. The Red Cross and the Y.M.C.A. are the visible embodiments of this new spirit of sympathy among men. Before the war social reform was slow and difficult; now there is an intense interest in all ideals for social betterment, especially such reforms as the control of the liquor traffic, the proper treatment of criminals and defectives, the better exercise of philanthropy, the more adequate protection and education of children for citizenship. We seem at last to be approaching the ethical maturity of our social life.

The religious awakening has been the most inspiring of all. America had been materialistic and utilitarian. It seemed to pass during the early years of the war through a period of questioning when the idea of God faded before the horror of world-diabolism. But at length idealism won. God, providence, death, future life, duty, began to take meaning anew. But not the old meaning. The unessentials were cast aside; only the great ethical issues command interest. Jew and Gentile, Catholic and Protestant, Confucian and Buddhist, are united to free the world from a devastating scourge. If Christianity shall take its place as the great world-religion of the future it will only be by the pre-eminence of its moral ideals. Every department of our life feels the revival. It must surely mean cleaner politics, better economic laws, juster treatment of defectives; in a word, a more wholesome national life.

It may be that a new civilization will arise out of the ruins of the old, "a new and more glorious civilization in which the ruling ideals of life will be practical love of

God, and in which human brotherhood will express itself in ever-new ways of service and good-will, in which all forms and institutions will become so transformed and adjusted as to give every man the full measure of reward for his labor, in which poverty and its twin brother crime will be practically done away, and the ideal of the Kingdom of God will be realized among men."

### Popular Religion in England

There has been a reversal of opinion in England concerning the effect of the war upon the religious life. At first enthusiastic chaplains told of the return of the men of the New Army to the faith of traditional Christianity. After four years of war most observers agree that neither the army nor civilian life has been appreciably affected religiously by the struggle. Rev. Cyril Hudson, writing in the *Nineteenth Century and After* for November, thinks both judgments are superficial. It is true that the churches are no fuller, true that outward and visible signs of real spiritual revival are lacking. It is also true that the war has been waged by the government without noticeable reference to the will of God. Yet England has really been moved. The religious effect of the war is to be seen in two main features: (1) a decreasing indifference to religion in general, and (2) a growing inclination to those types of religion which seem to guarantee quick and easily verifiable results with the least expenditure of effort. Christian Science and Spiritualism meet this last test and so have advanced rapidly during the last four years. They produce results. They may not be Christian, they may not be scientific, but in hundreds of cases they *work*.

The future of the church must depend upon its determination "to aim at truth at any cost and in every department of religion." The masses are alienated from the church, but the reason is that the man on the street believes the church to hold ideas

regarding God, sin, and the sacraments which are utterly detestable to the modern mind. If he could be shown that God is an ever-present and all-loving Father, that sin is an offense, not against law but against love, he might be more interested and more religious. If Christianity were what the masses generally believe it to be even the bishops themselves would cease to be interested in it.

### The Vatican and the War

The most unhappy man in the world today is the Pope, according to the estimation of a correspondent of the *New Europe*. His political universe is tottering. Despotisms are crashing to destruction in the struggle with freedom, and with the victory of the Allies despotisms must disappear. Yet the Pope is bound by a body of political teaching which makes the Papacy the most absolute and rigid of the surviving mediaeval despotisms. Once it was almost the political overlord of the world. At the Reformation it tempered its arrogance to gain the help of secular despotisms in the counter-Reformation. Now the Papacy has lost its temporal possessions but it has renounced none of its claims. It is not only itself a mediaeval despotism but it professes to teach authoritatively the principles that must govern the social structure of states. It is the social theory of the Middle Ages. It still claims the right to depose kings and governments, to free peoples from their political allegiance, and to set bounds to the power of every secular government. The syllabus of Pope Pius IX anathematizes the very principles of liberty and freedom on which every allied state rests and for which the Allies are fighting. According to the theory of the Papacy the republics of America and France and the state of modern Italy exist and are tolerated only because the Pope has not the political power to destroy them. While these claims sound preposterous and are

rejected by the majority of Catholic laymen they are taught in every Catholic seminary, are the creed of the church, and were the principles which determined the attitude of the Papacy during the war.

The Vatican saw in the war a chance to impose once more the political teaching of Rome upon an unwilling world. The existing despotisms, allied with the Papacy, would be strengthened; the temporal power of the Pope would be restored; France would be punished and the monarchy and church reinstituted. While being thus violently partisan, it was necessary for the Vatican to retain the spiritual allegiance of the Catholics of the allied countries and so the Papal See attempted the difficult feat of neutrality. But the Pope failed in neutrality. He used his spiritual influence to gain his political ends. He tried to keep Italy out of the war and when she was in did his utmost to get her out. He tried to keep America out of the struggle. He tried to weaken the British Empire by the work of the Catholic bishops in Ireland, Quebec, and Australia. He made peace proposals which would have brought about a German peace. All the actions of the Papacy in connection with the war helped the Central Powers. This is a neutrality difficult to explain.

It is strange that the German, Austrian, Turk, and Bulgar should be the allies of a great spiritual church. Yet it is a natural alliance of despotisms. The Central Powers fought for the continuance of despotism; the Allied Powers fought for freedom and free institutions. The Pope now finds himself the only despot remaining, faced by a democratic world which has arisen in spite of his laws, his intrigue, and his anathemas. The Pope in the past was able to fall back upon fellow-despots and to brand as irreligious those who fought for right, justice, and freedom. Two courses are open to him in the future—either to be a Pope without a flock or to become the demo-



cratic head of a great spiritual church. If he chose the latter course he would have the sympathy of the whole world. But it can only be done by a complete change in the political orientation of the Papacy, by tearing up the political decrees of every pope for the last twelve centuries. If Innocent III were in the papal chair it might even now be done.

### **The European Opportunity for the Anglican Church**

In the *New Europe* for September 26, Canon W. H. Carnegie summons his fellow Anglo-Saxon religionists to welcome the unique responsibility placed upon the church of England for helping the Slavic orthodoxy reach a stable and fruitful future. The Anglican church has always felt drawn toward the Russian Orthodox church. Now the Serbian religious leaders have asked the Anglican church to undertake the task of training in the English seminaries the candidates for the priesthood of the Serbian Orthodox church. Forty of these students are now at Oxford and at Cuddesdon Theological College under instruction. Canon Carnegie feels that the future of the world depends upon an alliance between the Anglo-Saxon and the Slav. But to be solid the alliance must not be merely a political and commercial agreement. It can last only as there is spiritual affinity and religious sympathy and understanding between the races. In the present *débâcle* in Russia the only power that is standing as an unbroken unit is the great church of orthodoxy. It is being kindled into new life. The link between the two made possible by the request of the Serbian authorities gives to

the Anglican church the opportunity of sending into influential leadership men who have a cordial understanding of the spirit of the Anglo-Saxon countries and who will have linked themselves with their English friends in such a way as to be a real spiritual bond between the races.

### **The New Germany**

The *Arbeiter-Zeitung* summarizes the reasons for the world's determination to subdue Germany as (1) the invasion of Belgium, (2) the U-boat warfare, (3) the peace of Brest-Litovsk. The *New Europe* reproduces a passionate repudiation by the better soul of Germany of the military masters who duped the German people into their present place of shame and ignominy. "The German people are learning today the great lesson of terrible experience. They are shaking off the rule of those unhappy people who have lured them to disaster. They are getting rid of the delusive ideals of imperialistic aspirations after domination. They are beginning to take their destiny in their own hands. They will thus build another Germany, a Germany which will be perhaps a few square miles smaller than the old, which will not rule any longer over Poles as well as Germans, but which will be free from junkers and barons, free from militarism and capitalism—that Germany which in an hour of deepest degradation has seen the great vision; a Germany free and established on the equality of all people! The old Germany which is conquered today the German Social Democrats have opposed. Longing draws us toward the new Germany which is arising today."

# THE CHURCH AND THE WORLD

## MISSIONS

### **The Promise of Religious Liberty in Palestine**

The standing Committee of Conference of Missionary Societies of Great Britain and Ireland, having addressed a memorandum to the Secretary of State for Foreign Affairs relative to the interests of missionary societies working in Syria and Palestine, has received in reply assurance that "Mr. Balfour has every appreciation of the admirable cultural and philanthropic work which has been performed by these institutions in the past, and he would consider it a serious misfortune if their good work were in any way hampered or curtailed in the future." The communication from the Foreign Office also stated that Mr. Balfour is in complete sympathy with the points raised by the conference, which include full freedom for Christian propaganda in the Holy Land and liberty of conscience for all inhabitants.

### **Where China Stands Today**

Sherwood Eddy has just made a tour of the twelve principal cities of China, and in the *International Review of Missions* he contributed an article which must arouse grave misgivings in the hearts of all those interested in the future of that great republic and of the world in general. Visiting the East after having traversed the battlefields of Europe, he sees three centers of crisis in the world today: the nations at war, Russia and Siberia, and finally China, whose more recent developments have largely gone unnoticed because of distractions elsewhere.

The writer speaks as a true friend of China, as an optimist, and as one not unmindful of the glories of the past and of the inherent qualities of the Chinese race. And yet he has detected on his journey certain

symptoms of failure which forebode ill for the future unless attention is given to them and an effective remedy applied. The whole country is still rent asunder by civil war, bandits rove at large, and life is in constant danger; in spite of reconstruction in the educational policy the practical execution of this has been disappointing, and more than nine-tenths of the population can neither read nor write; political corruption is rife throughout the whole land. Thus the patriots are attempting the hopeless task of constructing a gigantic modern nation upon the bases of almost universal ignorance and of an unstable moral and spiritual life. Worst of all, some of the leaders in high quarters are selling out their native land to foreign emissaries.

Money will not save the nation, for even if foreign loans were negotiated at present much of the money would be stolen. An army cannot save China; the provinces with most soldiers are the ones that are being devastated by undisciplined mobs in uniform. Mere materialistic or scientific education will not suffice. Most of the men who are squeezing and robbing their country today are educated men who are operating through scientific experts and engineers trained abroad. Little hope can be placed in ancient and venerable religious systems which are vainly striving to rejuvenate.

As Dr. Eddy sees it, China stands today between two hostile forces which are being brought to bear upon her in her hour of national humiliation. The one is the force of a godless and selfish materialism, which may seem to exploit her, to keep her divided and broken, to trade upon the perfidy of her rulers and seize control of her resources. The other is the force of organized Christian effort seeking to strengthen China where she



is weak, to raise a new and better leadership from within, and to hold her to work out her own salvation and utilize her vast resources for the enrichment of her toiling millions.

If the first set of forces gains control, then the organization of more than five hundred millions of the yellow race on a basis of materialism and militarism will be a menace to the whole world.

### **Awakening Among the Middle Classes of India**

Mr. H. A. Popley, writing in the *International Review of Missions*, gives a most illuminating account of the new interest in life recently manifesting itself in the ranks of the middle classes of South India, comprising altogether about 69 per cent of the total population, and occupied mostly in the trades, agriculture, and industry. Hitherto conservatism and traditional formalism have marked their lives; it was useless to aspire to the position of a Brahmin; they were not subject to the indignities of the lower castes and outcasts. Everything which Providence sent, whether sunshine or rain, was accepted with patient submissiveness though with an occasional grumble. But the twentieth century is making changes even here, and submissiveness is giving place to criticism and to a political, social, and even religious ambition, which is new to the Indian mind.

Non-Brahmin conferences are being held throughout the country, devoted to the consideration of questions of pressing interest to the middle classes. They are claiming a larger share in the political control of the land, contesting with the Brahmin caste their former monopoly of governmental favor. The whole national social structure of the caste system is coming in for serious inquiry and protest. The following quotations indicate the more recent attitude both to the higher and to the more inferior strata of society: "If you as a community will raise yourself and try

your best to improve your position, and shake off this habit of social inferiority and think you are equal to the highest caste in the land, your position is assured." "The first duty we have to undertake is the prompt and effective removal of the disabilities imposed on the low castes, especially the depressed classes, in the name in many cases of religion." Against the spirit of the missionary propaganda it was protested: "Christians preach as if they alone possessed tickets to heaven, and all others must bow down to them before they could obtain deliverance."

This incipient democratic protest, coming from the very heart of India's masses is a challenge which should be responded to by all that is democratic in Christianity.

### **Germany and Islam in East Africa**

In a paper upon German East Africa appearing in the *Geographical Journal* for March, the author, Mr. Owen Letcher, writes thus with reference to the relation of the German missionary societies and the German government:

The main industrial influence in the great portion of the country has been that of the missionaries. Missionary stations are plentiful, and around nearly every one of them a large area of ground has been intensively cultivated. Many of these stations are beautiful and show great diligence. Some of the gardens are lovely in the extreme. The buildings are invariably of brick. . . .

The attitude of the Imperial Government toward religion in their East African possession has been somewhat perplexing in a nation professing Christianity. While Lutheran missions have received support from the Fatherland, proofs have been obtained of the desire of the German Government to foster Mohammedanism by every means in its power. Their reason for this seeming inconsistency was doubtless to imbue their black troops with the fanatical spirit of Islam, and to preach a Holy War when the occasion arose. I do not think it is generally known that at their fortified posts along the

southern border they flew the Mohammedan flag alongside the red, black, and white of their own nation. . . .

Civil administrations are now beginning to cope with the various problems in the conquered territory which press for solution. The unrest resulting from over three years of war in which native soldiers have been taught to kill white men is not likely to be the least of the difficulties that the administration will have to face. Ques-

tions of religion also loom large. Many natives have deserted the Cross for the Crescent during the war, and the whole subject of mission influence and organization will have to be reconsidered. It is of much interest to learn that through the agency of the British Mission to the Vatican it has been arranged that all the missions of the Roman Catholic faith in German East Africa will be taken over by missionaries of the same religion, but of British origin.

## RELIGIOUS EDUCATION

### **The Roots of Law**

A child gets his ideas of how to act from four main sources, which constitute the great roots of law in his life. Dr. Luther Weigle, writing in the *Pilgrim Magazine of Religious Education*, gives these as habit, imitation, authority, and social initiative.

A child derives his principles of action, in the first place, from his own experiences and their results. "A burnt child dreads the fire." He has learned a natural law and derived from it a principle of action, for the child is continually re-working his experience.

A child derives principles of action, again, from what he observes in the behavior and experience of others. Psychologists may debate over the mechanism of imitation. Nevertheless the persons we meet and live with are the most real and interesting of experience's data. To adapt ourselves to them is one of the most immediate of life's problems, upon the solution of which our well-being largely depends. Little minds and bodies are especially plastic to this stimulus.

Authority also has its part to play. No wise parent will just let his children alone in the midst of natural forces and social experiences to understand these as best they may. The risks are too great, and life is too complex. He will therefore tell his children things that would cost too much were they left simply to the teaching of experience; he will command when commandment is

needed, and to misdeeds he will annex punishments; only these commands and punishments must reflect the real laws of life, natural, moral, and social.

But a child's principles of action are not fully his own until they have passed from a merely adaptive to an initiative basis, namely, to a desire to enter helpfully and creatively into the common life of men. One becomes really law-abiding, not because he must but because he wants to do his share and make his contribution to the good of the group. Children respond to this impulse much more readily than has been supposed. Through intentionally seeking their co-operation this sense of responsibility will find an early development. In this way civil law, natural law, and moral law, which are too often thought of as merely external restraints, will become an abiding inner principle of action.

### **A City Organized for Religious Education**

There has come to our hands the prospectus of an exceedingly interesting community experiment which already seems to have passed the experimental stage and bids fair to serve as a model for other cities which are contemplating a similar undertaking. The Malden (Massachusetts) Council of Religious Education, organized three years ago, "consists of about one hundred citizens who are actively interested in the promotion of moral and religious education in the city of



Malden." This council furnishes the financial backing and the administration of the school. The expenses are provided for through the generosity of farsighted citizens of the town, and by a small tuition fee of two dollars per semester.

The school is interdenominational, and by means of the hearty co-operation of local talent with some of the faculty of Boston University a comprehensive curriculum has been submitted for the following year, consisting of sixteen courses in all, dealing with biblical, pedagogical, and social-service topics.

A noteworthy feature is the attempt to combine the more serious task of study with chorus work for both old and young. The time-table is so arranged that every Tuesday afternoon and evening are largely given up to the activities of the school. From 4:00 to 6:00 P.M. the boys and girls under fourteen years of age meet for their choral rehearsals; from 7:15 to 7:55 P.M. the young people and the adult choirs meet for vocal training; and the remaining time until 9:30 P.M. is divided into two class periods of about forty minutes each. The regular yearly schedule, which is divided into two semesters, begins November 5 and closes May 5. This includes, besides the regular weekly classes, three musical festivals and several public lectures given by men and women of national reputation, the aim evidently being to make the institute as big an asset to the community as possible. Upon the proper completion of three years' studies a diploma of graduation will be issued to the successful students.

#### **An Enlarged Commission on Christian Education**

At a meeting of the Executive Committee of this Commission, held in New York City on November 8, important action was taken with a view to extending the scope and the functions of the commission.

The new commission is to be composed of twenty representatives selected from each

of the following organizations: the Council of Church Boards, the Missionary Education Movement, the Sunday School Council, the World Sunday School Association, and the Convening Committee of the Theological Seminaries of North America, thus making it a thoroughly representative body of all those departments of the church which are interested in Christian education.

Resolutions were passed urging upon the enlarged commission a revision of its interests and activities with a view to meeting the new conditions growing out of the war, and to this end an assembly was to be called at an early date for the detailed consideration of the same. It was urged that the Federal Council of Churches recognize this new Commission on Christian Education as its accredited educational agency, to which shall be referred all matters of a religious educational nature; and furthermore, in order to facilitate co-operation in administration, that the various executive secretaries of the new commission locate their headquarters in the building now occupied by the Federal Council. The request was also made that the General War-Time Commission include in its budget for a co-operative financial campaign of the churches a sum sufficient to meet the needs of the Commission on Education, the next meeting of which is called for December 11 in Atlantic City.

#### **A Religious Interpretation of Democracy**

The October number of *Religious Education* presents the following succinct statement of the preceding subject:

The strategic hour of democracy is at hand. Our hearts are buoyed not alone by the expectation that wrongs will be righted, but by the hope that rights will be realized.

We seek not alone government for all by the consent and through the co-operation of the governed, but also government—that is, social organization—for the special project of the highest good of all.

If the new democracy means freedom in social control and co-operation for high ends, how shall men learn to know the truly worthy ends? What shall this new democracy mean? This is the comprehensive problem of religious education. It involves serious questions: How may we train lives so that living in a democracy may be a religious experience? How may we cause spiritual purposes to become dominant in the lives and affairs of men? How may the realization of such purposes become the real product of democracy?

The ideal of a democracy of the spirit, realized through education, involves many intensely practical problems; it is likely to call for a reorganization of our processes of instruction and training that they may furnish an experience in democracy; it will call for new courses prepared in the light of specific needs.

### **Federal Aid to Education**

Leaders of the Christian church and all directors of public thought will not fail to be interested in the growing movement in favor of a more extensive federal aid and control of education. Writing in the *Standard*, Mr. O. R. Lovejoy contributes a stimulating article advocating more liberal federal support of education throughout the country.

One of the motives of this reform is the unequaled ability of the several states and counties to provide the required educational facilities. One county has \$1,500 of taxable property for each child of school age, while in another county of the same state the average was only \$120. "The state of South Carolina has only \$250,000 estimated for every 100 children of school age, and Mississippi has only \$210,000; whereas the state of California has \$1,550,000, and Iowa has \$1,270,000."

Again the whole problem of rural education is one that is clamoring for attention. On an average, the country child receives only sixty-five days of schooling for every one hundred days received by the city child, and much of this is not of the highest order. It has been estimated that no less than five

million children in this country are being taught by boy and girl teachers who themselves have less than a high-school education. The only way to secure better service is to pay for it, and this seems impossible for many communities and states unless through outside assistance.

The purpose of federal co-operation should be:

1. The improvement of rural schools by equalizing the length of the term, standardizing the studies, and raising the grade of the teaching staff.

2. Increased instruction of adult and minor illiterates.

3. The Americanization of immigrants, especially those in segregated communities.

4. The providing for physical education and recreation, for medical examination of school children, and instruction in health and sanitation.

5. The raising of the requirements in the important field of teacher qualifications and increased remuneration for the profession.

The proposal is that the states which wish to obtain federal aid should make an appropriation equal to the amount received. In return, the states should guarantee compulsory education and medical inspection of the children.

If present defects are to be satisfactorily improved it seems essential that to local initiative must be added expert management and federal support, or otherwise our educational systems will fail woefully in ever-increasing demands which democracy will make upon them.

### **The Group Plan**

Rev. H. K. Williams, in the *Young People's Service*, writes as follows:

The group plan is simply a new method of organizing and inspiring the young people of our societies. Its great value is that it works. Scores of pastors and other Christian leaders have found in it a piece of machinery that produces enthusiastic young people's meetings and



sustains the interest. Further, the method is so simple that it can be worked anywhere. Wherever it has been given a fair trial it increases attendance, arouses interest, and develops the young people.

To inaugurate the plan, divide your society into four equal parts. Carefully select a leader for each group. Each group is then responsible for one meeting a month. The advantage of the plan is that it enlists the interest of all the members. One fourth of the members are especially interested; instead of having one person feeling the responsibility for each meeting, you have from five to twenty feeling that this meeting is theirs.

"Plan your work and then work your plan."

Both are essential. The president should see to it that the group leaders plan and properly con-

duct the meetings. The leader should call his group at least two weeks previous to the date of the meeting assigned. In this meeting the program should be completely laid out and a part given to each member of the group, so that there may be time for careful preparation. Each member of the group should take some specific part in the meeting—a subtopic, solo, prayer, quotation, etc. Take full advantage of all the lesson helps that are at your disposal. Do some serious thinking yourself. Be well prepared and brief in your remarks. There is positively no excuse for wasting another's time by going to the meeting unprepared and rambling helplessly in your talk. Remember, if you fail to prepare, you are preparing to fail.

If you are doing this for Christ, do it as in Christ's presence.

## CHURCH EFFICIENCY

### **Report of the Meeting of the General War-Time Commission of the Churches**

The General War-Time Commission of the Churches of Christ in America held its second annual meeting in Washington, D.C., on September 24, 1918. This meeting was one of considerable significance, bringing together, as it did, members of the government departments and 218 representatives of 29 different denominations for conference concerning matters of vital interest to religion at the present time and in the future.

In the course of the discussions the attitude of the government toward the spiritual interests of the soldiers and of the nation was clearly set forth. Secretary Daniels in his address spoke of the days of the Spanish War, when mothers were more fearful for the morals of their sons than for their lives. In this war, however, he said that the government of the United States has laid stress upon the truth which we have so long refused to face, that if a man is to shoot straight he must live straight.

With reference to the churches' offer of camp pastors to assist the government, Sec-

retary Keppel explained that there had been embarrassment in the multiplicity of such offers, requiring the War Department to act as a co-ordinating agency. He stated the policy of the government to be a readiness to accept any kind of voluntary assistance in an emergency, but an unwillingness to continue indefinitely to receive from voluntary sources that service which it is the duty of the government itself to furnish.

In certain matters the government is not only willing to accept but earnestly desires the help of the churches. It seeks their co-operation in its endeavor to secure the best-qualified men for service as chaplains and also in the matter of the suppression of social vice. It is recognized that the conditions in the army arise out of conditions in the community. If the results of the government's interest in this matter are to be conserved in the reaction which may be expected after the close of the war, it is necessary to arouse the community sentiment; and this can be done only with the assistance of the churches. With this in view there has recently been appointed a Joint Committee on Social Hygiene and Sex Morality.

In the industrial communities which are arising about the great munition plants and shipyards, both the government and the corporations are seeking the assistance of the churches in caring for the workers and in setting before them the moral issues of war and of reconstruction. Locations have been provided in these communities for church buildings, and it is desirable that the denominations should co-operate in the maintenance of such churches.

In his address the Bishop of Oxford said that it is the duty of the churches to support the conscience and character of the nation in the present crisis. This duty, however, is not exhausted in affording consolation for the loss of life and assurance that the sacrifice of these lives shall not have been in vain. There are certain definite things which the church can do by way of preparation for the days after the war, outlining a program through which the church can approach the new problems that are arising.

Realizing that the time has come to begin thinking out what shall be the position of the churches with reference to many questions after the coming of peace, a Committee on the War and the Religious Outlook has been organized, with Dr. Henry Churchill King as president, whose purpose it is "to study quietly as we may, deeply as we should, those deep spiritual implications and those practical questions that have to do with the conditions of religious life."

It was natural that in a meeting of so many denominations the note of interdenominational co-operation should be emphasized. Plans are being laid for a joint financial campaign in order to meet the expenses involved.

#### **Music as Considered by a Pastor**

The *Southwestern Journal of Theology* prints the substance of two addresses by Rev. Alvin Swindell before the Southwestern Baptist Theological Seminary, in which he urges that both students for the ministry and

pastors give more attention to this important feature of home and church life than they have been wont to do.

Four considerations are set forth showing the prominent place which music plays in the human life. It is universal in time and place; it is heard in the treetop, the waterfall, and the voice of the bird. Men everywhere have made music because they have felt that music sets them free. The Christian church should be especially an exponent of music because of the conspicuous part which melody has played in Bible times. The Jewish people of Old Testament times were more musically inclined than many suppose, and they worshiped their God not only with song but also to the accompaniment of numerous instruments. Moreover today music is the one international language, having no need of translation and touching the emotions directly without the ordinary appeal through words. Music makes all races akin. It is not strange then that the church has always found music to be her unfailing handmaid, when employed aright. There is scarcely any surer means of inspiration. Sankey's voice reached hearts which refused to respond to Moody's appeal. Sacred music breaks down the barriers, encourages fraternity, fellowship, and faith, and will weld the Christian world together, for although men differ with reference to theology they unite again in the songs of Zion. Perhaps more teaching is done by this means than by any other. In the early church the hymn was the creed. Philosophy came later.

In view of all this the author makes a double appeal. The first is that the study of music be encouraged both in the home and in the church, for in this way our homes would be made much more attractive and cultural, and our worship of God would be decidedly enriched. The second appeal is that the pastor take seriously to heart his duty to direct his people's attention to that which is best and most artistic in the music at their



disposal. So many a popular "hit" contains sentiments that border on the vulgar and music that is trashy, and its entrance into our homes is worse than the invasion of armies. Lord Chatham said that if he might write the songs of a nation he cared not who might write its laws. The pastor then who thinks much of music in home and worship renders an incalculable service and reinforces his ministry.

### Is the Ministry "Unessential Labor"?

When a situation arises where organization fails, where money does not bring results, who steps into the breach? It is the dealer in ideas and ideals—the pastor. Thus writes W. M. Houghton in the *World Outlook*.

It was the biggest labor problem the country had ever faced. We just had to have the ships to win the war. We had the money, we had the materials, but where were we going to get the 100-per-cent-efficient man power we needed?

In one large shipyard fifteen hundred men from the most important departments were idle. German propaganda, coupled with a lack of patriotism, was doing deadly work. "Give the workers more money" was the cry. And wages went up to nearly double their size. "Fine," said the workman. But he began to lay off two or three days a week and joyously spend his money.

Whereupon the organizing geniuses of the shipbuilding industry met in consultation. "It's a matter of patriotism, not money," said Dr. Charles A. Eaton. He reasoned it

out like this: If Brown, the riveter, could be brought to see that his work was just as essential as that of the man in the trenches he would forget his get-as-much-as-I-can-and-work-as-little-as-possible-for-it attitude. Class consciousness would fade before national consciousness.

So the November conference proved to be the starting-point of a new movement. Ministers all over the country volunteered their services and went from shipyard to shipyard with stirring messages of higher ideals. The scene of the first meeting was Quincy, Massachusetts; the speaker was Dr. Eaton himself; the time was February; and the temperature registered seventeen below zero. Thousands of workmen crowded to hear him, and before he had finished he had raised the temperature of patriotism in that chilled spot to the boiling-point. It has stayed there.

"The improvement in morale here is simply miraculous," wrote the authorities of the plant to Dr. Eaton a day or two later. "Can't you play a return engagement?" And another: "Our entire organization is now awake to the full importance of the task and is driving as it never did before to win the war." And again: "There is no doubt about the influence you are having. It is upward and onward in ship production."

But this difficulty arose: the shipyard workers were speeding up at such a tremendous rate that they were running out of material. So the pastor has had to go to thousands of industrial plants and put into the heads and hearts of the workers these big ideas of patriotism and service.

## BOOK NOTICES

**China From Within.** By Charles Ernest Scott.  
New York: Revell, 1918. Pp. 327. \$1.75.

No better book on China from the missionary point of view has appeared in recent years. It is both fresh and interesting, although it deals with a subject that might seem a trifle stale from much repetition. It is at once scholarly and evangelical; scholarly in that its opening chapters give a really masterly summing up of China's potential greatness and of the problem of its present political condition, and evangelical in that its author's chief concern is the application of the Christian evangel to Chinese society. With a frankness not quite usual he allows it to be seen that his major interest is neither sociology, nor philanthropy, nor medicine, nor education, nor general inspirational and uplift work, but the introduction of Jesus Christ to the mind and heart of the people. He gives abundantly, what it is often so difficult to get from the modern missionary, detailed illustration of the actual working of the gospel in human life and of the reaction of it upon Chinese homes and village communities. It is all entertaining, much of it is dramatic or pathetic in its human interest, and some of it is heartening to the spirit. It will be especially acceptable to those who like to read of the modern Acts of the Apostles, and who, like Jonathan Edwards, find their hearts warmed and cheered even in hearing of the triumphs of the Kingdom.

The chapters of the book were first delivered as the Students' Lectures on Missions at Princeton Theological Seminary, 1914-15.

**The New Orthodoxy.** By Edward Scribner Ames. Chicago: University of Chicago Press, 1918. Pp. vii+127. \$1.00.

This is an admirable summing up of an attitude to religion so widely prevalent in our day as to be characteristic of it, perhaps enough so to lay claim to the somewhat dubious title of the new orthodoxy, if that be conformity to current standards. As the author says, "All who truly dwell in this new world of the natural and social sciences have certain attitudes and habits of thought in common. These constitute the new orthodoxy of method and spirit." Religion is conceived as "essentially the dramatic movement of the idealizing, outreaching life of man in the midst of his practical social tasks." Its interests are found in the drama of the present life, and its task and goal are the building of an ideal city out of human society.

The contrast between the new and old orthodoxy is drawn with discrimination and feeling, and the taste and temper of the whole argument are excellent. It is pervaded with a sane opti-

mism and a generous sympathy, and carries the consent of the reader even when, as repeatedly happens, he is not quite sure whither the argument is leading.

But the approving reader is left on reflection with an uneasy feeling that something is wanting, after all, for a faith that is to stand the test of time and to be as broad as the need of humanity. We have certainly outgrown the orthodoxy of yesterday, and yet there is something about the personal religion of the Psalmists and Isaiah and Jesus and Paul that appeals to us still, even though the modern attitude seems almost oblivious of its existence. The work of our hands in building the new city for humanity is very satisfying to those who are deeply engaged in it, and those who are so fortunate as to be wise and strong and busy and contented can almost find in it an adequate religion for their conscious wants. But the old world is for the most part very needy still, and persistently hungers for a religion that shall keep within sight of those realities that had so large a place in the timeless message of Jesus—the holiness of God, the wretchedness of sin, the assurance of a Father's pity and help, and the far outlook to life without an end. Of these things the new orthodoxy seems somehow to be unconscious—though at heart it surely cannot be—and so far seems likely to share the lot of all orthodoxies until now.

**Christian Ethics in the World-War.** By W. Douglas Mackenzie. New York: Association Press, 1918. Pp. xi+192. \$1.00.

This is a scholarly and vigorous discussion of the question whether there are any circumstances in which it is the moral and religious duty of a government to engage in war. It is addressed especially to pacifists and to those who look upon war and its horrors with real spiritual dismay, and is an earnest effort to show, not only that the above-mentioned question must be answered in the affirmative, but that, especially in the present war, Christian responsibility leaves no choice but to support in the fullest degree the allied governments.

As might be expected from such an author, the discussion is carried through on a high plane of dignity and of loyalty to the teaching of Jesus. Strong common sense characterizes it throughout. There is no suggestion of hysteria or abuse of the enemy, but his indictment of the wrongs that Germany has done to civilization lacks nothing of fervency or incisiveness. Thus, speaking of the collected utterances of German pastors regarding the war, he records the judgment that "seldom in the chequered



history of Christian thought has a mass of opinion been expressed that can equal this in the qualities which we may summarize as grotesque, immoral, and blasphemous."

There is a careful study of the respective functions of church and state, leading to the affirmation that it is the duty of the Christian citizen to stand by the state and to share in the divinely ordained task of maintaining "the basic moral order on which the structure of civilized life is erected." The chapters on ethical values and ethical gains in the war are of unusual interest and cogency. It is difficult to resist his final conclusion that this war, when carried to the right issue, will be another proof of the divine power of the "Sermon on the Mount."

**The Religion and Theology of Paul.** By W. Morgan. Edinburgh: T. & T. Clark, 1917. Pp. x+272. 4s. 6d.

This book contains a very distinctive message. Of works available in English there is probably no other so valuable as this for exhibiting the latest results of investigation upon Paul in relation to both his Jewish and his gentile environment. While the author recognizes Paul's large debt to Judaism he also finds that Hellenistic religion and religious philosophy were vital factors in the apostle's theology.

Jewish apocalyptic is perceived to have been the basal factor in Paul's world-view, but his doctrine of demons and his pessimistic estimate of the present cosmic order also show very close kinship to characteristic items of Hellenistic thinking. "Indeed," says our author, "it is by no means easy to decide how much of Paul's demonology is derived from Jewish and how much from pagan sources." Similarly Paul's deprecatory estimate of fleshly existence is thought to show distinct marks of Greek influence superimposed upon the primitive apocalyptic stratum.

The Pauline doctrine of Christ's person is also discovered to contain both Jewish and Hellenistic elements. Starting from the primitive Christian belief in Jesus as the Messiah exalted after death to a position of official dignity at God's right hand in heaven, Paul passes over to the more distinctly Hellenistic notion of Christ's lordship over the worshiping community. We are even told that it was through the influence of Hellenistic religion that the title Lord was adopted by the Christian church as the designation for its head. Similarly Paul's view of Christ as God's intermediary in creation and redemption is traced to a Graeco-Oriental source. In this connection it is somewhat surprising to read that the redemptive significance of Christ's death and resurrection is entirely independent of the redemptive theology of the various pagan mystery religions in

which dying and rising savior-gods were worshiped. On the other hand the influence of both Hellenistic religious philosophy and the mystery cults is recognized in Paul's doctrine of the mystical union of Christ with the believer. The apostle's views of regeneration are summarized thus: "Anthropological dualism, miraculous transformation, death, and resurrection of the savior-god—these conceptions came to him, not from the Old Testament or from Judaism, but from the ecstatic mystical piety of Philo and the oriental cults."

Paul is found to be distinctly Hellenistic again in his fondness for ecstasy and in his idea of divine knowledge, whose affinities are not with the knowledge of God brought by the prophets and by Jesus but with the gnosis of Hellenistic religion. But our author will not admit that Paul so far allied himself with the popular religious thinking of the gentile world as to interpret the rites of baptism and the Lord's Supper sacramentally. It is admitted that I Cor. 10:14-22 unmistakably contains the idea of a mystical union of Christ to be effected through the Supper, but we are asked to believe that at this point Paul was merely accommodating himself to the ideas of the Corinthians, while holding his own contrary opinions temporarily in abeyance.

Paul's independence of both his Jewish and his gentile environment is also fully appreciated, and his own creative significance is amply recognized. His contribution to the ethical side of gentile religious life is particularly stressed, and the force of his own vigorous religious personality is always kept in mind. On the whole, however, the book is concerned far more with Paul's theology than with his own personal religious living. It is a particularly stimulating volume dealing with the most recent aspects of Pauline study.

**The Gospel of Buddha.** By Paul Carus. Chicago: Open Court Publishing Co., 1917. Pp. xx+311. \$1.00.

This volume is a compilation of Buddhist scriptures made by the author in an attempt to set forth the main features of the life and teachings of the Buddha in "a harmonious and systematic form." The present volume is the thirteenth edition of the book in English, the first having appeared in 1894, since which date it has been translated into several other languages. The aim of the book is at once to present the main tenets of the Buddhist faith "upon which all Buddhists may stand as upon common ground," and to secure for Buddhism a more sympathetic appreciation from the Christian world. A compilation always presents a difficult task to the reviewer, and this one is no exception. In the main two criticisms suggest themselves after a perusal of the work. The

first is one of appreciation. The book contains in convenient form a careful selection of Buddhist scriptures, arranged, as is claimed, in a pretty, harmonious, and systematic form, so as to present much that is common to Buddhist beliefs as popularly conceived. The other criticism is more adverse, viz., that the harmony and the system which the compiler had evolved are at the expense of any historic and scientific sense in the treatment of his materials. If the compiler had given the name of the source and the translation in each instance, the objection to the harmonizing and systematizing process would be less pressing. As it stands, there is no clue whereby the unsophisticated can differentiate sources which originated centuries apart. The historic and scientific study of all of the religions of the world is a great desideratum, and the suggestion is ventured that an inoculation of that spirit into the next edition of the *Gospel of Buddha* will help the compiler materially to the attainment of his worthy aims.

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**The Experiment of Faith.** By Charles Fiske. New York: Revell, 1918. Pp. 180. \$1.00.

In this volume Bishop Fiske has issued fifteen addresses given before groups of students in response to their own request that he should discuss fundamental Christian doctrines instead of subjects connected with the war. He carries consistently through the addresses the idea that faith is not a matter of intellectual assent to a creed, but rather the consent of the whole personality to a real relationship with God as he is revealed in Jesus Christ. The titles are chosen carefully to avoid the appearance of formal discussions of conventional theological subjects. For example, "Letting Oneself Go" is a title that might arrest attention when the word "Consecration" would cause a reader to finger the pages rapidly. The first address is "Unattached Followers," and is a strong appeal for the claims of Christianity upon the men and women who for various reasons seem to recognize no allegiance to Christ. The last chapter is a fearless facing of the greater days in immediate prospect under the title "The Demand for Reality." There is an admirable presentation of the naturalness of the Christian life and the daily practice of immortality under the caption "Where the Sky Begins." The author knows the modern student mind and speaks clearly to it. Many sentences stick; for example, "Live true to the faith you have, and it will grow; hold it in disuse, and it will go." The

book is a model for fidelity to the essential truth of Christianity, for clearness, and for frankness of discussion.

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**The Progress of Church Federation.** By Charles S. Macfarland. New York: Revell, 1918. Pp. 191. \$1.00.

Students of the movement toward church federation and all who are interested in organized religious activity will enjoy this clear sketch of the growth of the Federal Council of the Churches of Christ in America by its secretary. One is impressed with the sweep of the Council's activities, the steadiness of its growth, and the worth of the work thus far done. It is not a boastful book, but reserved in temper and comprehensive in its presentation of facts.

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**The Call of a World-Task in War Time.** By J. Lovell Murray. New York: Student Volunteer Movement, 1918. Pp. 214. \$0.60.

This is one of the best books for study-classes that has been issued in a long time. It is stimulating; it brings students to face the most serious factors in the present world-situation; it is written with a warm glow of feeling but without hysterics. The subjects are progressively arranged. The references to recent literature are excellent. "A World-Program in the Church" is a chapter that every layman and minister could read and study with profit. The book is inexpensive and we commend it highly for use in the churches as well as for private reading and study.

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**The Way of Life.** By Henry Churchill King. New York: Macmillan, 1918. Pp. 129. \$0.60.

One of President King's most profitable volumes is *The Ethics of Jesus*. The chapters from this book which treat the Sermon on the Mount have been reprinted with minor changes under the new title, together with two brief chapters discussing the war and the teachings of Jesus. Attention will be directed most naturally to these sections. They oppose the extreme pacifist positions with earnest and convincing argument. Thus they furnish an excellent complement to recent work by Fosdick and Speer. On the whole the book is admirably adapted to use in a study-class or for private reading. The outside title is too indistinct and it should have been bound more durably if it is to be used practically or preserved permanently.



# THE AMERICAN INSTITUTE OF SACRED LITERATURE

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## HOW TO INTERPRET OLD TESTAMENT PROPHECY

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BY I. G. MATTHEWS

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### STUDY II—*Continued*

#### THE DESTRUCTION OF THE NATIONS PREDICTED

##### I. THE CONDEMNATION OF NATIONAL EVILS

*Fifth day.*—§ 26. Amos 6:3-6; Isa. 5:8. Wealth was wrongly used. Read and note that luxury and gluttony existed side by side with poverty and want. Some in their desire for landed estates had not only bought up the houses of their poorer countrymen but had acquired possession of the village commons, so that the poor man lost many of the ancient privileges. In a community where wealth is rapidly increasing there are always some who, with the newly acquired wealth, will abuse themselves or disregard the rights of others, or do both. These prophets have a fine standard of personal and of community ethics. Can we injure any member of a community without affecting the life of the whole? Can any group or class in society order its life without consideration of all other groups? Has a man the right to spend his money in any way he may please? What was the principle on which these prophets condemned the life of their day? Were they thinking in terms of sociology or of brotherhood?

*Sixth day.*—§ 27. Hos. 4:12-13; Jer. 7:29-31; Ezek. 8:10-17. Idolatry and divination were very prevalent. The worship of their Canaanitish neighbors in the early days of their settlement, of the city of Tyre in the early days of the monarchy, and later still of their Assyrian overlords very strongly influenced the religious thought of all classes of Israelites. Many evils, not the least of which was sorcery, came in together with this foreign worship. The leaders from the beginning believed that Jehovah was a jealous God who was unwilling to share the homage of his people with any other. Note the excesses to which the people had gone. What scorn and irony these men heap on false worship. Have we any idolatry and divination today?

*Seventh day.*—§ 28. Isa. 30:1-5; 31:1-3. Military alliances were considered more important than faith in Jehovah. At the time when Judah, not without reason, feared an invasion by the great Assyrian army, the leaders sought a military alliance with Egypt. From the national standpoint this seemed good policy. Read and see how Isaiah clearly saw that Egypt was a "broken reed" on which the small nations could not rely, and he believed that if Judah kept herself free from national intrigues, developed her own life, and had living faith in Jehovah, he

would defend her from her enemies. The power of God was greater than that of the most feared enemy. How far could this principle be put into general practice?

## II. THE CONDEMNATION OF THE UPPER CLASSES

*Eighth day.*—§ 29. Mic. 3:5-7; Jer. 2:8; 5:31; 6:18. Prophet and priest alike were denounced as false. The function of the prophet in the early days was to arouse the national spirit in time of national need. In those days loyalty to Jehovah in the wars of conquest was the chief demand. The eighth-century prophets were convinced that righteousness was the test of loyalty. Not so those who followed in the way of the earlier school. They could not conceive that Jehovah could possibly forsake his people, or that they would not triumph. They believed that the great promises of Jehovah were *racially* conditioned; the great prophets believed these promises to have been *morally* conditioned. Hence the division in the ranks of prophecy. Those whom we today recognize as the true prophets freely called their neighbors false. The priest likewise, because his judgments were not always right and because he thought that sacrifice and religion were synonymous terms, was condemned as a false leader. In the days of conflict when Micaiah and the prophets are opposed to one another (see § 15 preceding study), how could the common people determine which was the false and which the true? Have all men moral discernment so that they may distinguish between the false and the true? May some of these so-called false leaders have been conscientious in their utterances? If "progressive revelation" is true, would the messages of one century be altogether adequate for the following century in the Old Testament times?

*Ninth day.*—§ 30. Mic. 3:9-11; 7:3, 4; Isa. 1:23; 3:12. The rulers and princes were incompetent and dishonest. The picture painted in these extracts is a very black one indeed but no worse than the actual situation. The rule was oriental, and the universality of graft and all types of dishonesty is well known. That the prophets should free themselves from the custom and the system of their day is proof patent of their inspiration.

*Tenth day.*—§ 31. Amos 4:1-3; Isa. 3:16-26. The women were frivolous and dissolute. They do not escape the condemnation of these prophets. Read and note that the picture shown is one of utter corruption. When the women of a nation are given over to excess and profligacy, then indeed "the whole head is sick and the whole heart faint."

*Eleventh day.*—§ 32. Jer. 24-10. The poor people when they had opportunity were worse than their lords. After the princes had been carried into captivity in 597 B.C., those who remained behind, mostly poor people, had unusual opportunities. Many of them became leaders in the land. But they seem to have been both incompetent and unjust. Not only were they not better than those who had been carried away, but they were worse. They were the basket of bad figs, so bad that they could not be eaten, says our prophet.

All classes from the top to the bottom were corrupt. All were "laden with iniquity, a seed of evil doers, children that deal corruptly. They had forsaken Jehovah and had despised the Holy One of Israel." There were no words too strong to characterize their condition, and no suffering could be too great as punishment for their sin. Hence the nation must go into captivity.



## III. THE DESTRUCTION OF ISRAEL AND JUDAH INEVITABLE

Because of their moral convictions the prophets were convinced of the certainty of national ruin. The means ordained to bring about this destruction were not always the same. The neighboring nation that at the time possessed the greatest military forces and had the most pronounced world-ambitions was usually, in the hand of God, considered to be the instrument for this accomplishment. The Assyrian or the Scythian, the Egyptian or the Babylonian, the one on the horizon at the time usually filled the vision of the seer and made definite his message of destruction. But while the instrument changed the certainty remained. The details of the punishment might not be clear, but the fundamental moral law that the guilty nation must be punished was axiomatic. This certainty became the commonplace of the pre-exilic prophets. A few illustrations out of the many may be carefully studied.

*Twelfth day.*—§ 33. Amos 3, 2, 11:15; 5:2, 3, 16-20, 27. The unnamed adversary from beyond Dan and beyond Damascus was no doubt well known to all who heard Amos. The great Assyrian nation was clearly on the horizon. Only a decade before this, Assyria had made, in 773 B.C., a victorious expedition against Damascus. Its army actually did come to Palestine and conquer parts of the country or exact tribute in 738, 734, 722, 711, and 701 B.C. How complete does the prophet say that the destruction is going to be?

*Thirteenth day.*—§ 34. Amos 8:7-10. Note the intensity of Amos' picture. So intense is the terror that nature is represented as in deepest sympathy with bereft Israel. Is this picture of the sun putting on mourning and the earth staggering and reeling under the great calamity to be understood literally or poetically? Is language ever an adequate medium to express great ideas? Must not a writer always bring every symbol under tribute to do justice to his thought? Is it any wonder then that this coming tragedy to Israel was expressed in cosmic significance? Must we be careful about always reading the prophets literally?

*Fourteenth day.*—§ 35. Hos. 2:9-13; 4:3. Hosea prophesied about 740 B.C., perhaps some twenty years later than Amos. However, moral conditions were unchanged, and his picture of destruction is essentially the same as that of the earlier prophet. Compare it with that of Amos, and while the language and much of the imagery differ, showing originality, note that in content it is a duplicate. The punishment that Amos believed to be so imminent that he spoke of it as already accomplished (Amos 5:2) has not yet arrived.

*Fifteenth day.*—§ 36. Hos. 7:16; 8:13; 9:6. A pro-Egyptian party existed in Israel at this time. The prophet was indignant that the nation should put its trust in the strength of Egypt rather than in Jehovah, its God. He was sure that it was going to suffer for this. He saw no more appropriate penalty for this sin than that the Israelites should be conquered and taken captive by Egypt herself. But we find later that they suffered from Egypt only in so far as she was not able to help them in their hour of need.

*Sixteenth day.*—§ 37. Hos. 9:17; 10:6, 7; 11:5, 6. In the first verse the destination of the captives is very general among the nations. In the other two passages the vision seems clearer. They are not going to go to Egypt. Assyria is their destination. How can we account for this difference between the passages

for the fifteenth and the sixteenth days? Would difference in time help to solve the question? Did Hosea see more clearly the details of the days ahead in the sixteenth study than in the earlier one? If so, what would that indicate as to prediction? Was he as much interested in the details as in the moral principle? Do these variations invalidate his ethical message? Assyria must have been at the time of the writing of this on the move westward. The conclusion here is very accurate. Was it not very likely to have been based on the knowledge of the historic facts? Could predictions as accurate be made of the termination of the present great world-war?

*Seventeenth day.*—§ 38. Isa. 7:10-25. This passage belongs to 734 B.C. Tribute had been paid to the Assyrian in 738 B.C. But Israel and Judah had scarcely suffered. The doom had in no way been adequate to the transgression, and the condemnation is as lurid as ever. Judah, however, is now of special interest, for the prophet is a native of Jerusalem. There is no doubt in his mind the Assyrian is the avenger of Jehovah. In fact, the enemy must at this time have been almost to the gate of Damascus. Compare the picture here with that of Amos and Hosea respectively. Note the poetic imagery and the originality.

*Eighteenth day.*—§ 39. Isa. 5:26-30; 10:5, 6, 28-32. The Assyrian army, the "rod" of the anger of Jehovah, is on the march. General characteristics are found in the first section to be studied. In the last section we find the road the army might have taken in the land of Palestine. Isaiah is painting a picture. The Assyrians are coming. He does not know yet by what route, but only that they will soon be near.

*Nineteenth day.*—§ 40. Mic. 3:12; Isa. 37:21-35. The utter destruction of Jerusalem is the climax of the message of Micah. No conditions are indicated in his drastic utterance. The city is the cesspool of iniquity to his mind, and its complete overthrow alone will meet the demands of a moral God. The study in Isaiah comes from a historical section which may not in its present form have come from the pen of the prophet. There is no doubt, however, that it contains the historical fact. It is quite possible that Isaiah in the hour of the extremity of Jerusalem believed that Jehovah would defend his heritage. The message of Isaiah and the deliverance of the city would come from a time shortly after that of Micah. How can two messages to the same people at almost if not quite the same time be so diametrically opposite? Would it seem that those who preserved and canonized the writings of the prophets had any theory of inspiration that made it necessary for all details to be in agreement?

*Twentieth day.*—§ 41. Jer. 5:15-19; 6:22-26. This study comes from about 626 B.C. Since the time of Isaiah when the North Kingdom was conquered and many of the people carried away captive, the South had continued its independence. A great religious reaction against Jehovah worship took place in the time of Manasseh. The normal conditions had in nowise improved, and religious rites that were abhorrent to the true prophets were introduced. Hence the rebellious and apostate nation must fall. During the early days of Jeremiah the Scythian hordes (see an encyclopedia) were overrunning Mesopotamia and threatening the land of Palestine, and they became the terror even of the Egyptians. These sections show clearly that Jeremiah expected that Judah was going to be punished for her sins by these people. The way they ravished the country



(5:17), their battle array (6:23), the dismay they caused (6:24-25), their far-distant home, and their language (5:15)—all these find their most adequate background in the feared Scythian attacks. Furthermore at this time Babylon as a fighting force was scarcely on the Palestinian horizon. History, however, is quite clear that these people wrought no serious damage to Judah.

*Twenty-first day.*—§ 42. Jer. 9:10-21; 15:1-4. It is difficult to date these passages with assurance. They are probably earlier than 604 B.C. They thus are twenty years later than the preceding study. The Scythians are no longer a menace, for they have retired back to the North, leaving only a few traces of their inroads on the South. But coming calamity is no less certain to the prophet now than hitherto. Armies may fade away without fulfilling their supposed task, but moral principles are ever operative. Note that the curse is coming because of the sins of Manasseh. In how far are people punished for the sins of their ancestors?

*Twenty-second day.*—§ 43. Jer. 20:3-6; 25:8-10. These passages belong to 597 and 604 B.C. respectively. Nebuchadrezzar was the king on the Babylonian throne. This was by this time the great world-power of the North. Assyria had fallen, and her western outposts had gone into the hand of her successor. The armies of Nebuchadrezzar had already defeated those of Egypt at Carchemish. Babylonia was therefore the overlord of Palestine. The result of intrigues, of which Jeremiah no doubt was aware, would inevitably bring the Babylonian armies to the West to reduce them to subjection. Undoubtedly the moral degeneracy and religious apostasy of the nation were to Jeremiah adequate cause for the coming disaster. The army of Nebuchadrezzar which came in 597 B.C. reduced the country to vassalage and deported 10,000 of the chief people of the land.

#### IV. FOREIGN NATIONS LIKEWISE MUST SUFFER FOR THEIR SINS

While Israel occupied a place of special privilege and responsibility in the thought of the prophets, yet the principles of morality are of universal application. The nations that received chief condemnation were, as was natural, those that lay in closest proximity to Israel. They and their guilt were better known than others. The vision of the prophet, however, at times sweeps the known world and brings within its scope even those who were on the farthest boundaries. The sins for which they are condemned are essentially the same as those laid up against Israel. The condemnation, as in the case of Israel, constantly varies. A few passages will indicate the interest and the spirit of these predictions.

*Twenty-third day.*—§ 44. Amos 1:3-2:3. This passage from the first writing prophet (760 B.C.) is now quite familiar to the student. Note the nations that are cursed. They are close on the borders of the Holy Land. The prophet is quite familiar with their evils. What punishment is to be visited on each nation? The terms are very general. They stand for those evils that most frequently swept those nations. The sword, fire, famine, pestilence, were all well known and frequent visitors. The definite details of the visitations, the when or the how, are not suggested. But as sin is there it must be punished.

*Twenty-fourth day.*—§ 45. Ezek. 35:1-15. Jacob and Edom had an age-long feud (Gen. 27:41). Almost every prophet visits his wrath upon the Edomites. Amos in 760 B.C., Isaiah in 720 B.C., Jeremiah in 597 B.C., Obadiah in 586 B.C. or later, Ezekiel in the preceding passage in 585 B.C., Malachi in 450 B.C. or later, and

other prophetic writings that seem to belong to the second century B.C., all utter their judgment that Edom is in the immediate future going to suffer very great disaster. In the foregoing study she is to be a perpetual desolation, and her cities shall never be inhabited. Yet century after century passed, and as late as the time of Christ, we find Edom occupying important territory in the south of Judah herself. Her history is somewhat obscure. Sometime before 400 B.C. she did suffer at the hands of the Nabataeans, who, pushing in from the desert, drove her from Petra, her capital. In 164 B.C. and again in 109 B.C. she was defeated by the leaders of the Jewish forces, but this was only temporary.

*Twenty-fifth day.*—§ 46. Isa. 20:1-6. The historical situation is very definite. From contemporary annals we know that it was in 711 B.C. that Sargon besieged and took Ashdod. We also know the local politics of the day. Judah and some of the small neighboring nations had formed an alliance with Egypt for the purpose of holding the Assyrian at bay. Isaiah, consistent with his general attitude, declared, as we have read, that this alliance with Egypt, though it seems that at this time there was a new and apparently very strong dynasty on the Egyptian throne, would be of no avail. History, however, knows of no Assyrian invasion of Egypt for a full generation after this time. All the evidence goes to prove that verse 4 was not literally fulfilled. Yet Isaiah's message was not in vain. Egypt may not have suffered in the way the prophet thought she would, but she did not save Israel from the punishment Jehovah had ordained for his people.

*Twenty-sixth day.*—§ 47. Jer. 46:13-26. This message comes from the time of the reign of Nebuchadrezzar (604-561 B.C.), probably about the year 586 B.C. The destruction described is not only thoroughgoing and certain, but it is immediate. The people are to be carried into captivity, and the chief cities of Egypt are to be burned, so that there may be no inhabitant dwelling in them. It was no wonder that the writer conceived Egypt to be the destination of the armies of Babylonia. On the one hand this was the only power that challenged the world-supremacy of the ambitious military nation of the East; on the other the sins of Egypt were surely worthy of the severest punishment. But the words seem again to have run before the literal facts. It is true that it would be somewhat hasty to argue, from the silence of all the documents of this period, that there was no invasion. But that there was any invasion which brought to Egypt and her cities the disaster spoken of in this section is utterly out of the question.

*Twenty-seventh day.*—§ 48. Ezek. 29:1-14; 30:13-19. These selections belong to about the same time as the previous study. Note that they are even more drastic in their portrayal of Egyptian overthrow. As the prophecy is against a definite ruler of the house of Egypt, no doubt the hand of the destroyer is the same as that indicated in Jeremiah. Ezekiel also expects Nebuchadrezzar to conquer the land of the Nile. Notice the strange statement in 29:11, 12. The land is to be desolate without inhabitants for forty years, and then the Egyptians are going to be gathered back from the various countries where they were scattered. That this occurred is unthinkable. That there should be "no more a prince from the land of Egypt" scarcely corresponds to history. It is true that Egypt had passed the zenith of her glory, and that from now on her powers and hopes were fast dwindling. But her end lay centuries ahead. Locate on a map the cities named in the second section.



*Twenty-eighth day.*—§ 49. Isa. 19:18-25. Cumulative evidence indicates that though this passage is found in the Book of Isaiah it was not written by the great eighth-century prophet. In fact, it may be the very latest utterance in the Old Testament that touches Egypt. Note the difference of tone between this and the foregoing. Apparently Jehovah is known in Egypt through some of his people who are residents there, and through them Egyptians are to be won to the true worship. Sum up the features of ritual that are mentioned here. Account for the changed attitude toward Egypt. Why does the writer place Israel third? Make a comparison of the spirit dominating this and the other passages on Egypt that have been studied.

*Twenty-ninth day.*—§ 50. Ezek. 26:1-21. Ezekiel wrote this, as we see from the first verse, in 586 B.C. We know that about this time Nebuchadrezzar began his famous siege of Tyre. Notice how definite and how detailed the writer is. The picture is complete. Gather up the various statements that declare that Tyre is to fall. How irrevocable is her fate. The army of the great king cannot be gainsaid. Her sins are worthy of no less evil than that so graphically portrayed.

*Thirtieth day.*—§ 51. Ezek. 29:17-21. This was written in the twenty-seventh year of the captivity, that is, in 570 B.C. It is the latest paragraph in the book. It seems to be a codicil, as the next latest date is 572 B.C. Very naturally it is attached to chapter 29, as it in part refers to Egypt. Read it very carefully and then compare it with the previous study. The history of the intervening sixteen years is well known. For thirteen years Nebuchadrezzar had laid siege to Tyre. But owing to her access to the sea he had been unable to reduce her. Three years before this paragraph was penned he had withdrawn his armies and the siege had been raised. If we read Ezekiel's message of 586 B.C. literally and think of it as the writing of history in advance of events, then he surely suffers eclipse by the facts. But Ezekiel did not seem to worry about this. Had he considered his earlier message fundamentally wrong, could he not at this time have eliminated it? Did he regard his own words as Scripture? Did he know anything about a doctrine of verbal inerrancy? What must be our principle of interpretation to meet the facts?

*Summary.*—The prophets very clearly saw the iniquity of their own and other nations. They were obsessed by the certainty that punishment must fall on the guilty. The coming doom always seemed immediate to them. Though they use the historical movements of their own day to illuminate and to enforce their messages, they do not pretend to write history beforehand. Were we to make this claim for them the evidence, as we have seen, would sadly reflect on the accuracy of many of their statements. But such was not their purpose, and so to interpret them would be unfair. Such would have been a very insignificant task that might well be left to wizards who "peep and mutter." Their effort was far worthier. It was to cleanse the life of the people from the prevailing corruption, to quicken the moral conscience of the nation, to inculcate faith in Jehovah, and to render Israel a people worthy of the favor of God. Beyond that they have achieved the enviable position of being the most passionate, the clearest-sighted, and the most vital preachers of ethical and religious truth of all pre-Christian teachers.

## QUESTIONS FOR REVIEW

1. How and in how far does the growth of wealth affect morals?
2. Who was in part responsible for the revolution of Jehu, who condemned it, and what were the grounds?
3. What are some of the responsibilities that belong to wealth?
4. What evils were introduced into Israel by her neighbors?
5. Why does Isaiah oppose alliances with other nations?
6. How far are the leaders of a nation responsible for the moral life of a nation?
7. Were the lower classes in Israel better than the upper classes? If not, why do they generally escape condemnation?
8. What was the first great nation to threaten Israel's national existence?
9. How many years elapsed before the threatened inroads became actual?
10. Why does Hosea waver between Egypt and Assyria as the place of the coming captivity?
11. Why does Hosea finally become very definite?
12. In what very definite way does the message of Micah concerning Jerusalem differ from that of Isaiah?
13. What nation did Jeremiah first think would be Jehovah's avengers on Judah?
14. What nation did finally punish Judah? At what date?
15. What was the attitude of both Jeremiah and Ezekiel to Edom, and why?
16. What passage, among all those studied, has the broadest and most cosmopolitan outlook?
17. What were the fortunes of the Babylonian army with Tyre?
18. What is the substance of the messages of Ezekiel with regard to Tyre?
19. Mention some of the predictions from the month's studies that were fulfilled in the course of history.
20. Mention some of those that failed, in more or less detail.

## STUDY III

## PREDICTION AND FULFILMENT

## I. PREDICTIONS RELATING TO INDIVIDUALS

The pre-exilic prophets addressed themselves chiefly to the nation or nations. Group consciousness always precedes consciousness of the individual. So, only slowly, did the message to the individual become prominent in the Old Testament. The prophets came into contact with various kings, who were representative of the nation and warned them and often explicitly predicted their doom. Frequently they found themselves in direct conflict with influential leaders and rebuked them in no uncertain way. The personal temper of the prophet is often much in evidence. Irony, righteous indignation, scorn, and blazing anger are seen in these personal interviews. The wrath of heaven is invoked against these shortsighted leaders. Often the denunciations are in very general terms; sometimes very picturesque and apparently very definite. Often because of scanty records we hear nothing more about the victim and hence can say nothing about the detailed fulfilment. At other times we can follow in detail the course of the culprit. In the following study we shall attempt to discover whether the same general principles hold in relation to predictions against individuals.

*First day.*—§ 52. Amos 7:10-17. Amaziah the priest is cursed by Amos the prophet. This is the only reference we have to this priest. Amos had made a drastic attack on the sacrifices and offerings, and had scored the national leaders



on account of their self-indulgence and depravity. Read 5:21-23 and 6:1-5. The priest reported to the king, and then ordered Amos to go back to his own country. The reply of the prophet is personal and full of passion. Note the four curses of vs. 17. They are such as commonly followed in the trail of the conqueror of those days. They were not new nor strange to those people. This was written about 760 B.C. The northern nation was conquered in 722 B.C., but suffered then the woes of war very lightly. Later, in 711 B.C., after a revolt, they were punished much more severely. While it is not beyond the range of possibility that some or even all of these curses fell on the family of the priest in one or the other of these conquests, we have no definite information. It might be questioned if, after forty years, the family would have remained intact so that this could have been carried out literally. However, this would be scarcely a necessary demand of interpretation. The captivity came, the people did suffer, and those who remained of the priestly descendants scarcely escaped the general calamity.

*Second day.*—§ 53a. Isa. 22:15-25. Shebna is to be deposed and exiled. The reason for the attitude of Isaiah is not far to seek. Shebna held the important office of governor of the palace and has manifested an aggressive arrogance. He is building his private sepulcher in a very prominent place and is surrounding himself with a gorgeous retinue. Read vs. 16, 18. Further, as his name indicates he is a foreigner, probably a Syrian. Small and backward peoples have frequently found it necessary to call in from their more advanced neighbors experts in finance and organization. When such servants of state assume airs they are never likely to be popular with home talent. It is quite possible that Isaiah had another grievance. At this time there was in Jerusalem a very strong pro-Egyptian party that was conscientiously opposed by Isaiah. This foreigner may have allied himself with this party and thus been working against what the prophet believed to be the only safe policy for his people.

The history in Kings helps us here. Read II Kings 18:18, 26, 37, and note that at the time of the invasion of Sennacherib, 701 B.C., Shebna is a royal secretary and no longer the governor of the palace. Our study in Isaiah was probably written sometime before 701 B.C. It would seem that the post of secretary was not so important as that of governor. Such a removal would come to the proud upstart as a very great indignity. We may surely look on it as adequately meeting the spirit of the indignation of the prophet. Would such an utterance on the part of a man who was very influential in high circles in the city help to bring about its own fulfillment?

*Third day.*—§ 53b. Re-read Isa. 22:20-23. Eliakim is to be promoted. The promise of Shebna's high office is given to Eliakim, a good Hebrew, presumably a friend of the prophet. The great importance of the office is indicated in vs. 21, 22. The fact that Eliakim did occupy this position of authority, and that apparently shortly after the prediction, is seen in the history recorded in II Kings 18:26, 37. Verses 24, 25 indicate the condition of a later time. Verse 24 may be history. All the relatives of Eliakim had become attached to him and his office, thereby becoming petty grafters on the state. Favoritism toward relatives was quite the usual thing in oriental countries. The office-bearer has again become a disappointment, and as a result of his unfaithfulness the prophet asserts his downfall. It is the old story. The prophet's sense of downright justice demands

that the man who has been derelict to his duty should be removed from his position of trust. Faithlessness on the part of man will be met by retribution on the part of God. We have no light on the later history of Eliakim. We cannot doubt that the great moral law was effective in his case, as always.

*Fourth day.*—§ 54. Isa. 38:1-8. Hezekiah's life is prolonged. While this is incorporated in the Book of Isaiah there are indications that the present literary form came from a time considerably after the events described. That is, at the time of its writing in this form it was a memory rather than a prediction. Two things are here combined, the returning health of Hezekiah and the deliverance of the city. We know the city was delivered and that the king lived and reigned for about fifteen years longer. Here we see one phase of the prophetic conception of prediction. The sick king is in imminent danger of death. He prays and weeps. God hears his petition and grants him a lease of fifteen more years. God was the sovereign ruler of His people, but he was not indifferent to their wants, their needs, their conduct. The prayers of a righteous man availeth much.

*Fifth day.*—§ 55. Jer. 20:1-6. Pashhur the priest is cursed. Pashhur was a name of ill omen to Jeremiah. Apparently another man of the same name was influential in landing the prophet in the dungeon (Jer. 38:1-6). The episode between the priest and Jeremiah is very vivid, very human. No love was lost on either side. It was rather undignified to find the priest slapping the face of the prophet, and putting him to the torture of a night in the stocks. But if Jeremiah controlled himself the better he was none the less passionate. The night in the stocks did not cool his temper. Upon being liberated he renamed and roundly cursed his persecutor. When we consider that the Hebrews regarded names with great superstition, believing that they indicated and might even influence character, this grotesque name meaning "terror on every side" was no laughing matter. Did it become popular? If so, what chagrin must have been the constant experience of this temple official? But Jeremiah does not stop with the renaming of his adversary. He insists as vigorously as before in the certainty of captivity and adds the personal note, that Pashhur and his family will be carried out with the others. This was perhaps uttered about 597 B.C. We know that the same year and again in 586 B.C. captives were carried away to Babylon. The detailed fate of Pashhur, so far as we know, no historian deemed of sufficient importance to record.

*Sixth day.*—§ 56. Jer. 22:1-12; Ezek. 19:2-4. Jehoahaz is to die in a foreign land. Read the story of how Jehoahaz or Shallum, the king, referred to by both the foregoing prophecies, was crowned king by the people, after his father Josiah was killed in battle by Pharaoh-necho of Egypt in 608 B.C. (II Kings 23:28-33). The Egyptian ruler at once sent a force to Jerusalem, took Jehoahaz captive, set up his older brother as king and finally carried the deposed monarch to Egypt. Compare the statements of both prophets cited above. Ezekiel simply states the historic fact through the medium of striking imagery. Jeremiah goes farther and predicts that he will not return. Considered in conjunction with the general trend of this prophet's teaching, this may be taken as indicating that the ruin of the nation is going to be so complete that there will be no place, no people, no condition in the land of his fathers that would render his return attractive. To die and be buried in a strange land was to these people a great calamity, Gen. 46:29-31.



*Seventh day.*—§ 57. Jer. 22:13-19. Jehoiakim must suffer the penalty of his misrule. In these days (608-597 B.C.), the kingdom was fast disintegrating. As is frequent in such cases, the people gave themselves up to all kinds of license. In this the king was the leader. He heavily taxed the people, lived in palatial splendor, and violently attacked the prophets. Read in the selection for the day Jeremiah's picture of his arrogance, oppression, and unfaithfulness. The prophetic anger blazes forth. If the universe is morally conditioned such a king must meet with dire punishment. The untimely end and the desecrated grave were looked on by the Hebrews as the climax of disgrace and disaster. Nothing less than this is adequate punishment for such a leader. He will have no funeral lament, no adequate and dignified sepulture. "Buried with the burial of an ass, drawn and cast beyond the gates of Jerusalem" is the climax of Jeremiah's scornful contempt for the man who had burnt his first roll. Read the story in Jer., chap. 36. His end came in 597 B.C., when Nebuchadrezzar took the city. II Kings 23:36-24:6 states that he slept with his fathers, which would seem to indicate that he was buried in the royal sepulcher. II Chron. 36:6 tells us that the Babylonian king bound him in fetters to carry him to Babylon. In the face of these three statements no certainty can exist as to all the details of his death and burial. The words of Jeremiah, however, were no doubt fully vindicated, if not in the letter then in the spirit.

*Eighth day.*—§ 58. Jer. 22:24-30. Jehoiakin will never return to Palestine. This king, not Jehoiakim but his son Jehoiakin (Coniah), ruled only three months (597 B.C.). While he could not have achieved much one way or another in the life of his nation he seems to have made a very bad impression on Jeremiah. Read Jer. 22:24-30. He is so unworthy that not only will his return to Palestine be out of the question, but none of his posterity will ever occupy the throne of David. The sequel to the first part of this prediction is found in his continued captivity in Babylonia, II Kings 25:27-30. Its realization was in the letter as well as in the spirit.

*Ninth day.*—§ 59. Jer. 34:1-4; 24:8-10; Ezek. 12:12, 13; 21:25-27. Zedekiah must go captive to Babylon. He was the last king of Judah (597-586 B.C.). Though crowned as a vassal of Babylon, the strong group of pro-Egyptian leaders in the city had swept this weak, vacillating monarch into anti-Babylonian alliances. Final rebellion on the part of Jerusalem in 587 B.C. brought the army of Nebuchadrezzar swiftly against the city. Both prophets saw nothing but ruin. Not only did the military strength of Babylon declare it, but the moral condition, covenant breaking, and rebellion—Ezek. 27:19—assured it. Read the words of the prophets in the passages assigned.

*Tenth day.*—§ 60. Jer. 38:17-23. Zedekiah may save himself and the city. Read the interview which took place a short time, perhaps a very few days, before the fall of the city. Note the conditions. Do they not imply that adequate evidence of true repentance is the only condition on which there can be any clemency? Only such capitulation could possibly have saved the king and the city. Jeremiah seems to find no difficulty between this and the foregoing study. May his messages, though couched in the form of predictions, be fundamentally strong appeals for right action and right living?

*Eleventh day.*—§ 61. II Kings 25:1-7. Zedekiah's actual punishment. In July, 586, the city wall was breached, Zedekiah fled, was captured, carried to

Riblah, witnessed there the death of his sons and had his eyes put out, and then was carried to Babylon. Prediction was fulfilled in a very drastic way. Compare Ezek. 12:12, 13, with the punishment received. In verse 12 the king is represented as drawing his mantle over his face for the purpose of disguise. Verse 13 adds, "yet shall he not see it." Old Testament students differ in interpretation. Some find it to be a late insertion, echoing the actual history. Others deem it to be a prophetic intuition of the coming blindness, which was a not unusual barbarity visited on captives.

*Twelfth day.*—§ 62. Jer. 44:29-30. Pharaoh Hophra will be dethroned. Pharaoh Hophra ruled from 588 to 569 B.C. He was constantly in the midst of intrigues, and like so many Egyptian monarchs was finally deposed by one of his officers. He was strangled a few years later. Read the prophetic utterance concerning him in 44:29, 30. It is generally recognized that this section of this book came from a later time than that of Jeremiah. Yet it doubtless echoes a statement of this prophet. Jeremiah was an ardent opponent of any alliance with Egypt. He was indignant with the pro-Egyptian party and no doubt with Egypt when, on the occasion of Nebuchadrezzar's raising the siege of Jerusalem to meet the approaching Egyptian army, the masters in the city pressed their recently liberated slaves back into service, Jer. 34:8-11.

*Thirteenth day.*—§ 63. Jer. 28:1-17. Hananiah will die within a year. Read this interesting story in which we are introduced to the leader of a group who were stimulating rebellion against Babylon. Hananiah publicly declares that within two years there will be complete restoration, vss. 3, 4. Jeremiah sees no such happy end. Such would be contrary to the deepest convictions of more than thirty years of public ministry and would nullify his moral judgments. Yet he is not hasty. He asserts a fundamental principle, vss. 9-11, and departs. Later, shall we say after pondering deeply on the situation, after much meditation and prayer, he is assured that the conditions are not ripe for peace and that those who would stop the nation short of true penitence must surely suffer the penalty of false leadership. Hananiah must die within a year, vss. 13-17. It is noteworthy that the requirements of the law for such cases demanded this. Read Deut. 13:5.

*Fourteenth day.*—§ 64. Jer. 29:21. False prophets in Babylon are to suffer. Zedekiah, Ahab, and Shemiah were in captivity in Babylon and sought to keep alive the national spirit in Jerusalem by writing letters to their fellow-countrymen there predicting the speedy overthrow of their captor. Only a partial view of the situation could justify such a conclusion on their part. It was true that the Babylonian empire was of recent date and that there were foes without and disturbances within. But there was organizing ability and splendid vitality in the new empire. Thus the saner conclusion was that the empire would not only survive the attacks of her enemies, but would naturally punish foes without and rebels within. Upon Shemiah judgment is pronounced by the prophet in the most general terms. In the case of the other two it is couched in a very usual form of suffering inflicted on the guilty. History gives us no further record.

*Fifteenth day.*—§ 65. Jer. 39:15-18. Ebed-melech is going to be delivered. This dark-skinned slave was to Jeremiah an angel of light. In contrast to Jewish officialdom his human fellow-feeling is brought out vividly in his rescue of Jeremiah. Read the story in Jer. 38:1-13. Such an act, which was an indication of the



character of the man, cannot go unrequited. We are not informed of the fulfilment of this promise, but it is quite within the range of possibility that Jeremiah who stood in such favor with the Babylonians may have assisted in the realization of his own words.

*Sixteenth day.*—§ 66. Isa. 41:25-27; 44:24-45:13. Cyrus will liberate the captives. In all the foregoing studies the prophets have spoken to, or of, the men of their own day. There is now very general agreement that chapters 40 and following of this book do not belong to the same Isaiah who wrote the earlier chapters. The whole scene has changed and the writer of these chapters is clearly living in the days of the Babylonian captivity. He is a great unnamed herald who definitely predicted the collapse of Babylon and the conquest of Cyrus at a time shortly preceding the actual facts. The value of the message is not lost because we do not know the name of the author. The prediction came as a living message to those who in their own days could be certain of its accuracy. No doubt the prophet knew the great international movements of his own day. Cyrus had been on the world-horizon since 549 B.C. Rapidly he had conquered Media, Persia, Northern Mesopotamia, and Lydia, and then in 538 B.C. he directed his attention to Babylon. Read the prophet's assurance of the outcome in the selections chosen. History tells us that Babylon readily capitulated. The prophet's message, written we know not how long before the actual overthrow, pointed out to these captives the hand of God manifested specially for their sakes. The fulfilment of their hopes is chronicled in Ezra 1:1-4.

*Seventeenth day.*—Group and re-read selections in §§ 53*b*, 54, 74. Find the theme of general agreement in all. What is the relation of the prophet to each man? What is the character of each man? These were not cold academic discussions, but were warnings and promises flashing with just anger; vital, throbbing with moral and spiritual personal conviction.

*Eighteenth day.*—Group and re-read selections in §§ 52, 53*a*, 55, 62. Then consider the same questions regarding them as on the seventeenth day.

*Nineteenth day.*—Group and re-read selections in §§ 56-59. Raise the same questions as on the preceding days. Were these kings taken as representatives of the nation, who not only shared the guilt of the nation but must suffer punishment with the nation?

*Twentieth day.*—Group and re-read selections in §§ 62, 63. How did the prophets stand in relation to the law of the land? Do they naturally run serious risks by their utterances?

*Twenty-first day.*—Group and re-read selections in §§ 53*b*, 60. How far did the fulfilment of the prophet's blessing or the obviation of his course lie in the hand of the individual receiving it?

## II. THE PROPHETS' CONCEPTION OF THE SIGNIFICANCE OF PREDICTION

Further light may be gained on the general principles underlying prediction, if we can find out what view these men themselves held in regard to this phase of their message. Were they engrossed in the literal fulfilment of the details, or did they think of their messages in the large? When they spoke of the things that must come to pass in respect to any nation or any individual, were they

revealing the policy of God for the future, or were they declaring the mind of God toward human conduct? Did they think of themselves as soothsayers, or as the exponents of moral truths that were of universal application? Material to answer these questions is very abundant.

*Twenty-second day.*—§ 67. Jer. 18:1-10. Prediction is always conditional. Note the method God uses to teach His servant a great lesson. Very humble processes suggested new truth. In the workshop of the potter Jeremiah is taught the methods of the divine. Is it not quite clear from this study that no curse, no blessing, no prediction, made by a prophet is considered absolutely final? All such are contingent on character. An excellent illustration of this is found in the story and experience of Jonah. Read the stories contained in this book and note that in each case a change of attitude on the part of the people concerned brought a change of purpose on the part of God.

*Twenty-third day.*—§ 68. Jer. 26:12, 13. The chief end of prediction is to bring repentance. The tone of the word of Jeremiah is very well known. His prediction of coming ruin may be indicated in a single verse, "I will make Jerusalem heaps, a dwelling-place of jackals; and I will make the cities of Judah a desolation without inhabitant," 9:11. This study indicates that the fundamental purpose of all the messages of this prophet was to lead the nation to amend its ways and its doings and to obey the voice of Jehovah their God. It is easy to understand how the lurid proclamation of the coming wrath of God, in terms that were most definite and local, would work on the minds of many who would be untouched by less drastic utterances. The fact that all the efforts of these men, all phases of their preaching and prediction were bent toward the purification of the moral and religious life of their people, places them in the very forefront of leadership the world over.

*Twenty-fourth day.*—§ 69. Ezek. 12:21-28. Prediction is unfailing and immediate. Ezekiel seems to be very confident that the predicted ruin is on the immediate horizon. So thought many of the prophets at many different times. That the disaster could be long delayed when the cup of iniquity was full to overflowing they could not conceive. They were confident of the unfailing retribution of a moral God. They were not always aware of the contingencies in the case. Compare this study with the study for the twenty-second day. How are we going to relate the one to the other? Does the one state a general principle, while the other contains only a partial illustration of the principle? Must we not bring the individual illustration under the general principle? We know from history that Jerusalem fell in about five years after the words of Ezekiel. Can we, however, conceive that conditions might have arisen which would have prevented this disaster, as for instance in the case of Jonah and his prediction? If such had happened would the message of Ezekiel still have had value? If so, what is the fundamental value of prediction?

*Twenty-fifth day.*—§ 70. Deut. 13:1-5. Religion and morals are fundamental in prediction. This book, which was the basis of the great reformation under Josiah in 621 B.C. (read the story in II Kings, chaps. 22, 23) was very influential during the last days of the monarch. Read Deut. 13:1-5 and note that the power of wonder-working and predicting the future, even on the part of a man who is not a good man, is not questioned. It is actually assumed, but the test



of the true prophet is not to be found in this type of activity. What are the tests that Deuteronomy puts forward? Note how adequate these safeguards are for true religion. They are not artificial or superficial distinctions; they go to the very heart of the moral and the religious life, and they furnish us a working basis for the present day, provided that we interpret them in the light of scientific facts which were not known to the prophet.

*Twenty-sixth day.*—§ 71. Jer. 28:7-8; Mic. 3:8. The test of the prophet. The prophet in the past has always declared a coming disaster. Such, says Jeremiah (28:7-9), is sign enough of the validity of a prophet's message. But the prophet who prophesieth peace is in a different class. Only when his word comes to pass is it certain that he was sent of Jehovah. Read Mic. 3:8 in which he has admirably epitomized the pre-exilic prophet's estimate of his mission. They were all mighty men for the purpose of declaring to Jacob his transgression and to Israel his sin. This clearly distinguished them from the flattering court prophets.

*Twenty-seventh day.*—§ 72. Deut. 18:20-22. The test of the false prophet. It is not easy to interpret these verses. They are surely an incomplete statement of the case. If we take verse 22 as the statement of a general principle, then what shall we do with Jonah and Jeremiah and Ezekiel and others who cannot stand this test? But it cannot be the statement of a universal principle, for it overlooks the fact that all prediction is conditional. On the other hand, it does not recognize the conception that false prophets may predict accurately. To what situation then does it apply? In part, at least, it is directed against those who "speak in the name of other gods," vs. 20. Read the characterization of the true prophet in verses 15-19. In the light of this may not verses 20-22 refer to those false prophets who, like Hananiah, predicted the welfare of their country without any regard to her morals? All the evidence at our disposal indicates that to be the case and there is therefore no contradiction in spirit between this and the study of the preceding day. This passage assumes that the message of those men who preached coming ruin for a sinful people was its own vindication, and it demands that the message of those men who, neglectful of moral conditions, preached "peace, peace" should not be accepted as the word of Jehovah until it was accredited by history.

*Twenty-eighth day.*—§ 73. Lam. 2:17; Isa. 52:9; 54:7, 8. Prophetic conception of fulfilment. Lamentations seems to have been written during or immediately after the siege of Jerusalem in 586 B.C. and this section of Isaiah still later. Both writers find in this overthrow the adequate fulfilment of the word of Jehovah through former prophets.

*Twenty-ninth day.*—§ 74. Isa. 46:11. Precisely the same idea is dwelt on here. "Remember the former things of old, . . . declaring the end from the beginning, . . . My counsel shall stand."

*Thirtieth day.*—§ 75. Zech. 7:8-14. This was written in 518 B.C. In it is seen the same attitude as in the last two sections. The former prophets have been fulfilled. The captivity was to Zechariah and the author of Isa., chaps. 40-55, the complete vindication of the claim that they spoke the word of Jehovah.

*Summary.*—It is instructive to note that there was no laboring over the minutiae of the correspondence between the predictions and the fulfilment. Fire,

sword, pestilence, destruction by the Scythians, captivity under the Assyrians, under the Egyptians, under the Babylonians, Jerusalem a heap of ruins, the land a desolate wilderness—such were the words of the predictions. Were they fulfilled? From a superficial standpoint, no. From the standpoint of the prophets of the sixth century B.C., who thought of the essential message, all were more than adequately fulfilled. To their minds all the illustrative detail, the impressive imagery, the poetic expression of their countrymen, had been amply justified by the overflowing scourge of the Babylonian captivity. The detail might or might not be realized, but the fundamental fact never failed. The Word never returned void. Nineveh might not fall, but the principle of the punishment of the wicked was not annulled. Hezekiah might not die, but all life was in the hands of the Maker. Jehoiakim might be carried as a captive to Babylon, or his dead body might like carrion be cast outside the city, but in either case he suffered the just penalty for his sin, and the law of God was satisfied. Thus we do well to regard the material details in which each prophet clothed his message as of purely local interest and quite secondary, but the moral truths therein embodied, the "Word of our God," which "endureth for ever."

#### QUESTIONS FOR REVIEW

1. Why did the priest of Bethel resent so deeply the preaching of Amos and why did Amos threaten him personally?

2. What is the attitude of Isaiah toward those who bear high responsibilities of office and what his forecast for those who misuse their trusts?

3. How would you describe, from the moral point of view, the relation and words of Jeremiah to Pashhur?

4. What seems to have conditioned the attitude of the prophets toward the kings? Give examples.

5. Name some of the judgments which were pronounced upon the kings.

6. Were these punishments likely to rise out of the national disaster which the prophets foresaw? Why?

7. How do you account for such exactness in relation to the later history as that in the statement concerning Zedekiah and his blindness?

8. How did the prophets stand in regard to the law of the land, and toward lawbreakers?

9. As you recall the entire study, can you think of a single case of prediction that is separated from ethics or religion?

10. How frequently do you find an element of personal offense against the prophet? Give instances.

11. Name some cases in which the literal fulfilment failed entirely.

12. Name others in which the prediction was practically literally fulfilled.

13. Can you make any general statement which would suggest in connection with what sort of prediction we might look for literal fulfilment?

14. What does Deuteronomy say about the fulfilment of prophetic prediction?

15. Why the distinction between those who predict disaster and those who predict peace?

16. How did the prophets who lived during the exile regard their country's condition in relation to the work of the earlier prophets?

17. What about the fulfilment of their own predictions?

18. Name several examples of what is clearly conditional prophecy. Would it be correct to say that all prediction was conditional?

19. Do you think that the prophet was concerned more about the details or the principles of the fulfilment of his prophecies?



20. Name what to your mind were some of the greatest principles of personal conduct for which all prophets stood. Who is standing for those principles today?

## STUDY IV

### THE MESSIANIC HOPE

As the Hebrew people passed through the various phases of their experience, prosperity, ruin, captivity, return, etc., their religious ideas underwent corresponding changes. The prophets were always able to meet the needs of the situation with that message which was most adequate. They called to repentance, comforted in the hour of sorrow, or inspired for the task at hand. But in the broadest sense what is termed the "messianic hope" gathers up all the noblest ideals of the leaders of Israel. The purely national hopes are as definitely included in it as are the religious. This hope, as we follow it through the centuries of Israel's history, naturally branches out in a number of avenues. Different writers expressed the same idea by different images and in a different language. But further, with changing times the very content of the hope changed. Through the generations the ideas gradually became clearer and more definite. They began with the national and ended with the community. They opened with the material and deepened into the spiritual. They started with the provincial and broadened into the universal.

To follow this movement will require very careful study. Much of the literature of the Old Testament gathers around this theme. To review all the material that bears on the subject is not possible. To arrange all in a strictly chronological series is, to say the least, difficult. Many of the prophetic voices are undated. Some give but the faintest clue to the time of their origin. Prophetic ideas often overlap. Early prophets must sometimes have expressed hopes and ideals that were far beyond their own day and generation. Late prophets not infrequently harked back to and repeated the messages of those long dead and gone. Notwithstanding the difficulty, the effort will be made to group together and study, in what seems to be the best historical background, those messages that have kindred linguistic features and common religious content. Because of limited space it will rarely be possible to indicate the data that suggest or compel the order of the passages in the following studies. Any good commentary will give satisfactory information. In some cases the content alone has governed the grouping.

#### I. THE EARLY COVENANT

For a view of the earliest national hope we must go to the Pentateuch. "The Law," since the late days of the Old Testament times, has been a very general name for the first five books of the Bible. We must, however, note that large sections of these books are not legal but are prophetic. Most of Genesis, much of Exodus, a few chapters in Numbers, and nearly all of Deuteronomy have the spirit of prophecy. Much of these prophetic writings is earlier than the great eighth-century prophets. The ideals which are presented no doubt go back to still more ancient days, back, perhaps, in germ at least, to the beginning of the nation. Thus they express the earliest hopes of this people and lay the foundation for the later

superstructure of the writing prophets. The earliest form that this hope takes is that of the Abrahamic covenant.

*First day.*—§ 76. Gen. 12:1-3. Abram is directed to leave his homeland. Read the brief poem which, in structure and thought, is separated from that which precedes and from that which follows. In the broad sense of the word it is messianic. It enshrines an Israelitish ideal that no doubt was very ancient. In some form or other it must have gone back to the patriarchal days and have played an important part in the early national life. The promise is twofold: the descendants of the patriarch are to become a great nation and are to be greatly blessed. The climax of this idea is found in the last part of the third verse. "And by thee shall all the nations of the earth bless themselves," is the most accurate translation. See also 22:18; 26:4. That is, the prosperity of Israel is to be such that other nations will wish for themselves the same good fortune. The other part of the promise is found in a single phrase but is very significant. It is, "be thou a blessing." It is very interesting to find in the early promise to these people the definite sense of national responsibility. This sense of service, which breaks out time and time again, indicates the great seriousness of their religious leaders and makes a very definite contribution to the messianic ideal.

*Second day.*—Gen. 15:1-5, 18. Abram is to possess Canaan. This promise is more definite than that in the foregoing study. In all, we find in the Book of Genesis the covenant with Abram repeated in eight different places, as follows: Gen. 12:2, 3, 7; 13:14, 15; 15:4, 5, 18; 17:1-22; 21:12; 22:16-18. Must we think of these as eight different conversations between God and Abram? We would not question the fatherly solicitude of God for his people. But may it not be that we have here numerous repetitions, in very anthropomorphic form, which indicate the strength of the tradition that there was an early covenant with the founder of the nation? Such repetition would then indicate a number of independent witnesses, all adding their testimony to the great central fact. Note that the promise here is for material and national prosperity. Compare it with the above-mentioned study. The promised seed is an important addition. Should not an illustrious nation have a unique origin? The nation that is going to be the religious teacher of mankind must needs have an ancestry that has been in fellowship with the Divine.

*Third day.*—§ 77. Exod. 3:16-18. Moses is to lead the Israelites out of Egypt. Moses in a very real sense was the founder of the Hebrew nation. Under him the various tribal groups were bound together in allegiance to Jehovah as their God. The experience of those days colored all their after life. This deliverance became to them their perpetual symbol of deliverance. It was their assurance of their own destiny. It created new visions and stimulated old hopes. On this, the birthday of the nation, no doubt the religious element was most prominent. Notice, however, that the promise is one that meets the definite and immediate need of their present situation. It is deliverance from foreign oppression to national freedom. It is couched wholly in the language of material possession. They are to possess a land flowing with milk and honey. That is, one that was adequate to meet their needs as a people who had herds and flocks. It was one with good pasture lands and attractive to wild bees, as was Palestine. While none of the more spiritual ideals are definitely expressed, we do not under the circumstances expect any. The promise was the most suitable for the situation.



## II. THE EARLY NATIONAL HOPES

*Fourth day.*—Num. 23:7-10. Balaam blesses Israel. This is the first of four short poems which have a common theme and fit into a common background. Indications that lie on the surface show that the singer was acquainted with historical facts in the reigns of Saul and David. In song he celebrates an experience of the days of the desert. Balak, king of Moab, feared the oncoming tide of Israelites whose reputation had gone before them. Balaam seems to have been a well-known professional prophet. The Moabite king, like most primitive people, believed in the power of cursing or blessing. He thought, by calling in the services of this prophet, to stay the tide of battle. Balaam appears in a very favorable light. Where was his home (22:5; 23:7)? Why do these two statements not agree? Can it be that they come from two different sources and have thus preserved two different traditions, one of which has failed to preserve the fact accurately? Enumerate the blessings mentioned in this poem. Compare the content with those that have been previously studied. The meaning of "a people that dwelleth alone" is not quite certain. It may either refer to their national security and prosperity or to their religious separatism. The latter was certainly a constant quantity in the minds of Hebrew writers. Read Exod. 19:5. Balaam was an honest man who could not be bribed. Why did he bless Israel? Could there be any historical reason? Would knowledge of past victories or present numbers influence him? What lesson do we learn when we find God using a pagan, if we may use that name, to declare His will?

*Fifth day.*—§ 78. Num. 23:19-24. Balaam gives his blessing a second time. The king of Moab persists in his effort and brings Balaam to the top of Pisgah, where he may get another view of Israel. All the religious accompaniments for enchantment are provided. But the new vision brings no change to the word of the prophet. What can be the meaning of "no iniquity in Jacob," "no perverseness in Israel"? Was the nation morally and religiously blameless? Was it better now than in the time of Amos? Is it possible that the prophet had not the same clear conception of right and wrong that later men had? When we look at the whole poem we find the ideal is quite military, verse 24. In the days of the early wars the people were called on to serve loyally in the struggles of the nation. Read the great song in Judges 5 indicating that. Military valor was the earliest type of virtue, and this laid the foundation for the more spiritual graces. In the earliest days Jehovah was regarded as the God of hosts or armies.

*Sixth day.*—Num. 24:3-9. Balaam again blesses Israel. This poem gives a confident picture of the future glory of the kingdom. It seems to have an agricultural background and to have some knowledge of the early history of the monarchy. It breathes, however, the military ideal. This we must not altogether despise. Apart from military strength there could have been no nation, and apart from the nation it is not easy to see how there could have been vigorous religious life. Even in these early ideals God is looked to as the leader and the deliverer.

## III. LATER PRE-EXILIC NATIONAL HOPES

*Seventh day.*—§ 79. Deut. 17:14-20. Restrictions are placed on kingship. That Deuteronomy, in whole or in part, was the "book of the law," discovered in 621 B.C., which became the basis of the reform of King Josiah, is now universally recognized. Read the story in II Kings 22, 23. Any good commentary on

Deuteronomy will give ample evidence of this fact. The book, written long enough before 621 B.C. to have been lost, contains regulations that went back to the early days of Israel, or indeed back to the very time of Moses. But its present literary form and some of its leading ideas came from a period after the settlement in Canaan and even after the establishment of the monarchy. To read Deuteronomy, knowing that much of the history of the nation lay in the past, and that the city of Jerusalem had assumed a place of first importance in the religious life of the people, is to find a new and fascinating light in many of its pages.

Read Deut. 17:14-20 and note that certain limitations are placed on the kingship. The pomp and the show of kings like Solomon was not tolerable for people so liberty-loving as the Hebrews. The introduction into the royal harem of many women, perhaps foreign women in particular, who would lead away from the pure worship, was most iniquitous in the eyes of the common people. The positive regulation that the king should be a diligent student of the lawbook is one that if followed would insure the perpetuation of the religious ideals of the time. This is a spirit quite different from anything we have yet studied. The nation seems here to be face to face with new experiences and with new difficulties, and, if we may judge from this study, they had God-given leaders who met the needs of the hour with the finest idealism.

*Eighth day.*—§ 80. Deut. 26:16-19; 29:10-13. The national hope is re-expressed. Both passages indicate the two sides of the covenant. The hope of the nation is as confident here as in any of the previous studies. Is it in any way changed? Can we see any progress in idealism? Here it is no longer merely victory over the foes, swallowing up the adversary, rending and tearing him, but Israel is the peculiar people of God, a holy people. They are indeed high above all the nations, but now it is in character, "in praise, in name, in honor." It would seem that only slowly did the high purposes of God for his people become clear to their leaders. On the basis of their victories were raised their hopes of a great future, but out of the ashes of their defeats came the purification of their hopes.

*Ninth day.*—§ 81. Deut. 28:1-6. Obedience brings reward. The moral outlook here is akin to that of the eighth-century prophets. It is character that counts. Military exploits no longer hold the foreground of attention. The nation will be great only in proportion to conduct. Even her prosperity is conditioned by obedience. Does it not seem necessary in the kindergarten stage of the race experience and also in the childhood of the individual to teach through the physical and the material sides of life? At certain stages do not material rewards have a stronger appeal than any other? Are such incentives the noblest? Is not the doing of right for its own sake nobler than doing it for material reward? Again it seems that the lower is but a preparation for the higher.

*Tenth day.*—Deut. 28:7-14. Promise of material reward is continued. Note the various factors in the reward in both studies. These were no doubt the very things that had the chief appeal to the minds of most of the nation in those days. How far would we be justified in looking for the same rewards today? Do different times demand a change of ideals? Can we think that these promises made to those who were obedient are of universal application? Is the righteous man necessarily the wealthy man? Does goodness shield a man from accident, bereavement, or plague? What is the teaching of Jesus in this respect? Read Luke 13:4.



*Eleventh day.*—§ 82. Deut. 33:26-29. Israel is greatly exalted. Read the whole poem and note that while the poet looks on the days of Moses and the settlement of Palestine as a thing in the past the general tone of the poem suggests a comparatively early date for its composition. The singer is conscious that the people are greatly favored by Jehovah. One of the patent signs of his favor was the very heavy dews that insured the fertility of the soil even in times of drought. It was the "dew of heaven." Protection against and victory over the enemies was the other great fact that elicited his song of praise. That Israel is a peculiarly privileged nation, destined for an exalted place among the nations, is the persistent consciousness of all these studies. Always do they recognize the good hand of God in their prosperity and usually they proclaim their service and homage to Him.

*Twelfth day.*—§ 83. Isaiah 7:1-16. Israel will be delivered from Syria and Ephraim. In 734 B.C., at a time when Syria and Ephraim had united against Judah, Ahaz, the king of Judah, was in great fear as to the consequences. Isaiah did all he could to quiet him but without apparent success. Finally the prophet in the name of Jehovah challenges the king to ask for a sign which may be taken as proof of the power of God to save his people. Ahaz, who apparently by this time had made overtures to the Assyrians for assistance against his enemies, refuses to put God to the test. Isaiah then offers the king a sign, part of which is in verses 7-16 of this study. A young woman, one that in some way was definitely designated, is with child, and before her child is old enough to know good from evil, perhaps four or five years old, Syria and Ephraim will be overthrown. That is, inside of five years the enemies of Judah will no longer be a menace to them. We know that in two years Syria fell and Ephraim fell some eleven years later.

*Thirteenth day.*—§ 84. Isa. 1:24-26. Judges and counselors are to be restored. The prophet looked out upon a corrupt life in which the upper classes were the leaders and for which they were responsible. Read the passage assigned. Jehovah, who is the guardian of the city, will thoroughly cleanse it. In order that it may not again become apostate the rulers of the present type must be displaced by judges and counselors who belonged to the simpler régime of the earlier days. Thus the reform on one side is fundamentally political. It is a resurgence of the old spirit of democracy for which the people so often stood. Would it not seem in this passage that Isaiah conceived that with a simpler organization and with men at the head of affairs who were from the ranks of the common people Jerusalem might thus become the city of righteousness, the faithful town? Compare this with the study for the seventh day.

*Fourteenth day.*—§ 85. Isa. 10:5-27. Assyria will be driven back. In the days of Isaiah the Assyrian danger was greatest in 701 B.C. The Assyrian army was the most powerful in the world of that day. Judah had only a handful of people. They had no equipment with which to stand against this conquering army. Read the message of Isaiah in 10:5-27. Notwithstanding apparently insurmountable obstacles the prophet has faith in God that Jerusalem will be delivered. We might say blind, stubborn faith, for the signs of the times were all against it. At no time perhaps was there a more unfaltering faith in the midst of more despairing circumstances than at the present. But this faith in the future

of the nation was unquenchable. It was the faith that made these men immortal. No army could overthrow it, no temporary reverses could chill their confidence, no dark and desolate centuries could still their songs of hope.

#### IV. THE EXILIC HOPE

In the eighth and seventh centuries, as we will recall from former studies, defeat and captivity at the hands of Assyria loomed on the national horizon. Hence the messages of the prophets were largely calls to repentance and words of condemnation. Northern Israel fell in 722 B.C., and Judah in 597 B.C. and 586 B.C. The year 538 B.C., when Persia conquered Babylon, marked the beginning of a new era. Privileges of repatriation were granted the Jewish captives. Some at once availed themselves of the opportunity. Others returned in smaller or larger groups at various intervals stretching over a period of centuries. Many, however, seem to have been satisfied with their condition in Babylon and to have found it to their interest to remain there.

As the appalling tragedy of defeat and captivity became a certainty, the voice of prophecy took up the note of restoration. In the darkest hours of disaster, before and during the captivity, the ancient confidence in the national destiny was revived. Before the exile we hear the beginning of the song. During the captivity there seems to have been a chorus of splendid voices to whose tones the suffering added only mellowness and sweetness.

It will be well for us to carefully watch, not only the poetic beauty of many of the studies, but also the definite progress of thought differing greatly in detail from earlier ideals. All the passages that follow were written with the full consciousness of the exile, either as a certainty in the immediate future or as a present experience.

*Fifteenth day.*—§ 86. Hos. 2:16, 17; 14, 15, 18. Restoration is promised. Read 2:16, 17 and note that Israel will repent in the future and will turn to Jehovah. True religion, in which the name of Baal, and of course the false religion connected therewith, will have no place, will be instituted. This is a very lofty conception. In the other verses, 14, 15, 18, we have a quite different outlook. Israel apparently has suffered for her sins and needs comfort. To a people supposedly repentant Jehovah has only words of tenderness. The promise is here put in a most inviting form. Vineyards are to be restored. The wild animals will no longer terrify or molest, and security is to be granted from invading armies.

*Sixteenth day.*—§ 87. Hos. 2:19-23. This is in thought immediately connected with verse 18. Jehovah is going to regenerate the land and thus give to his people a superabundance of grain and wine and oil. Poverty-stricken toilers in the time of their distress perhaps knew no loftier language nor greater good than that set forth in these verses. While material prosperity is here looked on as the happy consummation of all their hopes, we must not overlook the fact that the fundamental thing here as in all other places is their relation to God and their loyalty to him, "Thou art my people," and the answer, "Thou art my God."

*Seventeenth day.*—§ 88. Hos. 14:4-7; 11:9-11. Return is certain. The poetic imagery of the first section is very beautiful. The dew, the lily, the olive tree, the vine, and the odor of Lebanon were the symbols of fertility and beauty with which all in Israel were well acquainted. The future strength and beauty of



the nation is couched in the most significant language. In the second section, 11:9-11, the thought is somewhat interrupted, but the main idea is the return of the people to their own land.

*Eighteenth day.*—§ 89. Mic. 4:6-8. Restoration is to be permanent. Picture the exiles in Babylon and read this passage. The writer, though he indulges in no lofty flight of imagination, looks forward with very clear vision to the time when the afflicted will be gathered back to Palestine. No ruler of the house of David seems to be in the foreground. Jehovah himself will reign in Mount Zion. There will be no future dispersal, but all the glory of early days will be restored. We cannot doubt that this perennial confidence of Israel's prophets originated in their deep-seated conviction that God would bring about his rule of righteousness in the earth. But often as here we are compelled by the facts to admit that the verbal expression of that conviction never has and never can be fulfilled. An attempt to prove that the remnant became a strong nation or that the rule of God in Jerusalem was permanent would be a failure.

*Nineteenth day.*—§ 90. Jer. 23:1-4; 16:14, 15. The first section evidently belongs to the time of the fall of Jerusalem and the dispersion of the people. Compare it with yesterday's study. Both look for the return of a remnant. Jeremiah, however, looks for rulers over the people, but men who are quite different from those of his own time. Compare the shepherds or leaders of verses 1 and 4. No fear, no dismay, and nothing lacking is the good fortune that awaits the remnant, here, as above.

*Twentieth day.*—§ 91. Jer. 24:1-7; Ezek. 11:14-17. This is an interesting study in sociology. Compare both sections carefully. The passage in Jeremiah was written in 597 B.C., that from Ezekiel in 591 B.C. One is not indebted to the other but their viewpoints are the same. The good figs of Jeremiah's vision are the princes and chief men of the country who were carried captive in 597 B.C. (II Kings 24:15, 16). These men had been roundly rated by every prophet up to and including Jeremiah, and had been blamed for all the coming disaster. Now they alone are worthy of praise. The bad grapes are those who were left in the land in 597 B.C., and who before this time had been the poor and the oppressed whose cause every prophet had vigorously espoused. The underlings of former days, who have now become the office-bearers, are worse than were their predecessors. Read the passage from Ezekiel and note that they boast that Jehovah has punished the princes and has given the land to themselves as a possession. But both prophets expressly state that it is the exiles, those who have suffered and profited thereby, who are to receive favor from God. Compare this with the study for the thirteenth day.

*Twenty-first day.*—§ 92. Jer. 30:1-9. Both the people of northern Israel and of Judah are to be restored to their own land. The prophet does not seem to be conscious of any national movements which may be used in the providence of God to effect this desired end. Jehovah himself will accomplish it. It will be a day of great fear and trembling. Some strange supernatural thing must happen before the people are liberated. They shall forever be free men, their worship shall be pure, and the dynasty of David in which was enshrined the ideals of justice and equality would be established. The ideal is a very noble one.

*Twenty-second day.*—§ 93. Amos 9:11-15. Country and cities, apparently of both Israel and Judah, lie in ruins. But the captivity will come to an end, the people will return, and the new nation will be more prosperous than in the days of yore. Her boundaries will be wider than in her palmiest days. The seasons will be changed so that it will be perpetual spring and summer. The joy of harvest is the dominant note of the song. With the promise of their return also goes that of perpetual residence in their homeland.

*Twenty-third day.*—§ 94. Hos. 1:10, 11. Both nations are to return from captivity and to be a united people under one ruler. They are to be as innumerable as the sands of the sea and their fame as the sons of the living God is to be widespread. While this lacks the poetry and the color of many of the prophetic visions it is perhaps more thoroughly religious.

*Twenty-fourth day.*—§ 95. Ezek. 37:21-23; 34:22-31. The coming return and union of the two nations is asserted in both passages. One king, "even my servant David," is going to wisely and tenderly care for them. Wild beasts are to cease. Fruits and grains are to be abundant. They shall never again be carried away, shall never be molested by the wild animals, shall never suffer famine, and shall never in any way be ashamed in the midst of the nations.

*Twenty-fifth day.*—§ 96. Isa. 9:2-6. A great song bursts from the lips of the man of God in this period of great distress. The tenses used are all perfects, but the Hebrew language has what is called a prophetic perfect tense used to express absolute certainty. The deliverance is couched in imagery which is at once picturesque and vivid. A light, a harvest song, the revelry after victory when the spoil is divided and the war weapons are burnt, are the pictures that pass before us in the poem. No doubt these were very literal hopes.

*Twenty-sixth day.*—§ 97. Isa. 11:6-9. This is the conclusion of a wonderful conception the early part of which we shall take up in a later study. The writer looks forward to the establishment of complete harmony between all the animal life of creation, man included. Quite frequently we meet the same idea, but in no other place has it been expressed so adequately or so beautifully. Commentators of past days frequently spiritualized it and thought that nations or individuals of different types were spoken of under the guise of animals. But this was scarcely the thought of the prophet. He and others who used the same or kindred phraseology thought that in the golden age to come all nature would be transformed. The conception of universal fellowship with Jehovah, as it is expressed in verse 9, is the most delightful part of the picture.

*Twenty-seventh day.*—§ 98. Isa. 40:1-4, 9-11. The exile is at an end and return is immediate. This and the two following studies belong to 540 B.C. or thereabouts. All the section, Isaiah xl-lvi, is written with the return from exile in the immediate future. The prophet tells the nation that her warfare, or her time of service, is completed and her iniquity is pardoned. The way for the home-going is to be made easy and the herald of the expected liberation is to shout aloud, for Jehovah is coming to perform his mighty act. Notice the tenderness of the closing verse. It is the picture of the shepherd leading the flock and ministering to each one according to need. How comforting must such a picture have been for the weary exiles as they looked forward to the long, rough caravan route to their loved homeland.



*Twenty-eighth day.*—§ 99. Isa. 49:8-21. The returning exiles will be innumerable. From north and south and west they come joyously. Sinim, of verse 12, is perhaps Syene near the first cataract of the Nile, and hence stands for Egypt. Here the amazing thing is the multitude, who throng back to Palestine until the land is too small for the population.

*Twenty-ninth day.*—§ 100. Isa. 52:1, 2, 7-12. Jerusalem is to be a holy city. The waste places of Jerusalem are to be restored. The people who are still in captivity are called on to prepare for their journey. There is no need for unseemly haste, for Jehovah himself is leading and protecting. Never again will the uncircumcised or the unclean enter the city. What rare words of hope! How they must have been as joy bells to the ears of the captives! How idealistic they are! We cannot afford to loose the fine spirit and the transcendent optimism, because of the fact that, though the days of the exile were at an end, in the course of a few years the actual condition of Jerusalem was far from ideal. We do find that cleansing, purifying power of which the prophets dreamed, working, not limited to Judaistic environment, but out in the larger world. We find it achieving the longed-for goal, not suddenly with the close of the Babylonian captivity, but gradually through the long centuries of struggle which seem necessary for the perfection of human character.

*Thirtieth day.*—§ 101. Isa. 35:1-10. A highway will be ready for the returning exiles. This delightful poem is self-interpreting. The dangers lying between the place where Jehovah's redeemed ones are and Jerusalem will all be removed. There is no need for the weak to be fearful, as no fool, no lion, no ravenous beast, will be found by the highway. All is joy and gladness.

*Summary.*—We have now completed a series of studies, which have the idea of the Kingdom as the center. Most of these, if not all, belong to the days before 538 B.C. They show not only the peculiarities of different writers so far as style is concerned, but also those differences that indicate different environment and different ages. Most of them gather around the idea of the return. Many of them were written when liberation was in the immediate future. To all the future is most hopeful; to some it is transcendentally glorious. An innumerable multitude, liberated, possessing a regenerated land, in the midst of universal peace, no fear, no enemy, and the promise that possession is absolutely permanent—this is the splendid vision that is woven into their poetry.

But when we glance at the history of the nation from 538 B.C. on, we find only a very meager realization of these dreams. A few responded to the edict of liberation, but most remained behind. The caravan highway was the same old, rough, hard road that it had always been. The seasons did not roll together, the wild beasts did not become tame, the land did not throng with happy multitudes. Palestine and the life and the religion were little if any better than in the early days. As for the permanent abode of those who were restored, the future proved no kinder to them than the past.

Were their hopes therefore misplaced? We could not agree to that; for we find, for three centuries more, the descendants of these prophets still singing. It is true the notes change, as we shall see in the next study, but their faith is still unshaken. The God in whom they trusted has not cast them off; but their

expressions, their forms of speech, have fallen by the wayside, in the forward march to those ideals that are ethical and spiritual rather than material and national.

#### QUESTIONS FOR REVIEW

1. How many times is the covenant with Abram referred to in Genesis?
2. Name some of the variations and give a general reason for them.
3. What was Balaam's profession and character?
4. What place has civilization today for men of his type?
5. Name some steps in the progress of the ideal of morality as illustrated in the history of Israel.
6. What limitations to the kingship does Deuteronomy suggest? Can you name any king of Israel who did not obey these limitations?
7. What is the Deuteronomic promise of reward for obedience?
8. Does all Scripture agree with this? If not, how can you explain the difference?
9. Tell briefly the story of Isaiah's promise of a sign to Ahaz.
10. What was the attitude of Isaiah to Sennacherib and his army?
11. Name several of the various promises that were made to Israel as a nation.
12. What part does the return from captivity play in the promises?
13. How does this fact help us to decide the probable date of the promises?
14. How frequently is Jerusalem pictured in these promises as a glorified city?
15. Why does the hope so frequently take the form of unusual fertility in Palestine and a general regeneration of all nature, animal and vegetable life alike?
16. How frequently does it express purely spiritual aspirations and ideals?
17. How far can we accept as literal the language, the figures, and the symbols of the writers in our interpretation?
18. What serious difficulties would a literal interpretation of some of the passages in the studies for this month present?
19. Quote a passage which you would not expect to see literally fulfilled.
20. Is it possible for us, catching the spirit of the prophets, to carry on their hopes in our own ideals of the future. Will the field of our hope be the nation or the world? Will the elements of our hopes be spiritual or material? What relation has Jesus' teaching concerning the Kingdom of God to these ideals of the prophets?



# THE BIBLICAL WORLD

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## HAVE FAITH IN GOD!

How easy reforms would be if it were not for folks! If a regenerated world were a matter of words and philosophies it could be worked out on a calculating machine. But to regenerate the world means to regenerate individual men and women, and most of all children. Human passion as well as human reason must be directed. National boundaries and national enmities must be adjusted. Opposing interests must be taught mutual concession. For the algebra of ideas must be substituted the realities of laws, institutions, and the good-will of individuals.

Especially just now are we tempted to impatience over social and political readjustment. The world wants permanent peace, but different nations seem to want it on different terms. We want economic justice and recognition of labor as a personal activity rather than a merchandizable commodity, but interests of those who employ and those who are employed conflict. We want the establishment of human brotherhood, but we find prospective brothers trying to get what some other brother has.

However, these are facts which we must control, not simply lament. Humanity is made up of folks, and folks are possessed of prejudices and obstinacy and hopes. Human history is a continuous series of personal situations. Physiological psychology does not reach the heart of humanity. Back of nerves and chemistry is the human soul; and back of the human soul is God.

We have been preaching ideals. That is well. But a message that stops with ideals is not the gospel of salvation. The true prophet does not simply denounce injustice. He discloses also the will of God as to how injustice can be removed. The true prophet sees God in current events because he has seen God also in past

history. The assault of Isaiah and Amos upon the sins of their times was something more than a study of social pathology. The God who would deliver the Israel of their day had delivered their fathers from Egypt, had broken the power of their enemies, had given them his law, and had continued to show them the way in which to walk.

Sonship of God is more than a theological term. It is a real experience. When Jesus Christ urged men to believe in God as Father, he not only preached a duty, but also opened the way to moral strength and guidance. To him God was more than a personified ideal of social experience. He was a real father promising to satisfy the economic needs of those who sought first his kingdom and his righteousness.

A church should be humanitarian, but it must be more. It must be the laboratory in which God helps men to realize his will. Its fundamental message is the gospel of God's help in human need, the assurance of reinforcement for human effort in God.

With this faith we dare to be patient, but we will not be passive. We will preach the possibility of brotherhood because God is not only the creator of heaven and earth but the master of social evolution. Just because we believe in God as something more than a philosophy or a rhetorical term, we must preach him as we know him revealed in his progressive revelation in the scripture, in nature, and in human life.

An attempt to reform the world into the kingdom of God without the aid of God, is like trying to make plants grow without the light of the sun. We must preach the ideals of Jesus, but we must also preach the glad news that God helps men to realize ideals. A merely humanitarian gospel is a gospel of despair. World-peace must rest upon world good-will, and world good-will can exist only among men in whose hearts has been working directly and indirectly, seen and unseen, the spirit of a god not merely of things as they are, but of things as they ought to become.

And his will shall yet be done on earth as it is in heaven!



# THE WAR AND THE DOCTRINE OF IMMORTALITY

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Never before among men has there been such a world-wide consciousness of the imminence of death. Not two nations but many are experiencing death wholesale.

It is probably by its poignancy as much as by its numbers that men have been shocked into a new reckoning with death. The reaper is now garnering a mighty harvest of young men rather than of the old and ripe, and of the very best and finest rather than of those easiest to spare.

The mind recoils from facing this immensity as waste and instinctively seeks for an adequate compensating spiritual value. It hesitates to acknowledge even the gain to posterity of liberty preserved and enduring peace established as sufficient return for a sacrifice of life that is absolute and final. The experience of the war, which has for such multitudes removed death from the realm of the isolated to the realm of the average, has made the implication of survival to be recognized, even through atmosphere hitherto "hazy with agnosticism," as a great intuition. Men who before 1914 assumed that science discouraged if not forbade a faith in personal survival after death are in some instances repudiating science as an arbiter of spiritual questions, and in others recognizing that science has neither proved nor disproved the soul's survival of the body's death but left

them free to indulge the yearning receptivity toward the idea of immortality of which they are newly conscious.

The prolific literature to which the war has given birth affords abundant evidence of an "unprecedented humility of both brain and heart" and seems to warrant the affirmation of Winifred Kirkland in her essay, on "The New Death" in the May *Atlantic*, that transcendent sorrow has cleared a path for true progress in the faith of the world.

Particularly do the many utterances of soldiers on the question of living after death present a striking harmony, if not identity, of faith. The faith of the trench and the battlefield was naively expressed by the Irish Tommy who, when asked by the civilian what was meant by the phrase "to go over the top" replied, "It most gen'ally means, 'Good morning, Jesus!'" I have myself heard Private Peat declare that it is the uniform belief of the army as he knew it that the soldier who sleeps on the battlefield is sure to wake in a better world. In explaining "Why We Come Smiling Out of Hell" he says, "We're often afraid—physically afraid—of getting wounded or killed. But afraid to die?—not one bit!"

The decay of the body, for us only imagined but for the soldier continually and poignantly pressed upon the consciousness through two of the senses, does not daunt his faith. Such uniform

conviction of immortality in those who have formed a familiar acquaintance with the most hideous forms of death, to a degree in which no other men of all history have seen it, is having an arresting effect upon the faith of the world. This effect is seen in the notable recoil from the overemphasis of grief over the soldier's death, partly accounted for though it is by other reasons.

The vocabulary of the soldier in this war has no such word as death. If wounded he "goes to Blighty"; if killed he "goes West." In neither case does his life stop; in both cases it goes—keeps on going. For him, to go West is to go home; it is also to go to a goodly land of promise, of opportunity, and of adventure. "Going West" means that there is still one frontier that the onward course of empires and of migrations has not obliterated, one land yet unexplored but as real to the daring spirit of confident and adventurous youth as any that ever lured sea rover or pioneer discoverer.

That the young and splendid cannot die, that their arrested powers must persist somewhere, is indeed the growing conviction of all who mourn today. Their sons and brothers, their husbands and fathers, are dying for more than one great cause that will enlarge life and enrich the world, but one of these causes is "to free the new world from the old world's dread of death."

The soldier records show that their conviction of immortality, whether the simple acceptance of their mother's faith or their own profound intuition, is so common as to beget in the readers not hitherto sharing them the feeling that so many men, so vital in both mind

and body, cannot be the victims of an empty delusion.

Miss Kirkland, of whose collocation of these records I gladly avail myself, expresses the judgment—perhaps a bit more sweeping than is quite justified—that their uniform assurance of a future existence takes almost no color from previous education—Catholic, Protestant, agnostic; but the unanimity of conviction on the part of all, whatever has been their religious environment, in the great essential common denominator of happy survival after death is challenging and impressive.

One of the most striking war volumes from a French pen is *Lettres d'un soldat*. Its pages repeatedly testify to the sense of eternity which is the core of the author's courage and calm.

Alan Seeger, American, "delights to feel himself in the play of world-forces that are eternal in energy."

Rupert Brooke, Englishman, is comforted (in feeling himself) to be "a pulse in the eternal mind."

There is a more definitely personal hope in the last recorded words of Donald Hankey: "If wounded, Blighty. If killed, the Resurrection."

Apparently some of those about to die summon themselves to be satisfied if the universal ideal into which they have merged their life is to go on triumphantly. Doubtless they are right who think that the survivors who have lost them will scarcely regard such comfort as sufficient but will crave "assurance that the boy himself whom they loved is still alive beyond the veil." Miss Kirkland is confident that it is the views of survivors thus re-enforcing the personal interpretation of immortality



so general among the soldiers that will affect the future.

That our dead are alive and the same whom we loved, and that they joyously continue the upward march she finds the dominating faith of the new death, acknowledging that there is nothing new in this creed except what she regards as "the incalculable novelty that never before did so many people evolve it, each for himself, and never before did so many people practice it as the deepest inspiration of their daily conduct."

Appropriate at this point is a passage that thrilled me as I found it in Harry Lauder's book, *A Minstrel in France*, on page 76. Writing of the dark days following the news of his son's death at the front, he says:

But God came to me and slowly his peace entered my soul, and he made me see as in a vision that some things that I had said and believed were not so. He made me know, and I learned straight from him, that our boy had not been taken from us forever. . . .

He is gone from this life, but he is waiting for us beyond this life . . . and we shall come some day, his mother and I, where he is waiting for us, and we shall be as happy there as we were on this earth in the happy days before the war. . . .

"Hello, Dad," he will call as he sees me, and I will feel the grip of his young, strong arm about me just as in the happy days before that day that is of all the days of my life the most terrible and the most hateful in my memory—the day when they told me that he had been killed.

The religion of the living soldier facing death and of the surviving family of the dead hero is a denial of all the old materialism. In the soldier's religion God is the supreme Commander, the ultimate strategist martialing the moral

forces of this and of all time. Like his own general, this supreme intelligence is to be trusted rather than explained. Unquestioning obedience to both is his contribution to victory.

The religion of the soldier makes little attempt to define the attributes of God. Its center is a matter of attitude toward God, an attitude which trusts the beneficence and adequacy of God's purposes as, without understanding the plan of campaign, he trusts his general, and an attitude which obeys absolutely and unflinchingly God's orders as he obeys his officer's command to guard the rear or to go over the top. If the order comes to "go West" he takes it for granted that the "High Command" has arranged the transportation and provided both the location and the equipment of the new camp.

It is of profound interest to the preacher to observe the confidence felt by the lay student of these conditions that a new mysticism is being born. She finds the world perceiving that a great force has been let loose upon them for their destruction or regeneration. A Power is certainly at work—is it God or devil, for few dare longer to call it chance. Every instinct answers, God. God and immortality, she declares, have become facts for our everyday life, while before they were too often only words, and words to be avoided; and "if even for a few generations we act on our conjectures of immortality, the larger vision, the profounder basis of purpose will so advance human existence as to make this war worth its price."

The world-wide devastation of the war and the intensity with which unprecedented multitudes are asking "Where

are our dead?" have broken down much of the general repugnance to the supernatural. This is furnishing distinct encouragement to those who "peep and mutter" and to those who fain would believe that communion may still be held with the dear ones gone to the world of spirits.

In recent years we have found so much to be true that we thought could never be, that when a scientist of commanding influence tells us that he has received postmortem communications from his son who was killed in the war we turn to his story of Raymond alive and dead with a more open mind than would have been possible at any other time since modern science has taught the enlightened world to distrust the marvelous. For myself, I had found it impossible to take seriously Sir Conan Doyle's ghost stories. The last one no less than the first seemed as truly the work of the imagination as anything attributed to that most interesting wonder worker, Mr. Sherlock Holmes—if not the deliberate and conscious imagination of the consummate story teller, then the credulous and duped reporting of the distorted and hysterical imaginings of others; but nevertheless I went with a quite open mind to the reading of *Raymond, or Life and Death* by Sir Oliver Lodge.

In Sir Oliver's volume entitled *Survival* I had found him pronouncing haunted rooms and houses at present in a difficult and somewhat unsatisfactory region of inquiry and the evidence hardly conclusive, but declaring that phantasms of the dying are verified, and unconscious writing it is "merely ignorant to deny." "We may be," he conjectured,

"at the beginning of what is practically a fresh branch of science." He did not know whether the necessary power to act as a medium of thought transference was common or not. He added, "I myself tried but failed abjectly." Apparitions he defined as "mental impressions produced by a psychical agency."

When, therefore, Sir Oliver's youngest son, Raymond, was killed in the trenches, and Sir Oliver and Lady Lodge desired to establish a line of communication with his departed spirit, in the possibility of which they confidently believed, they sought one after another several mediums who claimed to possess the telepathic power to transfer the thoughts and words of the dead to those who are still living in the flesh. These two sincere and guileless souls, naively unconscious of their distinguished bearing and public prominence as devotees of "psychic research," for whom enterprising and available members of the medium profession, on hearing of a death in their family, would surely get ready, declined to give their names to the mediums at their first visits, and with an unwarrantable assurance, disappointingly unscientific, assumed that they were unknown; and so they were pathetically and profoundly impressed when the medium, duly entranced, professed to bring from their departed boy a few meager and vague allusions, in response to their leading questions, that show some general acquaintance with the Lodge family facts. In the meantime, because not only the relatives on this side the veil must seek out a properly accredited and empowered intermediary, but also because on the other side a spirit endowed with the



same rare powers must be found, Raymond's pitifully barren replies have reached the earthly medium through a spiritual go-between known in the profession as the medium's "control." This roundabout line of connections is made to bear responsibility for the paucity and inadequacy of the messages received.

Of the latter here is a sample of those sent by Raymond, whose letters showed him to have been while living a sensible, manly, and able fellow.

[To make sure I have a body] I pinch myself. My clothes are made out of decayed worsted, but white. I have eyes, eyelashes, and eyebrows. The people here try to provide everything wanted. The other day a chap came over who would have a cigar. What looked like a good cigar was manufactured for him in a laboratory. He had four; they were enough.

Also whiskey sodas were similarly provided for another, but two were enough. Raymond said that he had not yet been admitted to the highest sphere in the spirit world. Apparently not!

In one of the later interviews, after the eager interest of the Lodge family for news from the other world had become well known among the medium fraternity, Dr. and Mrs. Lodge were particularly impressed and convinced by the mention of a photograph taken shortly before his death but printed from a negative in England, in which he appears in a group of army officers. Raymond had never mentioned this picture to his family, and they had no knowledge of its existence. Sir Oliver, in his report of the séance, labors greatly and in minute detail to show the reader what a convincing demon-

stration is the mention of this photograph. To his eager and credulous mind there seems never to have occurred the possibility that this photograph, printed in England by the commercial photographers Gale & Polden on October 15, several months before, and presumably circulated more or less among their friends by the twenty-three other officers in the group picture, might have come under the eye of the medium or of someone communicating with her. Or if this possibility occurred to the author, the angle of his mind where this subject is concerned is so plainly not the careful, unbiased, scientific one, that he would have dismissed it as of too infinitesimal importance to deserve consideration.

A marked feature of these "sittings" strongly arousing the suspicion of the reader is the fact that repeatedly questions asked of Raymond, to which the medium is unable to get and generally does not even venture to seek from the ghostly control any satisfactory reply, are answered at the next visit to the medium. Such questions involve some acquaintance with the Lodge family, and it seems perfectly apparent that the medium has utilized the interim between the two visits to secure the necessary mundane information on which to base a satisfactory and often convincing reply.

In spite of these replies Raymond, to whose interesting letters and scribbles, one of them having a distinctly religious flavor, the first part of the book is devoted, seems to have deteriorated since his arrival across the Styx. Plainly he went to the other world by the way of the Styx, for it is a pagan elysium from which most of his communications

are sent; though finally the anxious and disappointed appeals of his parents produced a reference to Christ as follows:

No, I have not seen Him, except as I told you; He doesn't come and mingle freely, here and there and everywhere. I mean, not in that sense; but we are always conscious and we feel Him.

We are conscious of his presence. But you know that people think that when they go over they will be with Him hand in hand, but of course they are wrong.

Then the medium adds, "He doesn't think he will say very much more about that now, not until he is able to say it through someone else. It may be that they will say it wrong, that it won't be right; it may get twisted. Fedra does that sometimes." At this point Fedra, who is the medium's alleged "control," is represented as interjecting *sotto voce*, "No, Fedra doesn't!" and Mrs. Leonard, the medium, replies, "Yes, she does, and that's why I say, go carefully."

This is a typical illustration of the characteristic reticence and caution of the alleged "controls." They must not go beyond their depth; how could they? Is not all revelation limited by the capacity of the channel through which it reaches us?

The book is too available and the present limits too narrow to justify further quotations.

The first medium approached for news of Raymond was the well-known Mrs. Piper. An issue of the *New York Herald* in October, 1901, published the following confession of Mrs. Piper: "I never heard of anything said by myself during a trance that might not have

been latent in my own mind or in the mind of the person in charge of the sitting, or of the one trying to get the communication, or in the mind of some living person." Mrs. Piper, later desiring to resume her activity as medium did not continue to be equally frank, but that fact does not diminish the significance of this acknowledgment.

It may here be said that clairvoyance and telepathy present seeming mysteries and unsolved problems, but nowhere has the writer in the studies pursued in the preparation of this paper found any alleged spiritualistic communications that might not be accounted for without the necessity of assuming the activity of any agency outside the world of living men.

But in addition to any clairvoyant powers the successful medium must do much reading and be a shrewd and quick guesser. Raymond affords evidence of the ready use the mediums made of hints furnished in the sittings themselves, and of knowledge acquired between sittings. In the seeming realm of clairvoyance the trance phenomena of mediums are equaled by savages and witch doctors.

Rev. T. W. M. Lund, chaplain for the School for the Blind in Liverpool, went in company with Dr. Lodge to a séance held by Mrs. Piper on April 26, 1890. Mr. Lund reported this séance as a mixture of the true and the false, the absurd and the rational—the vulgar commonplace of the crafty fortune teller with startling reality. He was not convinced that Mrs. Piper was unconscious, or that there was any thought reading beyond the clever guessing of a person trained in that sort of work, or that there



was any ethereal communication with the spirit world.

The point here is that what deeply impressed Dr. Lodge failed to convince a sympathizing friend who accompanied him with an apparently open mind.

Professor Shaler, after attending Mrs. Piper's séances, reported to Professor William James, "I don't see how I can exclude the hypothesis of fraud, and until that can be excluded no advance can be made."

In November, 1889, the scientist Sir George Darwin called attention to the careless investigations of the Society for Psychical Research and concluded, "I remain wholly unconvinced of any remarkable powers of thought transference."

Andrew Lang, who yielded to his *penchant* for making *bon mots* sufficiently to say of mediums, "I don't believe but I tremble," said of Mrs. Piper, "She exhibits a recrudescence of savage phenomena real or feigned."

In the last year, 1918, Edwin Clodd has brought out *A Brief Historical Examination of Modern Spiritualism*. He pronounces the reports of the séances about Raymond "dreary and often repellent reading." After applying his tests to anything in these reports on which a practical issue hangs, he declares that the bladder always collapses, "but only, as the whole history of spiritualism shows, to be blown again."

Mr. Clodd refers to Professor William James as expressing the judgment that Mrs. Piper's work was "more or less leaky and susceptible of naturalistic interpretation." Professor James called

it abnormal but psychologically explicable and not supernormal.

This reference by Mr. Clodd to Professor James's opinion of Mrs. Piper interested me because I recalled that Sir Oliver Lodge, in apparent explanation of the selection of Mrs. Piper as the medium through whom approach to Raymond was first sought, mentioned<sup>1</sup> the fact that he and his wife had been introduced to Mrs. Piper by Professor James, and that they both had had "subsequent experience with this lady" in 1889 and 1906. This makes it the more amazing that Mrs. Piper could have been approached with any expectation on the part of the Lodges that they would be unidentified.

It may be noted in passing this allusion to Professor James that just now the devotees of spiritualism are reporting geographical descriptions of the other world which they claim to receive from William James. Professor James, in his posthumous volume entitled *Memoirs and Studies*, said that after twenty years of psychical research he was "still on the fence." The spiritualists would have us believe that he has now climbed down on their side; but the language of their alleged reports sounds vastly more like the vagaries for years published in the spiritualistic propaganda than like anything that came during his earthly life from the Harvard psychologist.

After Mrs. Piper the Lodge family, in determined pursuit of further work from their son, visited Mr. Vout Peters. A Madam ———, medium, herself fined by the court and recommended for expulsion, had recommended Mr. Peters as London's premier psychic.

<sup>1</sup> Pages 89 and 162.

Mrs. Osborne Leonard is another of the mediums furnishing reports of Raymond Lodge. It was Mrs. Leonard who brought word of the photograph. Mr. Clodd thinks that great simplicity and prejudice are shown in the faith put by Oliver Lodge in this story. In one of the sittings with Mrs. Leonard the confidence of the Lodges that Raymond's messages are genuine are confirmed by his mention, with several details, brought out and haltingly corrected in answer to leading questions by the Lodges, of the family peacock, that after its death was mounted and preserved in the home. Commenting on Sir Oliver's remark that this "seems to show a curious knowledge," Mr. Clodd facetiously replies, "It does, but family pets are often stuffed, and, so it seems, are their owners by mediums."

In introducing the record of séances purporting to bring communications from Raymond, the author lays great stress upon an alleged message from the spirit world received shortly before Raymond's death through Mrs. Piper from the late F. W. H. Myers, a former convinced associate of Sir Oliver in psychical research. With far-fetched laboring this message is shown to the satisfaction of the author—who repeatedly shows himself ingeniously equal to such difficult demonstrations—to refer to the coming death of Lieutenant Lodge.

This is one of the many alleged messages delivered from Mr. Myers in compliance with an antemortem promise to send back word if such a thing proved possible. Some of these messages are reported from this deceased author, distinguished in life as a user of the choicest British English, by an American medium

and are partly couched in up-to-date American slang. All of them are referred to by Mr. Myers' wife in a letter to the *Morning Post* in these words: "We have found nothing which we can consider of the smallest evidential value."

Douglass Blackburn, in the *London Times* of September 16, 1917, tells how he had hoaxed this same Mr. Myers, together with Messrs. Gurney and Padmore, by sham telepathic demonstrations, declaring that these distinguished psychic researchers showed "extraordinary gullibility." He then adds:

I say deliberately, as the result of long acquaintance with and personal knowledge of most of the leading occultists of the last forty years, that while I acknowledge their absolute honesty and intent, I would not lay a shilling against a ten-pound note on any one of them not being roped in by the venerable confidence trick at the first time of asking.

We may here add to Mr. Blackburn's testimony the fact that Professor Henry E. Armstrong, F.R.S., detected in frauds a certain medium, who deceived Sir William Crooks, one-time president of the Society for Psychical Research; also Eusapia Palladino, who deceived Sir Oliver Lodge, as she herself testified. Professor Armstrong pronounces Sir Oliver's policy of psychic investigation "absolutely unscientific."

To the present writer much that Sir Oliver Lodge has written seems to reveal a truly great and penetrating mind, but whenever he puts his head into the fogs of occultism he appears to lay aside all penetration and become "an easy mark," almost to the lengths of childishness. He surely does conspicuous violence to Faraday's warning against the



"tendency to deceive ourselves regarding all we wish for" and is distinctly an illustration of Herbert Spencer's dictum that "men are rational beings in but a very limited sense," and that "conduct results from desire."

Sir Oliver never approached his so-called psychic investigations with the same shrewd caution displayed by Dr. Stanley Hall, who asked Mrs. Piper if he could communicate with his niece Bessie Beals, giving a fictitious name and relationship, but getting several messages at several sittings from the supposititious niece, quite obligingly produced by the resourceful Mrs. Piper.

In striking contrast with the apparent softening of Sir Oliver's logic the moment he crosses the psychic threshold are the hard-headed conclusions of Tyndall, Darwin, and Huxley after visits to mediums. Says Tyndall, "Nothing occurred which could not be effected by fraud or accident." Says Charles Darwin after attending a séance at which George Elliott was also present, "The Lord have mercy on us if we have to believe such rubbish." Says Huxley in his *Life and Letters*:

My conclusion is that Mr. X is a cheat and an impostor. Attended various other [séances]. Most unfavorably impressed. The only good I can see in the demonstration of the truth of spiritualism is to furnish an additional argument against suicide. Better be a crossing-sweeper than die and be made to talk twaddle by a medium hired at a guinea a séance.

Mr. Clodd, after an exhaustive study of the whole history of the *ism* down to the present year, strikes the same note in declaring, "Not a single ennobling message has come from the other

world, only nauseating drivel and banal inanity. [The alleged messages all] invite the question, 'Should a wise man utter vain knowledge and fill his belly with the east wind?'" In the same connection it has been significantly noted that "no hint of any new discovery, no glimmer of any addition to our hard-won human knowledge has ever emanated from beyond the veil. The messages from beyond are inane, fatuous, and useless." Dr. Charles Mercier, in the *Hibbert Journal* of July, 1917, in an article on "Sir Oliver Lodge and the Scientific World" writes, "He must give us facts of such a nature that no other interpretation can be placed upon them than the one he asks us to accept." This, Dr. Mercier adds, the author of *Raymond* has not done.

Mr. Stuart Cumberland, the well-known "thought reader," wrote in the *Daily Mail* of January 5, 1917, reporting an investigation of his own:

All assumed occultism investigated proved on the one hand to be the outcome of highly strung expectation or false sensorial impression, or on the other to be the result of skilfully applied chicanery. There is a longing in human nature for the supernatural. It is just this longing in human nature on which these professional psychic frauds are preying today.

The war is giving them their great opportunity, and they are not neglecting it. In England, where men are not unaccustomed to draw sharply the line between liberty and license, there is dissatisfied discussion of this incongruous association of their beloved dead with these professional spookists, and even the proposal that a business which is not only shady but also, as it is alleged,

mean and cruel should be abolished and the foolish protected.

In general, the British public does not want any such heaven as Raymond's. The Briton, having drunk the old wine of biblical conceptions of the life beyond, is not straightway desiring the new, "for, he saith, the old is better."<sup>1</sup>

A passing glance may now be given to the brand of immortality which Maeterlinck and his school are proposing as comfort to the ever-increasing multitudes bereaved by the war. This immortality involves a kind of absorption in the cosmic order permitting the retention of a modified or progressive consciousness consistent with the fact that movement and evolution continue and will never and nowhere stop. Unquestionably the new thinking concerning the life to come must accept the hypothesis of endless evolution, which many of us have long since accepted. I dare confidently to say that involved in this acceptance will be the recognition, with Maeterlinck, that unending pain and permanently unredeemed misery are excluded; and equally convinced am I that no recorded saying of Jesus interferes with our liberty to make this acceptance and thankfully take its logical consequences. Maeterlinck the philosopher and Jack London the novelist, however, take us into the realm of the fantastic, not to say the pagan, with no leading-strings of evidence stronger than cobwebs, when they say that our ego may find again on leaving the body the innumerable lives it has already lived "since the thousands of years that had no beginning." As a whole, Maeterlinck's conception of immortality is

too speculative and nebulous, if not self-contradictory, to satisfy either the common man or the poised and logical mind. Just as the orthodox Christian conception has too long left out certain features which this philosopher clearly sees and freshly states, so his conception is altogether too little clarified and enriched by the Protestant Christian doctrines of the soul and its continued life after death.

I have admitted this reference to Maeterlinck before quite completing the study of Lodge on immortality because I have preferred that the closing division of this discussion should include only that which is positive and constructive.

In discussing Oliver Lodge's contribution to the popular faith in immortality it would be unfair to omit mention of his famous essay on "The Immortality of the Soul" which appeared first in 1907 as an address at Hackney College, an institution for the education of Congregational ministers. Neither here nor elsewhere have I found anything seeming to me to warrant his hope that science will be able to demonstrate the survival of the soul, but he cites scientific laws and analogies convincingly corroborative of faith in immortality. The following will serve as illustrations.

The solar energy locked up in a piece of coal continues after what appears to the superficial eye to be the death of the coal, leaving nothing but ashes.

Existence is not created out of non-entity, nor does it go into nonentity at dissolution. Since nothing ever turns into something, why should something turn into nothing?

<sup>1</sup> Clodd.



The cloud disappearing from the sky has died. The dew dries on the leaf. Both have apparently gone into nothingness, but we know better.

So is it, he argues, with intellect, consciousness, and will, memory, love, and adoration. "They are not nothing, nor shall they ever vanish into nothingness or cease to be. . . . They are as eternal as the Godhead itself."

"The only kind of destruction known to us is disintegration. All we can cause or observe is variety of motion, never creation or annihilation. . . . Special groupings are transitory; it is their intrinsic and constructive essence which is permanent." So, he argues, quoting Kant, is it with personality, the "intrinsic and constructive essence" of which includes the consciousness of personal identity.

He cites Höfding's *Philosophy of Religion* and his thesis that no real value is ever lost, the whole progress and course of evolution being to increase and intensify the valuable—that which avails or serves for highest purposes. Immortality then is the persistence of the essential and the real; it applies to things which the universe has gained, things that, once acquired, cannot be let go. It is an example of the conservation of value. And here comes the oft-quoted figure likening the various manifestations of life to the upward curves of a spiral.

It is still Höfding's argument that "no existing universe can tend toward contraction and decay. An actually existing and flowing universe must on the whole cherish development, expansion, growth, and so tends toward infinity rather than toward zero."

Thus Sir Oliver Lodge, undeniably a great scientist in his own field, comes to the noble conclusion, with which we may fittingly end our pursuit of his contribution to the subject, "that immortality itself is a special case of a more general Law, namely, that in the whole universe nothing really, finally perishes that is worth keeping, that a thing once attained is not thrown away."

I should like here to add as a corollary to these conclusions what has long appealed to my own mind as the most cogent argument from evolution. From the age of bare rocks to the age of thinking man every stage of the creative process has been the preparation for a higher stage yet to come. In view of all the other natural laws pointing in the same direction, who can believe that the present creative stage is the only exception in the evolutionary process, and that life physical and intellectual is not also a stepping-stone to a yet higher form of personal existence, the life spiritual and eternal? What other culmination of this age-long process is a worthy goal of all that has gone before?

With Dr. John Fisk of the generation gone, and with Dr. James H. Snowden in his comprehensive and eloquent answer, published this year, to the question, Can we believe in immortality? we are unable to believe that in the processes of creation, culminating in the life of Jesus, "God is blowing soap bubbles."

After all, is there not an answer to the soul's great question, "If a man die shall he live again?" written by the Creator himself in the very constitution of our being? He made us to yearn for it and to expect it, and wherever in his

universe we have been able to inspect his work we find that whenever he has made a yearning need he has made the supply to match. My own father went down into the deep, dark valley at his life's end saying to his children, "If man is not sent to fruitfulness and satisfaction, then God has trifled, not merely with capacities for further growth, but with immortal longings which he himself planted. If the reason that planned our existence is wise, this life is but life's beginning. There is such a promise left unfulfilled, there is such a beginning left incomplete, that both veracity and wisdom in God must be denied if we are not made for another and a wider life beyond." My father knew his God too well to doubt his wisdom and his veracity, and we who were bidding him goodbye, while seeing life's winter upon his physical frame had seen also the bud of heaven's springtime in its dry husk. 'Tis true that a bud is not demonstration of fruit to come, but it is a definite and satisfying promise.

We have not demonstrated life after death. I am willing to believe that it lies not within the realm of demonstration, but we have the same good ground for full assurance that unhatched chicks would have, if they could reason, for assurance that hatching is not death but birth. They have not eaten food, nor scratched the earth, nor breathed the air, nor flown to a perch; they could not know what the larger, freer life would be, but beak, and feet, and lungs, and wings, and eyes are evidence that they are preparing for a life beyond their

present state. Of itself the egg is not enough; but it is far too much to be all.<sup>1</sup>

Those who must find in reason, in nature, and in science confirmation for their faith in a life to come are by no means compelled to seek it in the psychic realm. Without such aid we may know with Tennyson, in his poem "By an Evolutionist,"

That none but God could build this house  
of ours,

So beautiful, vast, various, so beyond  
All work of man, yet, like all work of man,  
A beauty with defect—till that which knows,  
And is not known, but felt through what  
we feel

Within ourselves is highest, shall descend  
On this half deed, and shape it at the last  
According to the Highest in the Highest.

And the multitude who do not deeply reason, and who would get but little meaning from these heavily laden lines of the great seer, have an assurance as calm and confident and even as instinctive as that which prompts the hatching chick to peck his shell.

And finally and supremely both the trained mind that profoundly reasons and the simple mind that only instinctively feels recognize with Professor George Burman Foster, one of the patriot fathers who by faith are sustained and consoled in the loss of soldier sons, that Jesus embodies an order of life higher than the natural, that in him there is a world-transcending life, and that he has uncovered to us a world-order higher than our world of shadows and dust, and to this transcendent world death does not belong.

<sup>1</sup> *Memoir of Benjamin Francis Hayes.*



# MODERN RESEARCH AND THE OLD TESTAMENT AS RELATED TO THE MINISTRY

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*The struggle through which the world has been passing has revived interest in the Old Testament and particularly in the Prophets. We are coming to see more plainly than we formerly saw, that Christianity is a religion not merely of the New Testament but of the growing revelation of God's will seen clearly in the rise and fall and spiritual discipline of the Hebrew people. The study of the Old Testament from this point of view is more than a question of authorship and chronology. Such questions should be answered, but the vital matter for all teachers of religion is to realize the wealth of religious and moral guidance to be found throughout the Bible as a whole. The scholarship of the Old Testament is a handmaid of the revelation of the divine will in social and political experience.*

The Christian minister is pre-eminently a teacher; as teacher he must be interpreter and critic. He must be equipped to face candidly the problems of biblical criticism. No longer may he arrogate to himself an exclusive position of superior knowledge or speak ex cathedra in the name of ecclesiastical tradition. In the interest of his own intellectual self-respect he is required to give a reason for the faith that is in him and that reason must be one that does no violence to the accepted results of sound scholarship. He must be open-minded; ready to welcome truth from whatever quarter it may come. During the past one hundred years knowledge has grown from more to more. The outlook on the universe which obtains today is vastly grander, more accurate, and more thrilling than the outlook of a century ago. If the sixteenth century chronicled a renaissance of ancient culture the nineteenth century introduced a new birth of

time which with keen-eyed intellect has set itself to seek truth alone and be satisfied with nothing less, whatever long-lived theories have to be discarded. So it has been in all departments of physical science, and not less has it been in Bible study. Today the achievements of this research are available. It is known that the New Testament writings are of much greater historical value than those of the Old Testament because they are more nearly contemporaneous with the events recorded than is often the case with those of the Old Testament. It is in connection with the Old Testament Scriptures that intelligence, straightforward honesty, and courage are especially needed in order to present their teaching free from grotesque and fallacious interpretations.

1. *At the outset it may be said that the method of the higher criticism is perfectly legitimate and reasonable and cannot fail to make a successful appeal to any intelligent person who will take pains to*

understand it. That it has been stigmatized as deliberately destructive of faith in the religious content of the Scriptures is due, first, to extreme and unwarranted liberties taken by a few ultra-rationalistic critics; and, secondly, to plain ignorance, whether voluntary or purblind, on the part of the opponents of the method. In the language of Dr. Orr: "Higher criticism rightly understood, is simply the careful scrutiny, on the principles which it is customary to apply to all literature, of the actual phenomena of the Bible with a view to deduce from these such conclusions as may be warranted regarding the age, authorship, mode of composition, sources, etc., of the different books. . . . Everyone who engages in such enquiries with whatever aim is a Higher Critic and cannot help himself."<sup>1</sup> From 1759 when Jean Astruc, a French physician practicing in Brussels, published his researches on the sources of the Book of Genesis, to the present day this undeniably sane method of investigation has been continued by an array of competent scholars who would grace any learned profession. Whatever the divine element in the Old Testament Scriptures may be, it is essential that, first of all, their literary and historical character should be dispassionately determined and this is just what the method known as higher criticism accomplishes.

2. *As a preliminary discipline one should approach the examination of the Old Testament without any a priori theory of inspiration.* It is regrettable that from the early days of Christianity to quite recent times the theory of the Old Testament writings being absolutely the Word of God, and therefore verbally

accurate and of historical infallibility, should have foreclosed independent investigation of these books and marked with the brand of heresy anyone who taught otherwise. Whatever defense may be made of the good services of this theory in former days in securing painstaking copying of the text and in establishing for the Bible a unique authority and causing it to be held in reverence, such defense is no longer tenable; in fact, the verbal inspiration theory, in the face of textual scholarship and historical inquiry, is the greatest obstacle to a correct understanding of these ancient documents. It should be borne in mind that the inerrancy of Scripture is a principle nowhere asserted or claimed in Scripture itself. It is well to derive the consciousness of the inspiration of the Scriptures from a scholarly study of the books themselves. For, to be satisfactory, one's theory of inspiration must be such as can include all the characteristics of the sacred writings. And the more thoroughly scholarly one's study of them becomes, the more definite and more consistent will one's theory of inspiration be and the more clearly it will be realized that an inspired writing need not be precisely harmonious in all its parts or void of all discrepancy. Moreover, it will become evident that forced mechanistic explanations of difficulties and discrepancies are ludicrously unnecessary.

3. *The minister must familiarize himself with the historical method of investigation.*

(a) He cannot hope to be helpful to the increasing number of intelligent, college-trained, young men and women

<sup>1</sup> *Problem of the Old Testament*, p. 9.



if he is too slothful to make himself conversant with the procedure of historical inquiry which, by the sheer force of its reasonableness, must continue to hold the field indefinitely in all phases of literary research. Not a little fun was evoked in certain quarters by the publication of the Polychrome Bible, but no one could glance through a volume of that series without having the fact brought squarely to his notice that the books of the Old Testament are not homogeneous in their composition, that they were not individually produced in their present condition at the same time. Professor Sayce rendered a fine service to intelligent Bible-study when, thirty-five years ago, he called attention to the Phoenician legends as forming the link between the Chaldean and the Hebrew Scriptures so far as the Elohist portions of the Book of Genesis are concerned, especially in the story of the creation and that of the sacrifice of Isaac. He also explained the very close resemblance between the Babylonian and the Jewish stories of the Garden of Eden, the Deluge, and the Tower of Babel, for which there are no Phoenician analogies. More recently, the study of the systematized code of Hammurabi,<sup>1</sup> the founder of the consolidated Babylonian empire, *ca.* 2100 B.C., has disclosed singular parallels to the Mosaic legislation, and it is by no means improbable that Moses became acquainted with some form of this code as a part of his Egyptian education. Established conclusions touching the composite character and late compilation of the Hexateuch, the largely unhistorical character of the Chronicles, the non-Davidic authorship of most of

the Psalms, the exilic date of the latter part of Isaiah, and the late date and extremely apocalyptic character of Daniel should be familiar to the minister as the result of his own study. It should be remembered, too, that the writers of the several portions of the Old Testament wrote in language which their contemporaries understood and therefore with conceptions of science and ethics peculiar to their own generations. The minister should also be acquainted with the most interesting of sidelights thrown by archaeology and anthropology on Bible records of social customs, taboos, and contemporary historic events. One should accustom one's self to the idea that the books of the Old Testament, especially the historical and poetical and much of the Wisdom Literature, represent a gradual growth, a repeated editing, and that not any one of them can be assigned to any particular generation. In their present form they represent the result of the writings of distinct and independent authors at widely different periods of the national life.

b) Further, it should be borne in mind that, as with the early literature of all other peoples so with that of the Hebrews, poetry preceded prose, tradition, transmitted by memory, preceded written history, and before the settlement of the Hebrews in Canaan and the beginning of organized national life literature in the formal sense was scarcely possible. Hence it follows that here and there, imbedded in the earlier books, we find snatches of poetry celebrating heroic deeds, and the exercise of a quickened imagination is indispensable to save one from dull, solemn blundering. An

<sup>1</sup> Identified by some scholars as Amraphel (Gen. 14:6).

example occurs in the Book of Joshua (10:12, 13, 14), where a quotation from the Book of Jashar is inserted. This Book of the Upright (or Brave) contained highly imaginative paeans in honor of Israel's early heroes. The incident of Joshua commanding the sun and the moon to stand still is not to be understood in a literal sense, despite the comment (vss. 13, 14) of an editor generations later. "Sun, stand thou still" is a poetical apostrophe. No unusual natural phenomenon followed the impassioned appeal of Israel's captain. All he meant was that he did not want the day to end before he had completely routed the enemy. How amusing it is to read the grave attempts of imaginative intellects to account for this "miraculous" interposition of Providence and adjust it to astronomical science—an absurd impossibility!

c) Again, the existence of myth and fable for the purpose of illustrating moral fact should cause no surprise. Surely truth may be taught in the guise of a fable; nor is it beneath the dignity of a divine revelation to use this literary vehicle of communication. The stories of the origin of sin in Genesis, of the bramble in Judges (9:8-15), of the vineyard in Isaiah (5:1-7), of the cherubim and the wheels in Ezekiel (chap. 1), and of the lamps and the olive trees in Zechariah (chap. 4) illustrate a method of instruction which appeals to an imaginative people and should be interpreted accordingly.

d) Again, it should be remembered that the Old Testament Scriptures are the literary remains of the Jewish people before the Christian era.<sup>1</sup> They constitute a literature rather than a book. Some parts are historical or quasi-historical narratives; some are poetical; some are devotional, e.g., many of the Psalms and prayers here and there in the historical and prophetic books; some are dramatic, of which the Book of Job is the classic masterpiece; some are Wisdom Literature, e.g., the Proverbs, a collection of aphorisms, maxims, and epigrammatic dissertations on wisdom as applied to success in life, social and industrial, the wise man and the fool being brought into contrast to heighten the vividness of the instruction; some celebrate human love, e.g., the beautiful pastoral of Ruth and the Song of Solomon with its highly colored sensuous descriptions. Some are devoted to the somber emptiness, the *vanitas vanitatum*, of human ambitions, however filled with material blessings the life may be, e.g., the Book of Ecclesiastes; some are prophetic with their impassioned denunciations of social cruelty and oppression and their vibrant, passionate demands for social righteousness and good neighborliness, the prophets being the successors of the seers (I Sam. 9:9); some are legalistic, either in the strictly ecclesiastical sense, e.g., Leviticus, or in the civic sense, e.g., Deuteronomy; some are apocalyptic and mystical, e.g., the latter part of

<sup>1</sup> Moulton's *Modern Reader's Bible Series* and Sander and Kent's *Messages of the Bible Series* are very helpful.

Driver's *Literature of the Old Testament* is full of well-considered information, and the various articles in Hastings' *Dictionary of the Bible* bearing on Old Testament history and literature are of great value.



Daniel. Throughout the books all forms of literary expression may be found. From the point of view of the literary work of a racial unit the Old Testament Scriptures should be studied with as complete a knowledge of the local and foreign background of their several parts as is available.

e) A working knowledge of the Hebrew language is exceedingly desirable. Much may be said in favor of a good translation into the "vulgar" tongue, but no one can fully appreciate the niceties of shades of meaning and distinctions between grammatical forms and synonymous words and gain a clear insight into the author's conception who is not equipped with an understanding of the author's own language. Why Hebrew has fallen into disfavor as a study of fundamental importance in divinity schools is an interesting question. It is a language full of beauty and expressiveness and easily mastered, much more so than Latin. Shall we say that nothing but shameful indolence is responsible for this serious defect in the education of so many ministers? The illustrious fame of Dr. W. R. Harper in the world of scholarship rests on his expert knowledge of Hebrew and anyone who has the privilege of recalling his masterly interpretation of the Old Testament can never forget the whole-hearted enthusiasm with which he addressed himself to the work in which he was an outstanding specialist.

4. *No one can sympathetically study the Old Testament in the light of modern research without discovering the divine element that pervades it.* While the thirty-nine books of the Old Testament comprise literary work extending over many

centuries, it is clear that a certain unity runs through the collection and makes them one testament, whose spiritual value is the self-revelation of God to man through the thoughts and genius of one of the gifted nations of ancient times. The doctrine of God is progressive in its unfolding, gradually attaining the monotheistic conception, gradually extending from the idea of a local deity to that of the God of the whole earth, and gradually refined from a conception of God as aiding and abetting cruelty to the conception of God as Righteous and Holy. Running all through the Old Testament is *the messianic idea*, the hope of a Deliverer, a Savior, finding its culmination in the Suffering, Atoning Servant of the Lord in Isa., chap. 53, who by his sacrificial death justifies, makes just and good, those who imbibe and exemplify his spirit and who in the fulness of time shall see of the travail of his soul and be satisfied. Here is the supreme spiritual worth of Old Testament teaching, the regnancy of spiritual forces in individual, community, and world life, triumphant over suffering and death itself, the world's only true redemption. Necessarily colored by the thoughts and conceptions of the people through whose medium it is delivered it may be said that religiously the main object of the Old Testament is the self-revelation of God and the development of the master-truth that all history pointed to the Incarnation of the Son of God. It is true that the inspiration of the books is by no means uniform or of equal value. There is no need to hesitate to reject some accounts as inaccurate, judged by scientific standards, or to correct details of misinformation by the aid of the light

of archaeology. Certain parts of the Old Testament are ethically objectionable; some of the harsh judgments expressed are entirely contrary to Christian principles. Such stories as the menagerie in Noah's ark, or the Talking Ass (Num. 23:28), or Jonah in the whale's belly, or the setting back of the shadow of the sundial (II Kings 20:8-11 and Isa. 38:4-8) need not be regarded as actual history. But, notwithstanding these features, the vital value of the Old Testament remains unimpaired and its main object—the advent of the Desire of all Nations—stands forth with increasingly unmistakable definiteness; for the history of the Jews was rightly interpreted by their own religious leaders as a testament, a covenant between God and His people, dating from the patriarchal period, and foreshadowing the New Testament of the Lord Jesus Christ in which the spiritual value of the Old Testament finds its fulfilment and fruition. Holy men of old wrote as they were moved by the Holy Ghost at various times and in divers manners, but in these last days God hath spoken to us by His Son, and every Scripture given by inspiration of God is profitable. The treasure is indeed in earthen vessels, and it would be an act of astonishing stultification to ignore the treasure because the vessels are earthen. The old-fashioned view of Scripture as a textual armory of equally divine authenticity in all its parts cannot be maintained in the presence of modern investigation. But this does not justify the abandonment of reverence for those writings and the unique, unapproachable place they will ever hold as national literature of incomparable worth, not only because of their literary

merits, but also because of their unexcelled contribution to the religious life of mankind.

To interpret the Old Testament in the language of today and make it a living book of books is a task which the Christian minister should be prepared gladly to undertake for the permanent benefit of his congregation. It is a task which needs to be undertaken especially by religious teachers who minister to student communities. The reprehensible abuse of academic freedom which is exercised by some instructors who use their position to inject fantastic notions and cheap jesting concerning the Bible and religion into the minds of their students should be diligently counteracted by instruction based on sound and reverent scholarship. Because an instructor is *facile princeps* in the department of history, or physical science, or philosophy, it does not follow that he is also eminent in biblical scholarship. In the latter department of learning he may be totally uninstructed and incompetent to pass judgment. On the Christian minister the task devolves to make himself expert in biblical learning. Not to shatter faith, but to confirm it; to make the Old Testament teaching reasonable in the best sense and so to instruct young people that their religious knowledge and spiritual growth cannot be imperiled by their secular education should be the cherished ambition of every teacher who aspires to minister acceptably to the persistent religious needs of his hearers. The work necessary to realize this ambition cannot fail to be well repaid.

It should go without saying that this paper is intended (1) to suggest lines of



research for the minister to pursue in the privacy of his study; (2) to provide an assurance of intellectual self-respect and confidence, vitality, and vigor for use in pulpit work.

In the pulpit, only the well-digested, matured results of this work should appear and should be presented in language plain and dignified, as befits a prophet of the divine message.

## MAKING CHRISTIANITY SAFE FOR DEMOCRACY

### II. DEMOCRACY AND RELIGIOUS EXPERIENCE

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#### I. The Meaning of Religious Experience

What is religion? To define it in terms of content is perhaps impossible in view of the great variety of beliefs and practices which we find. But it is not difficult to ascertain what men are trying to do when they are religious. They are reaching out into the invisible realm for such help and companionship as may be found there. So vast is this realm, and so little is known about it, that all sorts of experiments have been made in order to discover how best man may relate himself vitally and fruitfully to the environing mystery which possesses such potencies for good or for evil. To make the powers of the universe propitious, so that such blessings as good crops, success in hunting or fishing, good health, protection from wild beasts, hostile men, plagues, and pestilence, or deliverance from death, may be secured, are some of the aims of religion in relation to primary facts of experience.

Now in the course of the centuries of human experimentation, religions change. Some experiments prove to be successful. Others prove to be disappointing. New ways of living in relation to human beings suggest new ways of approach to the gods. The history of religious ideas and practices bears a vital relation to the changing culture of men. Professor Coe has said that the meaning of a conception of God is the "conviction that what is most important for us is *really* important, that is, respected and provided for by the reality upon which we depend."<sup>1</sup> If this is true, the religion of any group of men or of any generation will consist in trying to obtain from the invisible realm the aid necessary to secure the things most valued in that particular group or generation. We have had a recent illustration of this in Germany where men appealed to the "good old German God," and, in the words of one of the foremost living German philosophers, declared

<sup>1</sup> *Psychology of Religion*, p. 106.

that the world-spirit speaks in the German spirit. Where, on the other hand, national provincialism has been 'outgrown, it seems like sacrilege to identify the purposes of God with the exclusive interests of one nation.

When we speak of religious experience, then, we must beware of picturing it in any one stereotyped form. This has been a limitation of much Christian thinking on the subject. Theologies have standardized a definite sequence consisting of conviction of sin, faith, conversion, and sanctification, and have often left the impression that all persons, regardless of differences in culture or education or occupation, will have this standard experience. Every pastor, and above all every missionary who comes into contact with foreign culture, can tell how varied are the religious experiences of mankind. Not only the good which one hopes to attain but the way of attaining it is conditioned by the culture which a man shares.

The historical study of the Bible has made us familiar with the fact of development in the religious experience of Israel. In the early period in order to gain a foothold in the land of Canaan military success was a primary necessity. An important aspect of religious experience was the quest for divine reinforcement in battle. Thus we have in the books of Joshua and Judges conceptions of God which seem incredible to us moderns. That God should be described as "a man of war"; that he should command the slaughter of non-combatants; that he should be angered when Saul did not utterly destroy the Amalekites; such ideas confuse and trouble us. But we find the explanation of these religious

ideas in the fact that the stress of war made these things of supreme importance to the Hebrews; therefore their religion made much of them. It was only with the development of broader and higher interests that there came the better conception of God.

In our discussion of religious experience, then, let us remember that a vital religion must shape itself in relation to the interests of living men. If it does not do this, religious emotion becomes side-tracked, making frantic motions, while the main trains of culture pass by. It is true that religious groups may by intensive discipline keep attention so focused on subsidiary factors as to keep alive a provincial kind of faith; but such a faith is constantly embarrassed by its inability to enter positively and constructively into the total life of men.

## II. Religion in Terms of Autocracy

In judging modern movements in Christianity, we must constantly bear in mind the fact that the standard Christian doctrines and practices were organized before there was any democracy in the world. While it should never be forgotten that Jesus proclaimed and made real an intimate relationship of men with God which in our democratic age is finding an eager welcome, it is also true that when Christian people in ancient and mediaeval times attempted to put into thought and practice their religious ideals, they inevitably expressed in their theology and in their personal devotion the relationships which shaped their life in the civilization which they knew.

In a previous article we showed how the ideals of life were organized in terms



of class distinctions, how it was taken for granted that government should be from above downward. This point of view was naturally retained in religious thinking. Christianity was interpreted as a system of truth and practices divinely provided for men and administered on their behalf by church officials. The religious experience of the individual was set forth as a work of divine grace. And grace meant the free, unconditioned benevolence of God. Exactly as in the ethical ideals of the time the free honor of a nobleman was felt to be finer than a mere commercial obligation, so the attitude of God to man was more spiritually significant if salvation were considered an act of grace on God's part rather than a mere reward for man's good works.

The conception of Christianity in terms of government from above involves certain conditions of religious experience which should be especially noted.

1. *The religious definition of man's status.*—The natural language of religion was that of extreme humility, not to say self-depreciation. Salvation could be granted only to those who were under conviction of sin. And this confession of sin was not simply the acknowledgment of the wrong-doing which the individual had committed; it was rather a solemn declaration of the inherent disability of human nature. Man had no natural rights which he could claim. He was totally dependent on God's mercy. It is true that the cause of man's present disability was declared to be the sin of Adam, and the matter was so put as to suggest a state of rebellion against God which necessarily prevented any positive relationship. But in the definitions of

the consequences of the fall, it is stated that human reason was corrupted so that man is mentally as well as morally incapable of righteous self-government. Says the Formula of Concord, "We believe, teach, and confess that original sin is no trivial corruption, but is so profound a corruption of human nature as to leave nothing sound, nothing uncorrupted in the body or soul of man, or in his bodily or mental powers." Thus man was inherently defective, a dependent who needed guidance and help from above.

The consequence of this definition of man's status was to place him helplessly under authority. He was not expected to know the way of salvation by any natural reasoning. He must learn from revelation what that plan is. To raise objections, or to criticize adversely the plan, was as heinous as *lèse majesté* in the political realm. Doubters and heretics were given short shrift. The "good" Christian, like the "good" Catholic today, would unquestioningly and loyally accept the teaching prescribed for him and would submit gladly to the plan of salvation divinely proposed. There was no hope for the salvation of anyone who did not confirm to the program revealed from above and administered by the clergy who received their powers and rights from above.

2. *The conception of God in terms of autocracy.*—A sentence from the Westminster Confession of Faith will show how the attitude of God was interpreted in accord with the ideals of unsullied honor belonging to class distinctions. We read:

The distance between God and the creature is so great that although reasonable creatures do owe obedience unto him

as their Creator, yet they never could have any fruition of him as their blessedness and reward but by some *voluntary condescension on God's part*, which he hath been pleased to express by way of covenant. [Italics mine.]

We have here expressed in religious language precisely that conception of honor which made it an unworthy thing for a king to permit himself to admit any obligation to inferiors. Whatever he did for his people must be an act of free grace. To enter into a covenant with men was a "voluntary condescension on God's part."

The Calvinistic doctrine of election is to be understood in the light of this ideal of royal perfection. The ideal government would be one in which an absolutely perfect ruler made laws for his people. Such laws would be infinitely better than the stumbling efforts of ignorant and weak people to govern themselves. For God to manage the destinies of men would be far better than to leave the matter to their fallible decisions. Thus the decrees of God are portrayed as "for the manifestation of his glory." Those of mankind who are predestined to be saved have been freely chosen by God "out of his mere free grace and love without any foresight of faith or good works or perseverance in either of them, *or any other thing in the creature, as conditions or causes moving him thereto.*" (Italics mine.) God is thus the absolute, unlimited sovereign, doing what he will with his subjects. That he is a gracious God, giving freely the wonderful gift of salvation to some of mankind is a subject for endless praise. But since salvation is a free gift upon which no man has any just claim, those

who do not receive it have no cause for complaint. It is a *privilege* granted by a superior, not a universal right.

What would be the inner content of religious experience on the basis of this theology? Would it be such as to reinforce a democratic ideal? Or would it induce a sentiment which would be a bulwark of autocracy?

It is difficult to answer this question categorically; for it should never be forgotten that a genuine Christian experience has always made men conscious of an eager desire to be of service in society, and has, indeed, brought a consciousness of divine fellowship in one's tasks which goes far to contradict certain other implications of that experience. But there is no doubt that multitudes of men less spiritually ambitious have been encouraged by a theology of autocratic arrangements to become docile dependents.

In the first place the doctrine of inherent inability on man's part is much like the doctrine of class distinctions in society. If a person confesses himself an inferior, he is effectually prevented from aspiring to any share in the life of higher class people. To affirm one's worthlessness in the sight of God might easily reinforce the acceptance of an inferior status in the social order, and thus make men less ready to criticize the existing order. As an ardent advocate of social ideals in modern Christianity has said:

The poor crippled child who has been maimed by a falling rock, and the white-faced match-box maker who works eighteen hours out of the twenty-four to keep body and soul together have surely some sort of a claim upon God apart from being miser-



able sinners who must account themselves fortunate to be forgiven for Christ's sake.<sup>1</sup>

If in a democratic age there is less emphasis than there formerly was on the doctrine of original sin, may it not be due to the instinctive feeling that a religious experience which begins by a confession of complete dependence is likely to play into the hands of those who wish to keep men in social and political dependence?

A second important aspect of religious experience in terms of this theology was the portrayal of God's work in saving men as an act of benevolent condescension on his part. We have already referred to the language of the Westminster Confession on this point. In a recent book setting forth the work of Christ the same point of view is picturesquely expressed as follows:

God in Christ, we believe, came down to the plane of suffering men that he might lift them up. Descending into poverty, shame, and weakness, the Lord was stripped of all credit, despoiled of every right, humbled to the very depths of social and historical ignominy, that in this self-abasement of God there might be found the redemption of man. . . . He traveled far and stooped low that he might thus touch and raise the needy.<sup>2</sup>

The import of these terms is to suggest that the gulf between God and man is so great that there is something humiliating in the idea of God's "stooping" to touch us. That God is thus willing to condescend would be a powerful motive for gratitude if men were thinking in terms of class distinctions, if the gracious visit of a lord or lady with gifts for the poor would be remembered with

love and accepted as a sufficient evidence of virtue. But an age which is raising the cry, "Not charity but justice" is likely to resent a portrayal of salvation which suggests the charitable visits of my Lady Bountiful. Does such a picture do justice to the relations between God and his children?

In the third place a religious experience expressed in this theology is one of passive acceptance of what is provided from above. Any criticism of the "plan of salvation" is out of the question. The favor of God is secured by loyalty and gratefully conforming to the conditions prescribed. Is there any connection between this religious experience and a reluctance to engage in criticism of existing social arrangements? Democracy, as we have seen, is essentially a criticism of existing institutions, and an assumption of the right to change them for the better. Does a religious experience which emphasizes passive loyalty furnish the inspiration which democracy needs?

It should, of course, be recognized that these aristocratic interpretations of Christian experience represent only part of the truth. The zeal of some Christian people for social reforms is an unquestioned fact of history. But it is also a fact that all such reforms have met with opposition from other Christians who were bound more by the autocratic aspects of doctrine than by the human call of need. In so far as the foregoing elements are given primacy they tend to induce a religious experience which is unprepared to appreciate the motives and the ideals of democracy.

<sup>1</sup> R. J. Campbell, *The New Theology*, p. 20.

<sup>2</sup> H. R. Mackintosh, *The Doctrine of the Person of Christ*, pp. 466, 477.

### III. The Democratizing of Religious Experience

Mediaeval Catholicism was the consistent organization of religion in terms of autocracy. According to Catholic theory, God had provided in completeness the way of salvation, and had endowed the clergy with authority to administer it. Man's religious life must begin, continue, and end in an attitude of loyal submission to regulations prescribed from above.

1. *The Lutheran Reformation.*—The first great step in the democratizing of religious experience was taken in Luther's reformation. It was not a revolt against the theology of divine sovereignty. Luther strenuously upheld the doctrine of original sin, and portrayed man as completely worthless in and of himself. Salvation must be by the grace of God alone. The sinner must not trust in his own works, but must throw himself on the mercy of God and hope for unmerited favor. This continuance of the mediaeval conception of God made for the retention of much that was undemocratic in Lutheranism. One aspect of this I shall hope to make clear when we discuss the relation of Christianity to political democracy. We must not think of Luther as a pioneer in democratic thinking.

Nevertheless, in one realm he rendered heroic service to the growing cause of humanity. He uncovered and defied the autocratic church of his day. He declared that it was intolerable for religious men to be held in subjection to a hierarchy. The Christian must be a free man among his religious equals.

Take the following utterance of this great religious leader and see how he strikes straight at the class system of Catholic religion:

It has been devised that the pope, bishops, priests, and monks are called the *spiritual estate*; princes, lords, artificers, and peasants are the *temporal estate*.

Luther recognizes clearly that the essence of Catholicism consists in maintaining a class system, in which those of the so-called temporal estate are completely dependent on the spiritual estate for their religious welfare. This conception he challenges in uncompromising fashion:

This is an artful lie and hypocritical device, but let no one be afraid of it, and that for this reason: That all Christians are truly of the spiritual estate, and there is no difference among them save of office alone. . . . As for the unction by a pope or bishop, tonsure, ordination, consecration, and clothes differing from those of laymen . . . all this may make a hypocrite or an anointed puppet, but never a Christian or a spiritual man. Thus we are all consecrated priests by baptism.

For whatever issues from baptism may boast that it has been consecrated priest, bishop, and pope, although it does not seem every one to exercise these offices. For since we are all priests alike, no man may put himself forward or take upon himself without our consent and election to do that which we all alike have the power to do. For, if a thing is common to all, no man may take it to himself without the wish and command of the community. . . . Therefore a priest should be nothing in Christendom but a functionary; as long as he holds his office he has precedence of others; if he is deprived of it, he is a peasant or a citizen like the rest.<sup>1</sup>

<sup>1</sup> Address to the German nobility.



What a revolutionary doctrine is here proposed! Instead of government from above by a mysterious divine right granted exclusively to a priest, we have the doctrine that the priest may enjoy his authority only with the consent of the governed. The layman may claim equal right with the priest. There are no class distinctions in Christendom. All alike are free and equal in the church. There are phrases in this address of Luther's to the German nobility which might be paraphrased so as to suit the political struggle for democracy in later times in America and in France. The privileges of the upper class are claimed for the members of the lower class, and an equality of opportunity is proclaimed for all alike.

We see, then, that just as those that we call spiritual or priests or bishops or popes, do not differ from other Christians in any other or higher degree but in that they are to be concerned with the word of God and the sacraments—that being their work and office—in the same way the temporal authorities hold the sword and the rod in their hands to punish the wicked and protect the good. A cobbler, a smith, a peasant, every man has the office and function of his calling, and yet all alike are consecrated priests and bishops, and every man should by his office and function be useful and beneficial to the rest, so that the various kinds of work may all be united for the furtherance of body and soul, just as the members of the body all serve one another.<sup>1</sup>

The far-reaching effects of this democratization of religious experience are evident. It makes possible first-hand religion for every man. Instead of being dependent on the priest, a man may come directly to God and enjoy the

blessings of salvation as a vital personal experience. Justification by faith means that every person has an immediate access to the source of spiritual power and joy by the simple exercise of personal faith. The word of God was not intrusted as a monopoly to the church. It is as free as the air we breathe. The treasures of the religious life are thus taken away from autocratic guardians and distributed freely among laymen. And the result of this is the ennobling of common life in extraordinary fashion. Whatever is inspired by this simple faith is religiously consecrated. The peasant or the servant may, if his life is renewed by faith in God's word, become just as important in God's sight as a bishop or pope. We have a wonderful revival of that insight of Jesus who exalted the giving of a cup of cold water in the right spirit above all formal aspects of religion.

The Lutheran Reformation thus broke completely with the autocratic power of the priesthood over laymen, and established a genuinely democratic ideal of the equal access of all Christians alike to the grace of God. But except for this emancipation of believers from the control of the Catholic church, Luther retained in the main the ideals which had been embodied in the mediaeval theology. He insisted vehemently over against Erasmus, for example, on the innate sinfulness of man. For any human being to approach God claiming any rights seemed to Luther to be monstrous. Religious experience, if it be genuine, must take the form of a humble dependence on the grace of God. Luther's polemic against good works is the reflection of the aristocratic feeling

<sup>1</sup> Address to the German nobility.

that whatever is done by a superior for an inferior must be a free grant of personal privilege, not a bargain. To conceive of God as a benefactor, doing out of sheer mercy something which he is under no legal compulsion to do, seemed to be finer than to assume a philosophy which makes God responsible to laws, and obligated to render services.

The consequence of this retention of the ideals of aristocracy is reflected in the sharp line which was drawn by the early reformers between Christians and non-Christians. The saints, who have received God's special favor, occupy a higher rank in the divine estimation than do those to whom he has not vouchsafed his grace. A Christian can assume a patronizing attitude to non-Christians on the subject of religion. In a Christian society believers as a matter of course are to enjoy privileges not granted to others. For a long time in Protestantism, the full privileges of citizenship were withheld from those who did not present the proper religious credentials. For Christians who held the divinely appointed religious faith to dictate to anyone holding "wrong" doctrines was regarded as entirely proper. By the mere fact that a Christian had been transformed by divine grace so as to be a member of the society of God, such a redeemed soul might with his redemption acquire a share in the superiority of God over his creatures.

2. *The rationalist movement.*—The next step in the democratization of religious experience therefore took place outside the circle of orthodoxy. It found radical expression in the movement which is popularly known as rationalism; but it also made itself felt

in the Christian church in Arminianism, and came to practical expression in some phases of the Methodist movement.

Religiously, rationalism may be characterized as the attempt of men to claim the full rights of religion without submitting to the autocratic dictation of creed or scripture or church. Orthodoxy had said that any man who desired to enjoy the blessings of religion must accept from above the conditions under which he could be saved. His beliefs must be determined for him by the Bible; or rather, by that interpretation of the Bible which was authoritatively declared to be correct. He must acknowledge his natural complete unworthiness and make no claims of his own. He must gratefully accept the provision made in the work of Christ for his salvation whether this did or did not accord with his own notions of what is proper. Anyone who refused thus to allow the content of his religious experience to be dictated to him from above was excluded from Christian fellowship.

A fundamental feature of rationalism is its rejection of the doctrine of original sin. The practical result of this doctrine was, as we have seen, to compel everyone who had not gone through a standardized experience of regeneration to start his quest for God as an acknowledged member of an inferior class. It is an interesting historical fact that rationalism had its greatest vogue in England during the century of the struggle for political democracy. Some of the men who were pioneers in establishing the doctrine that men, as men, have inalienable political rights, and that these rights do not depend on the good pleasure of a king, proceeded to apply the same



principles to the relation between men and their heavenly king. They declared that the light of natural reason was sufficient to guide men to God. No one need go to a priest or to a church or even to the Bible in order to be saved. The natural capacities of man were sufficient to furnish a knowledge of God and of the kind of worship which God desires. God does not make arbitrary demands on men. He has no right to do so. The content of religion should be simply and solely those things which men know to be right. As the deists put it, the true worship of God consists in morality. And morality is something which every man is capable of finding out by his innate powers.

The democratic impulse lying behind the rationalistic movement can be readily seen if we compare this position with that of Luther. Luther had released men from bondage to the autocratic church; but he had not suggested any release from the authority of the Bible. The Protestant churches insisted as strenuously upon submission to the Bible as Catholicism insisted upon subjection to the pope. In England, those who did not thus submit to the interpretation of the Bible held by the religious group in political control were made to suffer serious disabilities, exactly as in Luther's time any dissenter from the Catholic church was compelled to suffer disabilities. The rationalists in England were the champions of religious toleration; and they based their arguments on the plea that *natural reason* which all men have alike is sufficient to give to any man the full privileges of religion. It is a further democratization of Luther's doctrine of the universal priesthood of

*baptized men*. It asserts a universal religious competency of *all reasonable men* whether they have been baptized or not.

Rationalism, however, had one serious religious defect. It retained the monarchial conception of God; but it stripped him of most of the power which makes a monarch imposing. While God originally created the world and man, and implanted in him the principles of right reason, so far as men now are concerned there is little or nothing which God needs to do for them. They are sufficiently equipped with their original rational powers, and need no regeneration. They need expect no miracles to evidence the power of God. They should not look to the Bible for anything different from that which they may obtain from their own reason. They cannot trust in any special work of Christ for them; for this would argue favoritism in God. What then is left of religion? The practical activities by which Christians had experienced a living personal relationship to God are all omitted. While democratizing human nature the rationalists neglected to democratize the conception of God. The inevitable consequence was that there was no sufficient inner vitality in their attempt at democratic religion. God suffered much the same fate in rationalism that the king has suffered in the democratization of England. The real business of governing England has fallen to citizens. The king is almost a supernumerary. If the dynasty should suddenly cease to exist it would cause no real revolution in English political life.

3. *The evangelical revival*.—The rationalistic movement effectually criticised the autocratic features of the conventional

Christianity of the seventeenth and eighteenth centuries. It set men entirely free from the dictation of the church. But it left God aloof from men, a spectator and a rewarder of virtue, but not an active participant in the religious life of man. While rationalism might furnish uplifting themes of contemplation for men with leisure and power to think, it had no message for those who were overwhelmed by toil and suffering. It remained an essentially upper-class movement.

The evangelical revival was a movement dominated by a genuinely democratic interest in the "submerged" portions of populations who were virtually without any original religious rights. These people counted for little in the established churches; and they had neither the leisure nor the philosophical ability to find satisfaction in rationalism. This revival continued to make use of the theology which rationalism criticized. In this respect it perpetuated ideas which belonged to the mediaeval rather than to the modern world. But it so used these doctrines as to create a genuinely democratic religious experience. It revived and carried farther the Lutheran emphasis on man's individual capacity for a full religious experience without the mediation of any autocratic agency.

As is well known, the Wesleyan movement was stimulated by John Wesley's new religious experience induced by association with the Moravian Brethren. The very title of this group is suggestive of a religion of religious fraternities as contrasted with the formal religion of established churches. Membership in this religious group meant personal responsibility of a serious and significant

kind. To be saved meant not simply to receive the grace of God passively. It meant above all an active participation in the life of God and its expression in a strict control of ideals and behavior. But above and beyond this it meant a zeal for evangelical and missionary work. The Moravians share with the Pietists (whose ideals were akin) the credit of being the pioneers in missionary endeavor and in the creation of social institutions for the wider practice of Christian ideals.

The evangelical revival, as did Lutheranism, pictured man hopelessly ruined by original depravity. But instead of laying emphasis on the ecclesiastical means of grace, evangelicalism exalted the importance of an inner personal experience of conversion. By trusting the gospel message the poorest and weakest sinner might be transformed into a strong, self-reliant child of God. In this experience there came into life precisely that which rationalism lacked—a real activity of God in the individual soul. The poorest sinner, when converted, was as precious and as important in God's sight as the highest of earth's magnates. All class distinctions within the Christian community were abolished.

The form of organization adopted by the Wesleyan revival is significant. "Societies" rather than "churches" were the centers of religious life. The purpose of a society is declared to be mutual religious edification and help. It is "a company of men having the form and seeking the power of godliness; united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out



their salvation." This is genuine religious democracy. No priest stands above the layman to direct him. No sacraments or rites are interposed between the soul and God. In free conference where personal religious experience is the sole prerequisite, the Christian life is directed and stimulated.

The Methodist movement thus set on foot and organized a democratic religion without that adverse criticism of autocratic theology which rationalism had undertaken. It could do this partly because the humbler people whom it reached were untroubled by theological doubts; but more especially because it created a practical democratic organization in which the Christian experience could find wholesome expression. The encouragement of laymen to undertake specifically religious tasks, the organization of meetings in which workingmen and uneducated persons might testify to the power of the grace of God, the pragmatic testing which came from the evangelistic desire to give to every man, no matter how apparently insignificant, an uplifting experience of membership in the brotherhood of the saved were all effective and widely successful means of developing a democratic religious experience. Evangelicalism became during the nineteenth century the most virile religious force in the world, and it has already virtually taken complete possession of the ecclesiastical bodies which at first drew back in aristocratic distrust. It is today eagerly and vigorously extending missionary efforts, feeling out after an effective way of dealing with social problems, and more and more is giving to laymen a large share of responsibility in the activities of Christian endeavor.

4. *The development of modern mysticism.*—Alongside of the growth of evangelical Christianity there has been a marked development in recent times of a characteristic kind of mysticism due to a changed conception of God. When God was conceived in terms of absolute sovereignty, so that his primary concern was to declare his own glory, fear and reverence rather than a sense of intimacy would be natural. There was, indeed, a sense of security on the part of those whom God had elected to save, and a confidence and love would grow out of the sense of gratitude at thus being the recipient of God's grace. But the content of such love would be dignified rather than intimate. Within the past century, however, there has come to be a way of conceiving the relation of God to the world which makes possible a simple and direct religious experience of real intimacy. The point of view here referred to is often called the idea of the immanence of God. But the word "immanence" is too philosophical to express the religious aspect of this modern attitude. Tennyson has voiced it in the well-known lines:

Speak to Him thou for He hears, and Spirit  
with Spirit can meet—

Closer is He than breathing, and nearer  
than hands and feet.

The French theologian Sabatier has expressed it in his statement that man is "incurably religious," which means that man has the natural right and the natural power to realize the presence of God. Schleiermacher voiced it at the beginning of the nineteenth century in his famous *Discourses on Religion*:

The reflection of the pious man is only the immediate consciousness of the general

existence of all that is finite in the infinite and through the infinite, of all that is temporal in the eternal and through the eternal. To seek and find this in all that lives and moves, in all becoming and all change, in all doing and suffering, and even in immediate feeling to have and to know life itself only as this existence—this is religion.<sup>1</sup>

The same experience of immediate fellowship with God is the constant theme of Emerson. It expresses itself, often in crude ways but with unquestioned popularity, in the New Thought Movement of our times. It has led to a sympathetic appreciation of the positive religious content of non-Christian religions, and to a feeling that God is more universally accessible than man has hitherto dared to believe.

The significant thing about this religious attitude is its complete abandonment of the theological structure which interpreted religion in terms of an autocracy. If God be "closer than breathing," there is no need of mediators. Every soul has direct access to him. In consequence there has developed a new kind of valuation of rites and ceremonies. The Bible is being studied, not as a book of directions prescribed from above, but as the record of men's religious experience. It testifies to the possibility of intimate communion with God rather than interposes itself between man and God. The sacraments, which in former days were indispensable means of grace, so that absence from the sacrament was a cause for church discipline, are more and more coming to be viewed as rituals which may be employed to promote a sense of communion with God, but which may also be of subordinate significance in

the Christian life of one who, for temperamental or other reasons, does not gain through them an enhanced experience of the divine presence. It is commonly acknowledged today that there is a large amount of genuine Christian experience which does not find adequate expression in the conventional ecclesiastical channels. To a large extent this modern "religion of the inarticulate" is without definite organization. Perhaps it is so mystical that it can never be definitely organized, but it is a powerful factor in modern life. It is a spontaneous outbreak of genuinely democratic religious aspirations. And it is destined to influence profoundly the Christianity of the next generation.

To a remarkable extent religious experience today has been democratized in Protestantism. So far has this movement gone that today some men are raising a query which would have seemed incredible in the Middle Ages. Radical democrats are actually asking whether the Christian church as an authoritative institution will continue to be needed in a thoroughly democratic society. For formally, the creeds, the organization, and the inherited ideals of the church come down from an aristocratic age. Thoughtful men have little fear that religion will disappear. It is simply a question as to the form which religion will take. Our modern Christianity is feeling the power of the democratic movement. Partly within the churches and partly without it there is coming to expression the conviction that our human endeavors may have a divine reinforce-

<sup>1</sup> Quoted by McGiffert, *The Rise of Modern Religious Ideas*, p. 65.



ment not arbitrarily limited to any prescribed channels. Since the welfare of democracy is something to be worked out by men themselves, the God of a democratic religion must be a co-worker, an intimate companion, rather than a transcendent Absolute. The Great War, with its shattering of conventional complacency, has made men more than ever conscious of the need of such fellowship

with an immanent divine power. Are not the main traits of a democratic religious experience already becoming evident? Is not the time ripe for a confident, positive reconstruction of Christianity in accord with democratic demands?

Our next study will be concerned with the relation between democratic ideals and church organization.

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## THE NATURE OF SPIRIT AND ITS BEARING UPON INSPIRATION

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I purpose in this paper to define inspiration from the standpoint of spirit conceived as energy, or force in operation. The standardized conceptions of the nature of spirit are so involved with spirituality in the abstract that it is difficult to determine with any degree of exactness what the essential reality embodied in the concept is. It is understood in an obscure way that spirit is an element in the soul, its highest constituent; but its nature is generally apprehended so elusively as to prohibit successful definition. Because of this vagueness we have been content to substitute the term soul for that of spirit in common use, and thus surrender the distinctive reality of spirit to the mercy of logical abstractions or to dissipate its being into mere qualities of spirituality. Let one ask himself what he means by spirituality and it will be recognized at

once how susceptible the term spirituality is to indefinite connotation.

The conception of soul also has suffered much throughout the history of religious thought, but less than that of spirit; for fortunately we are always driven, sooner or later, to the simple Hebrew notion of soul as the living organism (cf. Gen. 2:7). Soul therefore is inclusive of spirit, or rather it is matter and spirit in unity. Consequently the point of departure for an investigation of the nature of spirit itself should be the correct understanding of the nature of soul.

But here the notion of what spirit is halts. To attempt to discern more exactly what spirit is we should go back beyond the idea of soul as a living organism and trace the initial meaning of the term spirit apart from the composite structure of soul. The word *nephesh*

is derived from the root רָחַח "to breathe," more particularly to breathe through the nostrils. Hence the first derivative, "to smell." From the concrete sense of smelling was obtained the notion of sensation itself, or sense perception; and from perception the idea easily took on a higher significance, namely, the perception of truth and ideals; and out of this final development all the abstractions that are connoted by spirituality inhere. For example, there is the "manly spirit" (Prov. 18:14), the "spirit of firmness" (Ps. 51:12), the "spirit of justice" (Isa. 28:6), the "spirit of purpose" (Exod. 35:21), the "spirit of understanding" (Exod. 28:3), the "spirit of courage" (Hab. 1:11), the "spirit of goodness" (Neh. 9:20), etc.

It is clear that to attempt to reach the reality consistently underlying abstract generalizations of spirituality we should retrace the steps of this process of logical development and concentrate intensively upon the original meaning of the term. This elemental concept was that of breath. Thus we find *ruah* also meaning wind, since the motion of the air and the inward or outward rush of the breath seemed identical in essence. First, however, this identification took place through the likeness to a slight breeze (cf. Gen. 3:8, "God walking in the *ruah* of the day"), and then passed on to the more forceful wind of the storm (cf. Gen. 8:1, "God made a *ruah* to pass over the earth"), and finally to that of the tempest (cf. Job 1:18).

Now the air was supposed to be put into motion by the *ruah*, or breath, of God. Cf. Exod. 15:8, "With the blast of thy nostrils the waters were gathered

together." See also Isa. 40:7, "The flower fadeth because the *ruah* of Yahweh bloweth upon it." It is also the breath (נְשָׁמָה) of Yahweh which supplied the faculty of life in the soul (cf. Gen. 2:7); and what is more, this breath is the breath of spirit (נְשִׁימַת־רוּחַ Gen. 7:22). Finally, notice the expression in Gen. 1:2b, "the *ruah* of Elohim was causing a trembling upon the face of the waters."

The Semitic conception of the significance of breath was that of vital energy or organic causation. The life of the flesh was in the blood, but the life in a more primary and elemental sense was in the breath. The breathing process, taken in conjunction with the organism as a whole, became designated as *nephesh* ("soul"). However, the conception of the nature of vital energy was not limited to organic life solely; it was highly generalized to connote the life of the world at large, that is, existence itself. And this energy was not even limited to the principle of order, but denoted correlatively the principle, or spirit, of disorder also; for example, chaos. In other words, spirit might be inherently orderly (good) or disorderly. Wherever the "evil spirit" occurs the lack of harmony and soundness is indicated.

Whereas the notion of soul was always qualified by some specific manifestation of life, the idea of spirit was for the most part unqualified and unindividualized, or perhaps qualified in as specific a manner as the air which was breathed might be. Still spirit did not denote air simply, but air in motion; and it was this movement, the force of the wind or breath, which constituted the distinctive feature of



spirit. In its widest connotation then spirit implied a dynamic principle; so in modern terminology spirit would be equivalent to force operative, or energy. However, since the Semitic mind dealt with the concrete rather than the abstract, it could handle the force factor only in the form of its particular manifestations, and accordingly it expressed this reality as breath or wind. No doubt, though, the clear conception of energy, *qua* energy, was not attained; but the Semite did none the less perceive the fact, so naïvely defined, that there was energy, spirit, in all living beings and in the material world generally. The concrete aspect of spirit as breath or wind became a practical metaphor for the more elemental and indefinable reality quickening all things into movement and life. The "breath of God" (spirit of Elohim) qualified absolute spirit in the form of the creative force of ordered rational existence—most conspicuous, of course, in human nature.

To trace the usage of this term through Scripture in its manifold meanings and subtle distinctions and learn the various ways in which this fundamental reality was interpreted<sup>1</sup> should not blind us to the exact nature of the thing which was so changingly and progressively defined. If our investigation of the essence of the *ruah* is sound, we should hold firmly to the idea of energy as primary and indispensable for further elucidations of all that spirituality in its widest connotation implies. And the assurance that we possess in this notion of energy a term as valid in the religious realm as in the

scientific field should favor the validity of our conclusions.

This conclusion therefore throws light upon the meaning of inspiration. To be inspired by the spirit in a religious sense is simply to be full of a particular form of energy. The mind, for example, is inspired when it is alive with intellectual energy, and all intelligent interest amounts to inspiration when the attention becomes exceedingly keen. Thus there is the natural inspiration of poetry and art and mechanical science, and there is the *natural* inspiration in religion when the mind is absorbed in just those particular interests which pertain to God and moral ends. For religious inspiration is a specific kind of inspiration and should be approached from the standpoint of inspiration in general. A mind that is inactive and intellectually static, or unenergetic, devoid of quickening ideas, has but little or no spirit.

Consequently we may not speak of being moved (inspired) by the "inbreathing of the spirit," since the "inbreathing" and spirit itself are literally identical; nor may we use an expression like "spiritual force" without ambiguity, since this is tautological, a mere repetition of synonymous terms and meaningless. What is truly implied is that the mind is active and fully alive with thought. When, therefore, we lose ourselves in the exciting interest of religious problems we are by virtue of that intellectual excitement truly inspired, and only such rational enthusiasm is productive of religious truth.

Some conclusions may be drawn from the foregoing view of the nature of religious inspiration: First, inspiration

<sup>1</sup> Cf. Burton, *Spirit, Soul, and Flesh*.

may or may not be infallible, that is, mental activity may or may not formulate truths of value; but whatever truth is formulated and systematized is apprehended in precisely this way, namely, when the mind gets busy, so to speak. Secondly, inspiration may take place in dreams, though not often, for the sleeper whose mind runs riot may hit upon some striking idea to be developed upon waking—provided that he remembers. Thirdly, the normal state of inspiration is vision, or truth-seeing, and the man of vision is he who abandons himself to a stimulating thought and pursues it loyally to the end.

The problem that will be suggested at once by this theory of inspiration is that of the "false prophets." Are we to grant them a measure of inspiration? The answer is, Yes, a measure, but not necessarily the kind of religious inspiration that is worth much so far as original contributions are concerned. The prophets, to whom moral ideas make an irresistible appeal, will obviously be in a class by themselves, a class of persons

whose nature is aflame with the sense of justice and mercy, being carried away with the supremacy of God's righteousness and accordingly able to create and establish a religion of value. However brilliant the talents of others who fail in moral character to be attracted by the potent ideals of humanity are, their ability and propaganda will be wasted in the end. The community which judges and pronounces upon genuine inspiration will, as history testifies, unerringly set its approval on that noble order which has the best interests of mankind as a whole at heart. It is not a question of degrees of inspiration; it is rather a matter of just what kind of ideas are pursued and what is the nature of the particular interest.

It may be inferred, then, on the ground that spirit is the force or energy which pervades the world, primary and irreducible in essence, that in the field of religious inspiration it is that stirring *interest* in ideas and ideals of God and man which leads to the discovery and foundation of the most efficient religion.



# OUR RELIGIOUS STANDARD

REV. WM. SCOTT SUTTON

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To forward-looking Christians the words of John have new meaning today: "The Kingdom of God is at hand." It is our business to get ready for that coming Kingdom. When the war is over we shall have new standards of national and international life. Christianity will not be unchanged. Has Christianity a standard adequate for the needs of the new age?

Soon after the death of Jesus churches built creeds and dogmas and adopted them, after much discussion, as their standard of religion. Some of these were very elaborate. They were not written as a Christian standard for all time but were intended to keep certain individuals out of the church. Most of them have ceased to be useful, because they were the work of external organizations, while religion is of the spirit.

Before the Reformation there arose an occasional man with vision, who demanded that we go back to the Bible as our rule of faith. But not until after the Reformation did any large body of people adopt the Bible as their Christian standard. The Bible in its entirety was adopted. Modern scholarship has shown that the Bible in its entirety is not Christian. In fact, some of it is anti-Christian. The Sermon on the Mount clearly recognizes this fact. Jesus set his teaching over against the teaching of the Ten Commandments.

People began to realize this and accepted the New Testament as their standard. But almost any belief can appeal to the pages of the New Testament for its course of action. The New Testament writings are the interpretation of certain individuals of the life and work of Jesus. What people of his time thought about his gospel is not adequate for today. We find in the New Testament Jewish messianism far older than the time of Jesus. The New Testament is what early Christians thought about the gospel of Jesus. In its entirety at least it cannot be an adequate standard for today. There have been many attempts to gather together an "indispensable minimum" and adopt this as a standard. But people's "indispensable minimums" are usually colored by the social, religious, and political beliefs with which they come to the Bible.

In recent years many have dropped the idea of having the gospel according to Matthew, or Mark, or Luke as a standard and have accepted the gospel according to Jesus as a standard. In other words, they have accepted the life and teaching of Jesus as a rule of faith which is adequate for all time. We are not to be slaves to the exact life and teaching of Jesus. We are to accept the Master himself—not so much his words as his whole religious attitude. The standard is not one of rules and statutes but one of great principles which are adequate for all time.

Rev. George Holley Gilbert<sup>1</sup> accepts the Master and his message as the sole sufficient standard of the Christian world. He realizes that we do not know in its entirety how Jesus lived and what he taught, but that we know enough to make an adequate standard. He calls upon us to reduce the Bible to this standard and suggests that about one-tenth of the Bible be used.

But Christianity is something more than following assiduously the teaching of Jesus. It is even something more than the Master and his religious attitude. What Jesus taught and what he was we shall never know with any exactness. The reports of his teachings are colored by the beliefs that were current at the time they were written. Even if they had been recorded correctly, we have only a small part of all that he said and taught. The Bible is no longer regarded as being inerrant. This being the case, the teachings of Jesus which are recorded in the Bible cannot be considered as an absolute rule of faith. Jesus' religious attitude has to be interpreted by men of today. Many say that he was friendly to absolutism, while others say that the ideal of democracy is to be found in his teaching. Thousands of sects with strange religious customs and beliefs are in existence today, and they are all followers of the Master. H. G. Wells says, "It is altogether too rashly assumed by people whose sentimentality outruns their knowledge, that Christianity is essentially an attempt to carry out the personal teachings of Jesus."

Shall we add to the teaching of Jesus the Master himself? Most of us, when

we came into the church, accepted Christ as our Savior and sole standard to follow. But we have little idea what it means to "accept Christ." Christianity today is not an attempt to follow the Master and his religious attitude. We do not ask, "What would Jesus do?" We ask, "What are we expected to do?"

The standard must be sufficient for all peoples and for all times. Any religion to be a success must seek to find and interpret God to men, and, like Christianity, it must be a religion of ideals. Is there a standard other than the Master and his teachings that will attain these ends? It is erroneous to believe that the world gets all its idealism from Jesus and his teaching. Jesus spoke of the fatherhood of God and the brotherhood of man, but they did not become social conceptions. These ideas are necessary to people who believe themselves ruled over by a loving God. We are learning it through struggle and pain. Our high conception of family life forces us to believe that God is like a father. Most of us get our idea of God as Father from our parents. It might be said that indirectly it comes from Jesus, but very likely it is just a conception of God that we hold in common with Jesus. Wherever family life is developed the parent becomes to the child the personification of all that is good and noble, and it is inevitable that the child shall look upon God as being like a parent. Through thousands of years of thinking about God we have attained this idea. No doubt Jesus did more than any other individual to crystallize the thought in our minds, but we do not turn to the Master or to

<sup>1</sup> *Biblical World*, March, 1918.



his teaching for our present conception. We are learning from the blood and mud and dirt of the Great War that the time must come when peoples shall live together as brothers. People who live together as brothers and worship the same God will look upon that God as Father. The conception that it is more blessed to give than to receive we have learned from life rather than directly or indirectly from Jesus. We do not believe it because Jesus said it. We believe it because it is true. We have learned it through struggle and pain. Thousands are finding in Flanders and France that it is more blessed to give than to receive. They know that if a man would save his life he must lose it. They see themselves in the light of what they ought to be and of what God wants them to be. If they speak the name of Jesus it is to them an ideal, the personification of the highest and noblest that they are capable of conceiving.

Religion must retain the idealism of Jesus, but it is not necessary to accept Jesus or his teaching as our standard of idealism. Being a Christian is responding to the highest moral and spiritual ideals that we at any particular time are capable of attaining. We recognize these ideals as being brought home to our moral and intellectual consciousness through God's spirit. Responding to these ideals that come to us through the spirit of God is becoming a Christian. This, I realize, is a very vague code to follow. Most of us have not advanced beyond the Ten Commandments stage. We need rules and standards and prohibitions. We need someone to look to as our standard, and we shall con-

tinue to look to Jesus. People who are religious will see themselves in the light of what they ought to be, or in the light of their conception of what God is. If it is true that God is working in the world, we are safe in accepting as our standard whatever ideals are from time to time borne in upon our minds and consciences. H. G. Wells says that modern religion is a process of truth guided by the divinity in men. There is no absolute standard or rule of faith. The spirit of God, which goes forth from him and strives in the spirits of men for new influence and rule, is that which saves and overcomes the world. When we look at ourselves in the light of what we conceive God to be we have a religion of idealism that will save the world. Setting up a standard for Christians is like setting up a standard of patriotism. Patriotism is not the imitation of the deeds of a Washington or a Nelson, not the following of the commands of the government. We cannot accept any person's definition of patriotism as our standard. Such a standard is necessary for small children and primitive peoples. But in America patriotism is something that stirs within our souls. The only motive power that will achieve the Christian character is the creating and cherishing in us of the very spirit of God. We must be guided by his spirit. Some get this idealism by accepting the Master, not a dead Christ but an ever-living, ever-present Christ. They call this Christ the Christ of faith; but if this spirit of Christ is different from the spirit of God working itself out in the world, we have an unexplainable dualism. My ultimate goal is not to know Christ—neither the Christ of

history nor the Christ of faith; I want to know God. I want him to be my standard of perfection.

If I accept what I ought to be in the light of what God is as my standard, it is likely to degenerate into what I think I ought to be. But this happens to those who follow the Master. Men are likely to worship "God or themselves, whichever they think the bigger." Also the standard will vary for each individual. Men accept as their standard whatever ideals they are capable of attaining at any particular time. Under such a standard we would have, as at the present time, varied sects and strange beliefs. Of course an individual's standard will be corrected in the light of the ideals that are borne in upon the minds and consciences of other men. Ultimately, with God's help, I must be my own judge. God's spirit is working in the world, and men will be guided, not downward, but upward. If I feel that God wants me to murder I will correct this belief in the light of what God seems to have spoken to other individuals. Such a religion, if given freedom and honest statement, will flourish. It is not necessary to spend our time trying to find Jesus' attitude toward murder. While we are searching out his attitude and proving it, the whole world may be resorting to murder and claiming to be following the Master. Let us ever look upward, trying to catch a vision of what we ought to be, accepting as our standard whatever ideals God's spirit brings home to us and to the other peoples of the world.

God's spirit working itself out in the life of individuals is not enough. All society must be organized according to

the will of God. Is there a standard adequate for all humanity? Let us accept the standard that Jesus accepted for himself. It is the Kingdom-of-God ideal. Even before the time of Jesus prophets saw the Kingdom of God as the important end to which they were working. The ideal has always been a community organized according to the will of God. We usually think of the idea as being initiated by Jesus, and we interpret it today through the consciousness of Jesus. Each age will decide for itself the best method of realizing the Kingdom.

The Old Testament prophets hoped that it might be realized through the divine intervention of God. What did Jesus teach as to how this Kingdom was to be realized? If modern scholarship is to be trusted, we must say that we do not know what Jesus taught about the realization of this Kingdom. Some modern scholars are sure that Jesus was a consistent eschatologist and expected to return himself to establish the Kingdom. Others are just as sure that there is nothing eschatological in his teaching. Here is the difficulty in accepting the teaching of Jesus as an absolute standard. It makes it necessary to know exactly what Jesus taught on such important subjects. Let us accept as our standard the Kingdom ideal, or a social order organized according to the will of God. Dr. Rauschenbusch has pointed out that when the doctrine of the Kingdom of God has degenerated it has had an effect so far-reaching as almost to devitalize the church. When the Kingdom of God has been the standard the church has had a dynamic that has driven it out to serve humanity.



People of all times have longed for a social order in which God's will would be done. We must accept this as our standard of perfection. Such an idea will breed prophets who through God's spirit will lead and guide us to better things. As there is a distinct individual consciousness through which God's spirit works, there also is a community consciousness. God's spirit is progressively working among social classes. We must realize the importance of Jesus in establishing this Kingdom-of-God ideal. The ultimate standard for society must be the same as for individuals. It is whatever ideals are brought home to the social consciousness by the spirit of God, and whatever moral and religious ideals the social consciousness is capable of attaining at any particular time—this is what we mean by the Kingdom-of-God ideal.

If such a standard would retain the idealism necessary for true religion, let us now ask if it would lead men to God? To find God and to be found of him is the highest aim of man. "Until a man has found God and been found by God, he begins at no beginning, he works to no end." Perhaps more people have found God through the life and teaching of Jesus than in any other way, but are these to be our absolute standards in our search after God? People were finding God long before Jesus lived; they were not finding the high type of God that Jesus brought to them, but they were working to that end and would have ultimately realized it. The idea of God has never been static. The world had been for centuries getting ready for the kind of God that Jesus brought. It is the desire of all men to come into harmony with God. Shall

we adopt the Master and his teaching as our standard in this search? God is a person to be loved, a person into whose face we can look with confidence. We do not feel the need of Jesus to plead our cause for us or to represent us before God. We refuse to have a mediator. The idea is abhorrent to us. Most religions of the past have had some medium between man and God. Until recently, for most Christians Christ has stood between them and God. The Catholic church has priests and saints. Many today are longing to meet God face to face. Theologians have long felt the need of some such conception. They have talked about the Christ of faith. What is this Christ of faith if it is not God himself? We do not live in a dual world. This Christ of faith is the very spirit of God himself.

We do not go directly to the Master and his teaching for our conception of God. Unitarians, mystics, and rationalists have long found God without Jesus. Good, orthodox Christians have felt it their duty to react against anything that smattered of these beliefs. They have all taken the vitality out of religion, but it has not been because they came into immediate relation to God.

Unitarians have divided the world into the human and the divine and made them mutually exclusive. They have placed Christ on the side of the human and thus taken the soul out of religion. The God of the rationalists has been merely a God of the mind, while most mystics have been "shut-eyed mystics." They have closed their eyes to the outside world and realized God. Thousands of others who have not identified themselves with these organizations

have found God without the Master's aid. We get our conception of God from the social group about us. The conception of God held by a social group is a social product. Even though it originated in the mind of one man, it is now a social product. We find God through the family, the church, or the state. Dr. Rauschenbusch says, "A fine and high conception of God is a social achievement and a social endowment." It becomes part of the spiritual inheritance common to all individuals in that group. Our idea of God is common wealth. It is shared by everybody. We do not get our religious ideas first-hand. We get our religious standards where we get our politics—from the social group into which we were born. True, these high ideas originated first in the mind of one great soul. But we do not now get our idea of God from him. We take it from the social conception about God. Nor is it true to say that it indirectly comes from Jesus. It is a social achievement. Being born into this atmosphere is like being born into a democracy. It is a part of our social inheritance. It is not necessary that we know where or by whom the idea was originated. Only students will inquire into the origin of the idea. Our idea of God is not usually produced by the Master and his teaching; it is produced by the social consciousness, and this is a social achievement. But we cannot accept this social conception of God as our standard. Men who have saved the world have been men who reacted against the conception held by the group. About 99 per cent of the people accept the social ideas as their standard. But even the ideals of a

Christian consciousness may degenerate. Some of the worst crimes of history have been propagated in the name of Christianity. I shall correct my idea of God according to the ideas held by the social group about me, but my ultimate standard can be nothing short of the spirit of God working itself out through my life.

Let us not allow such a view to depreciate the work and significance of Jesus. There are purifying and ennobling forces that have come into human history with redemptive power from Jesus Christ, and men have capacity to share in this redemption. Because Jesus lived in the world there was established a Christian communion or a Christian consciousness. This consciousness has been perpetuated since the time of Christ. The attainment of this consciousness is to the Christian salvation. This is perhaps the standard that most of us accept. We must not forget the influence of Jesus in forming such a Christian consciousness. Men are saved by being brought into contact with those currents of moral uplift set in operation long ago and continued through the communion that came into being as a consequence of the career of Jesus. Christian salvation is a historical momentum moving down from Christ through the generations and in increasing volume perpetuating itself normally in the life of the present. Jesus Christ seems to have come spiritually into the stream of our humanity, so much so that to most of us the spirit of Jesus is the spirit of God. The destiny of man is to realize his union with God. It means a great deal if there has lived among us one who has



achieved this perfect sonship. But my ultimate standard is not Christ—neither the Christ of history nor the Christ of faith; I want to know God.—I want him to be my standard of perfection.

Being a Christian is responding to the highest moral and spiritual ideals that we at any particular time are capable of attaining. This shall be my individual standard. I recognize these ideals as being brought home to my moral and intellectual consciousness through God's spirit. Tennant briefly defines sin as "moral imperfection for

which a person in the sight of God is accountable." That definition puts the standard where it belongs. Men are directly accountable to God. The standard cannot be creeds and dogmas, the Bible or any particular part of it, or the Master and his teachings. It must ultimately be whatever ideals are through God's spirit borne in upon our individual and social minds and consciences. Such a standard will retain the idealism necessary for a true religion. It will lead men to God. It is adequate for all peoples of all times.

# CHRISTIANITY AS A DYNAMIC

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We of the American churches belong to a great movement of religion which, in a development of nearly twenty centuries, has come to dominate the earth, to control history. It has shared the lot of all religious movements, it has undergone constant change, it has taken on elements from everything with which it has come in contact, it has gathered its accretion of miracles, of myth, of a canon, of supernatural theory, of a cultus and a priesthood, of a philosophy inherited from Aristotle, of a system of ethics good in much and evil in much. It has grown rich and powerful, proud and vain, corrupt and cruel; yet it has never broken entirely away from its original impulse, which, abiding still in and behind all the phenomena of Christianity, ever and again asserts itself in renewing and re-forming power.

What really happened that set this undying impulse in motion? Let Paul Wernle<sup>1</sup> answer for us: "Christianity arose in that a layman, Jesus of Nazareth, came forth with a more than prophetic self-consciousness and so bound men to him that beyond and despite his shameful death they were ready to live and die for him." *So bound men to him; there is the secret.* "The relation of Jesus Christ to Christianity differs entirely from that of all other founders toward the religions or philosophies

which bear their names. Platonism, for example, may be defined as a method of philosophic thought derived from Plato; Mohammedanism, as the belief in a revelation vouchsafed to Mohammed; Buddhism, as the following of principles enunciated by Buddha. But Christianity is in essence adherence to the Person of Jesus Christ."<sup>2</sup> Whether for good or ill, this remains true. No one cries, "Come to Mohammed." These other movements are systems, which may be conceived quite apart from the personality through whom they originally came to expression. Christianity is not a system; only to its infinite harm has it ever been considered and treated as such. It was born in no man's head, but in one man's heart. It arose, as Wernle says, because a certain first-century young man in Palestine was the kind of young man he was and, though the associations of his brief life were almost exclusively with common folk and the lowly of earth, plowed his name into human history as no other man has done. The characteristic note of Christianity from the beginning has been the personal note, the relation to a living personality, a human experience. When it has departed from this, it has belied itself; it has become a theology for some, a mythology for some, a philosophy for

<sup>1</sup> *Die Anfänge unserer Religion*, 2d ed., 1904, p. 26.

<sup>2</sup> F. J. Foakes-Jackson, in *Cambridge Theological Essays*, 1905, p. 474.



some, a law of conduct for some. None of these has been true to its essence; all are ever and again cast aside as men go back to "the man Christ Jesus" and the man's meeting of life.

The man is God, say the theologians; he is a god, say the mythologists; he is the ideal principle of humanity, say the philosophers; he is the framer of the perfect law, say the moralists. None say the real truth of him; he is a man engaged in the simple business of human living, and doing it divinely. To him was committed, as to each of us, "the swift and 'solemn trust of life.'" He discharged this trust as God gave him light and leading, and his manliness, his human excellence, has made the greatest dynamic that other men's lives have known in all history.

Why is this so? All our answers must be inadequate. All Jesus' titles are attempted answers, but the titles cannot explain. T. R. Glover<sup>1</sup> has pointed out "that every one of the terms in which men have tried to set forth the Person and work of Jesus—Messiah, Son of Man, Son of God, Sacrifice, Passover, Lamb of God, Logos—so far from making Jesus more intelligible to us than He is without them, needs interpretation today. 'These are the accounts that men have given of Jesus Christ, and He has been more than they. . . . They are inadequate and there is He, the great fact.' " Similarly Wernle:<sup>2</sup> "From the very beginning the titles have been the bane of the new religion. . . . What he was among men, what was his vocation from God for all

time, that no one of these words (Messiah, Son of God, Son of Man) expresses in the remotest degree. Wherefore it is the part of true reverence for Jesus to stand silent, not before his titles, but before himself." The titles, even the noblest and truest of them, inevitably lead men away from the personality behind the titles. Question Jesus himself. He did not know how he was to affect future millions, but the demand, Who art thou? came to him, not only from without, but also from within. He found an answer, even though not a complete answer, in a title, the Messiah. It was a Jewish title, out of his own religious antecedence; we would think it most unlikely to be useful among Gentiles, unless somehow they were converted to the Jewish messianism. We know how it has worked out; the term Messiah, in its Greek form Christ, has had a dominant and by no means universally beneficent influence in Christian history. The Gentiles were not converted to the messianism of the Jews, but kept the term to be used as a convenient receptacle for the successive variety of speculations in which they indulged. "Christ" today means anything and everything—and nothing. Jesus, at least, used it with clear and definite meaning, sincerely and honestly. And one notable thing distinguishes his assumption of it for himself from the application of it to him by all others. When he thought of messiahship, he thought primarily of a burden, a service, a sacrifice, which involved initial shame and agony and death. It was for him a

<sup>1</sup>In *The Death of Christ*, as quoted in *Foundations*, 1913, p. 160. Glover cites a pertinent remark of Rendel Harris, "No one sings 'How sweet the name of Logos sounds!'"

<sup>2</sup>*Op. cit.*, p. 38.

duty laid on him by God, an opportunity to serve supremely, which he gladly embraced in all humility and courage. Now everyone else from his time to ours who called him by this title meant by it to glorify him, to exalt him, to give him rank and station and honors little or nothing short of divine. This is a contrast too often overlooked. When Jesus says, "I am Messiah," it means a cross and a redeeming of men; when the Christian says, "He is Messiah," it means the name that is above every name and the seat at the right hand of God. Let it be literally true that the Jewish concept of messiahship is a dream and a delusion; it is utterly untrue that Jesus in taking this title was an egotist, a megalomaniac, or a fanatic.

Jesus' message to his fellows among the common people of Galilee and Judea was a promise of the dawn of the Golden Age. His summons to them was to prepare themselves to make it their own ere it should be too late. The promise was an ancient one, however transfigured by passing through his thought and feeling. The summons was new and contained the real heart of the whole phenomenon—a summons so large and so vital that nineteen centuries have not exhausted it nor even sounded its depths, yet so simple that an illiterate fisherman or beggar could grasp it all. But back of the message was the man. The message was what it was chiefly because of the man. The same words might have been spoken by another, only to leave the world unmoved. Let us try it, you or I or the most gifted of modern preachers, uttering the words of Jesus *as our own* to an audience

unfamiliar with church and Bible, with no historical setting or allusion to him, and see if we can make gospel out of them. It is not the sayings; it is Jesus who is the Gospel, and they only because they are himself. People like the woman of the town came to him, and because they loved him were redeemed; perhaps they had heard his discourses only briefly or not at all. Life kindles life, personality makes personality. He loved tremendously and was loved passionately. Thus did he save.

The Gospels, thank God, never talk *about* Jesus; they draw back the curtain and let him appear to make his own impression on us, as he made it on his contemporaries. Dying, he leaves behind a group of common men and women in a panic. But panic goes and an extraordinary faith and courage comes. They are surer of him now than ever before; they know. Their lives are re-created. For him they go to prison and to death, living only to proclaim his name, dying gladly as a tribute to his mastery. And somehow the strange magic that has come from his personality into theirs gets from theirs into others. The movement grows by leaps and bounds. In all the missions the missionaries suppress their own personalities; what the converts get is not Peter or Paul or John, but Jesus. "I thank God I baptized none of you, lest someone should say that you were baptized into my name." No one ever did say that. Scholars engage in futile discussion as to the relative claims of Jesus and Paul to be considered the founder of the Christian church. Whatever their respective relations to the primitive community, the relation of the believers to



them had nothing of ambiguity in it. No one called Paul *Kyrios*, his spiritual master. No one said, "I live no longer, but Paul lives in me."—No, somehow through this medium of a third person the person of Jesus was brought into living touch with men and women, and they became as ardently attached to him, whom they never saw, not a word of whose speech they could have understood, as if he were still living and in their midst. A fellowship of Jesus rapidly took shape, of many and diverse elements, but one in common devotion. "Jesus is Master" is the single confession of faith. There are still notable personalities, but their position is never confused with his. "Ministers through whom we believed" is all their praise.

Most notable among the personalities of this second generation is a brilliant young Pharisaic rabbi from Asia Minor named Saul. We know him as converted to the faith of which he once made havoc (we do not fully know how); we know him absolutely and literally a slave, every thought, purpose, feeling, in utter subjection to the spell of the masterful personality of this young man of Galilee, whom he had never seen, yet who was nearer to him than any man he had ever seen. We know how he made the whole Mediterranean world submissive to the new power of life, not indeed developing the organized movement, but laying everywhere broad and deep foundations. He, too, does not talk much *about* Jesus as he had walked among men. He talks of the religious experience; his own experience he brings to the light and other men find it theirs as well and his solution of life's problem valid also for themselves.

He declares, "I found my soul's deliverance in this crucified young Hebrew, Jesus"—an extraordinary paradox which would naturally arouse only laughter and mockery. But somehow it aroused sympathy and imitation. Paul, whose missioning was not wholly by preaching, but by living with people as well, was able to bring his hearers and associates into touch with Jesus, and somehow the thing was done. Paul was a Jew, and Gentiles heard him gladly. He brought a Jewish religion, and pagans eagerly embraced it. He offered as the agent of deliverance a Jewish carpenter who had been hanged a dozen years or so before, and men said, "There is no other name under heaven, given among men, whereby we may be saved." It seems incredible, the one thing most amazingly improbable, yet nothing ever succeeded so well. In less than seventy years after Jesus breathed his last on the cross, members of the royal family in the palaces of Rome are gladly dying for the love they bear him. In a little over two centuries more the Roman Empire gives up the unequal struggle (whose issue was really decided the day Pilate yielded to the clamor of the Sanhedrists) and cries, "Galilean, thou hast conquered."

As we look back over the story of what happened, kept from amazement only by our familiarity, we discover the great underlying factor to be a strange dynamic, a "spirit of power," what Paul calls a "power of God." That dynamic was born in the breast of him of whom even his enemies said, "He speaks as one having power." From him it went out, transmitted always through the medium of personalities,

to inform and energize his Church. Through it that Church became irresistible. There was everything against its conquering the world. To begin with, it neither expected nor meant so to do. Its fundamental dogma as it started out was the belief in the immediate end of the world. That is the greatest handicap for any movement. All effort is paralyzed, all vision cut off, by the conviction that the end of the world is coming at once. Yet this conviction rather aided than hindered the spread of Christianity. This propaganda was Jewish in a world more venomously anti-Semitic than any country we know. It was a movement of the proletariat, in a world where the proletariat was scarcely more than a group of things. Its leader had been ignominiously executed by the government in whose territory the mission was being carried on. What hope could there be for such a mission? The ruling power of the world takes action and moves to wipe out this vulgar and insignificant sect. The Christians reply with the magnificent audacity of the Apocalypse. The souls of the martyrs lie in ever-increasing multitude under the altar, but with a boldness of sheer conviction which no mere facts could shake those about to die raised the song, "The Kingdom of the World is become the Kingdom of our God and of his Christ." They saw from afar the smoke of Rome's burning and heard the splash of the beast as he was hurled into the

lake of fire. And it was even so. The patience of the saints was called for during a couple of centuries, and then they were called to reign over the world.

And through it all they shaped institutions and laws and rites and theologies. If we followed simply the growth of Christian thought or Christian organization we should never dream that there was a breath of persecution. The Christian impulse developed a clergy to manage the infinitely complicated affairs of the Church when hard beset, an order of bishops, priests, deacons, and subordinates that endures to this day. It developed the teaching office, founded schools, and became the world's educator when Rome fell into decay. It developed martyrs and saints, ascetics and monks, many grotesque and of barren heart, but many heroes also of whom the world was not worthy.

Here was a stream of spiritual dynamic, which rose in the breast of the young man of Galilee, which flowed from life to life transforming the centuries, which is sweeping full flood through our complex life today, beating at every closed door, inundating every withered and distorted life. In many different aspects Christianity is the most astounding phenomenon of the ages; in none more so than as an inexhaustible force. It is Truth, it is Worship, it is Holiness, it is Brotherhood. But behind all and in all and through all, it is a Power of God.



# LOOKING ROUND THE CORNER

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Every great historical crisis has evoked a revival of the apocalyptic temper; and it was in the nature of things that the European War should set afoot an epidemic of chiliastic speculation. In England and America the *soi-disant* "study of prophecy" is bearing its characteristic crop of absurdities. The "man of sin," the "beast," and the "little horn" have been finally identified; Armageddon is found to be in Flanders. The "number of the beast" has yielded its long-hidden mystery. Premillenarians and postmillenarians are at each others' throats; and hotel accommodations are being booked for next summer subject to the non-appearance of the Lord in the interval.

The apocalyptic tendency has its roots in human nature. It originates in our inveterate hopefulness. In its political form it has given rise to a crop of legends like the old Welsh story that King Arthur is sleeping in a cave, biding till his hour be come. It makes its appearance chiefly in times of distress. When the heavens are as brass, when oppression is bitter and unyielding and no immediate relief is in prospect, then hope skips a generation or two, and there, beyond the thick darkness of the present, sees the light of a great deliverance. It is Micawberism turned tragic.

It was probably the Jew who first gave apocalyptic a religious turn. The Hebrew prophets were in their way students of history; they had discerned

that inexorable law of moral continuity in the affairs of men which secures at last both the doom of the unrighteous and the peace of the just. They thought and spoke in the terms of a stark moral realism; and for them the historical order as they saw it was a stage spacious enough for all the purposes of God in respect of man. Yet they preserved enough faith in the divine freedom to see that though God normally operated on the plane of history, yet he was not tied down to it. Under certain conditions they believed that the divine order might descend in an hour not known and not predictable, and supersede the normal processes of history. This was the germ out of which at length grew the messianic hope in its various manifestations; and the sanity of the prophet is vindicated before our eyes in the form in which in his clearest moments he embodied the messianic hope. The Messiah was to come as the suffering servant who should overcome, not by might or by violence, but by the sheer impact of his moral personality upon the world.

The earliest excursions in apocalyptic are not greatly separated from the prophetic hope. Daniel's vision of "one like unto a son of man" foretold the ultimate triumph of moral humanity over the brute imperialisms of the ancient world. But as time went on the finer faith which underlay the apocalyptic expectation ran to seed. The

long-drawn-out period of alien domination and the distress which accompanied it, the frustrated throws for liberty and independence, and the deepening sense of utter political impotency wrought a pessimism in the Jewish mind from which no relief was to be found in any nearby quarter. But it is not in human nature to surrender to pessimism. Building upon the original apocalyptic hope, the Jewish patriot tried to pierce the future and gradually developed a theory of deliverance. It was a large-scale variant of the *deus ex machina* device, and it was furnished with a colossal setting of physical sign and portent and political convulsion. It created a new and distinctive religious idiom and colored the entire religious life of Jewry for generations.

Modern scholarship has revealed how widespread and active this expectation was. It created a considerable literature of its own—now for the first time being made easily available in a popular form. There can be little doubt that in the century preceding the birth of Christ the apocalyptic emphasis was the most conspicuous and powerful element in popular religious life. Its chief present interest lies in the influence it exercised upon the mental habit of those who composed the first Christian documents.

It is not indeed to be questioned that it gave a definite bias to the mind of Jesus; but von Dobschütz and other students have shown it to be exceedingly dangerous to ascribe all the apocalyptic passages in the Gospels indiscriminately to Jesus; and it is certainly preposterous to regard the content of these passages (as Schweitzer does) as constituting the

essential outlook and message of Jesus. Canon Streeter (in the *Oxford Studies in the Synoptic Problem*) furnishes us with strong grounds for presuming that much of the apocalyptic matter in the Gospels belongs to a date later than the death of Jesus; and there is too much family likeness between these particular passages and the conventional stock in trade of the apocalyptic writer for us to accept them as authentic sayings of Jesus without grave hesitation. Nevertheless, when we have made a generous allowance for interpolations, there is certainly a very considerable residuum of apocalyptic in the words of Jesus.

This expressed itself in a confident prediction of his own return in power. Though he categorically disclaimed knowledge of the time of his return, his language undoubtedly suggests that it would take place within the lifetime of some at least of his contemporaries. That the hope of his speedy return dominated the thought of the primitive church is beyond question; that the hope was not fulfilled in the way in which it was expected and that as time went on it gradually receded from the region of practical Christian consideration is no less certain.

It has to be remembered that Jesus was using the current religious idiom; and it is worth considering whether, under the figure of his own return, he was not stating, in the imagery of apocalyptic, certain principles and processes which are of permanent validity in human affairs. It is at least significant that in this connection he always spoke of the "Kingdom" or of "the Son of Man" as coming; and when we recall the connection of these terms with the



visions of Daniel it is not inconceivable that Jesus was using them to symbolize that divine order which is also the true predestined order of human life. And may we not suppose, therefore, that in every human happening which has brought the divine order nearer, however little and however partially, there has been a real coming of the Kingdom and of the Son of Man?

The Book of Revelation is for the most part a product of the apocalyptic tradition. But Sir W. M. Ramsay's complete and unanswerable identification of the Beast with the Roman Imperial System raises the question whether in part at least the book is not history written in the idiom of apocalyptic. In any case it is quite certain that its setting is the "killing time" in the province of Asia under Flavius and Diocletian. Somebody has said that the tragedy of the Book of Jonah is that it is chiefly known by its connection with a whale. Similarly the tragedy of the Book of Revelation is that it is chiefly associated with speculations concerning the figure 666, and with a religious view of history derived precariously from a single reference—and that obviously symbolical—to a period of a thousand years.

While we therefore dismiss as an irrelevancy the current chiliastic speculations, we should not permit ourselves to forget those elements of value which they contain. The present appearance of the apocalyptic mood is true to type. It is the retort of a religious faith to political pessimism; for in spite of the brave words we speak and the fair hopes we profess to cherish, there is at the heart of most of us a sinking feeling that the

situation has got out of hand, and that it is beyond human faculty to rebuild this ruined world. It is this feeling that has made Mr. Britling so notorious and popular a figure. The most significant fact about Mr. Wells's book is that as soon as he says "God," a multitude of his readers rise up and say, "Yes, that's it." The situation is felt to be beyond man. God must soon take it in hand or all will be lost. And because we have this inheritance of apocalyptic in the Scriptures we readily reach the conclusion that this is that extremity of the world at which the Son of Man is appointed to come.

It is a priceless asset to the Kingdom of God that in the teeth of all appearances we are not prepared, nay indeed blankly refuse, to surrender the world to the devil. Despite its crudity, the present apocalyptic drift means this; and, purged of chiliastic distortions, it might become a reservoir of untold energy for the purposes of the Kingdom. But it means even more. In a dim way it signalizes a rediscovery of the forgotten doctrine of the divine freedom. The scientific speculations which created the conception of a "reign of law" robbed, not us only, but God, of liberty. Both he and we were wholly conditioned by that huge mechanism of physical law which operates throughout the universe. And not even the pious had escaped the pressure of this idea of a God who was, as Francis Thompson wittily put it, "a constitutional monarch with certain state grants of worship but no control over public affairs." Bergson and the Vitalists have, however, taught us that in the realm of life it is dangerous to speak of "law." We may speak

only of tendencies and directions. The impulse of life outstrips all those generalizations which we dignify by the name of "law." If this be true in the world of nature, it is reasonable to assume that in the world of personality there is a much larger margin of undetermined possibility, that is, of liberty and choice. The newer science has given the lie to the old and has declared us freemen. But our freedom has no meaning except God also be free; and a free God is one who has not abdicated in favor of his processes. He still holds the reins; and that "the government is upon his shoulders" means that neither he nor we are forever compelled to wait upon the slow march of ordinary historical processes. History may be hustled, if we will. For the essence of apocalyptic, stripped of superstition, is, as Dr. Oman has finely said, that "the divine order is always ready to break into the world when men are ready to let it break into their hearts."

When men are ready to let it break into their hearts—that is the root of the matter. There is no caprice or arbitrariness in the ways of God. His readiness waits on ours. The Protestant Reformation was a great many things; but it was first and chiefly a religious revival. But Dr. Lindsay has shown in his *History of the Reformation* the existence of a widespread and genuine piety of the evangelical kind throughout Germany before the Reformation, and the Son of Man then came to renew and to liberate the spirits of men because men

were ready for him. When he came he found faith on the earth. Here is the moral of this present situation. In the Thessalonian church the presumed imminence of the Lord's return led to a certain tendency to indolence, to slackness in the discharge of common obligations; St. Paul, the sane and strong, told the people concerned to get to their jobs and to earn their bread. This is the peculiar danger of the apocalyptic temper—to lose one's grip upon common realities, to sink into some indifference to ordinary tasks, perhaps even to lose the sense of the urgency of spiritual effort, as though the good Lord would make good our delinquencies. But the corrective is in the New Testament. "Blessed is that servant whom his lord when he cometh shall find so doing"—just going about his appointed task with faithfulness. Mark Rutherford in the preface to the second edition of the *Autobiography* encourages his readers to cultivate "the habit of not looking round the corner." That is not only common sense but good gospel. "Be not anxious for the morrow." Get on with the business in hand, and put a full day's work in every day. In Great Britain the great word during the war has been "Carry on." It is a good word always for the servants of the Kingdom. Whether postmillenarian or premillenarian or no kind of millenarian, the common rule is, "Carry on." "And blessed is that servant whom his lord when he cometh shall find so doing."



# SUMMARY OF OBJECTIONS TO PREMILLENNARIANISM<sup>1</sup>

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*The Protestant churches of the United States are facing a crisis in religion. On the one side is the continuation of the historical development of our faith, as organized by the centuries of Christian thought and experience. On the other side is the reappearance, with the aid of a heavily financed propaganda, of doctrines which are neither true to the facts of human life, to the great confessions of the churches, nor to the spirit of revelation. We do not question the sincerity or the moral earnestness of those who favor this revival of chiliasm. Many of its advocates are successful evangelists, possessed of real piety. This is, however, not a matter of merely theological difference between the so-called orthodox and liberal. It is radical distinction between two conceptions of the nature and central beliefs of the Christian religion. We continue the discussion, not for the purpose of theological polemic, but in order to assure an intelligent understanding of the points at issue and the dangers with which this propaganda threatens the church. The one view of Christianity extends the principles of our religion into the great processes of human thought and social transformation. The other would make, to quote one of its formulas, "all human schemes of reconstruction . . . subsidiary to the second coming of our Lord, because all nations will then be subject to his rule."*

Premillennarianism is the doctrine that the Kingdom of God has not yet been set up in the world and will not be until Christ comes in his second or final advent, which event is always imminent and may occur now at any moment, when this kingdom will be inaugurated by a catastrophic outpouring of divine power and will be attended with the resurrection of the saints, the gathering and conversion of the Jews in Palestine, the establishment of the capital of the kingdom in Jerusalem, the restoration of the ancient bloody sacrifices of the Old Testament in that city, and the

raising of resurrected saints to seats of honor and power in the kingdom. This kingdom will then continue for a thousand years, when there will follow the resurrection and judgment of the wicked dead and the eternal state. The opposing postmillennarian doctrine is that the Kingdom of God is now in existence in the world and is being progressively established by the ministration of the gospel and work of the Holy Spirit, in which work Christ is successively coming in many intermediate advents; that this dispensation will grow into a general conversion of the world and rule of the

<sup>1</sup>The Macmillan Company, of New York, has just issued a volume of 300 pages by Dr. Snowden, entitled *The Coming of the Lord: Will It Be Premillennial?* which is a comprehensive discussion of this whole subject.

Kingdom of God, which may or may not be designated as a millennium; and that this dispensation will end at the general resurrection and judgment which will issue in the eternal state. The present article is concerned only with objections to premillenarianism as this theory is set forth by the leaders and in the literature of this school. The following is a condensed summary of these objections.

### **I. Premillenarianism Is Unsound in Its Method of Interpreting Scripture**

1. It violates the principle of historic interpretation by tearing passages out of their context and imposing on them meanings that they do not bear in their original connection. For example, the little book, *Jesus Is Coming*, which deserves to be treated as an authority on the subject, as it is publicly commended by sixteen eminent premillenarians, gives nearly three pages of "references to some of the principal passages which refer to our Lord's return." Eleven of these are from the Old Testament, and not one of them really makes any reference to the second coming of the Messiah. The first one is Deut. 33:2 and reads, "The Lord came from Sinai," and another is Hosea 6:3 and reads, "He shall come as the rain"; the only connection that these passages have with the second coming of Christ is the presence in them of the word "come"; and this is true of many of the passages in this list filling nearly three pages.

2. Premillenarianism carries the principle of literal interpretation to an untrue and extreme, and often to an absurd, length. One of its principles and sayings

is that "the Bible means just what it says." Now the Bible does not always mean what it says, but it does always mean what it signifies. The Bible says, "This is my body," but no Protestant thinks it means this; it means, "This represents or symbolizes my body." When premillenarians read in Rev. 20:5, "This is the first resurrection," they say that this is the first literal physical resurrection, though the passage mentions only the resurrection of souls and says nothing of bodies. Premillenarians give a literal interpretation to all the Old Testament prophecies of the coming messianic kingdom, though this requires them to believe that the whole world ("all flesh") shall go up to Jerusalem every week in the millennium (Isa. 66:23).

3. Premillenarianism is extremely selective in its treatment of Scripture. It picks out the passages that suit its theory and passes over what does not fit in with it. It finds one of its central doctrines, that of two resurrections, in one passage, and that a highly figurative one, Rev. 20:1-6; a doctrine which is not only not found elsewhere in Scripture but is contradicted by all the passages that make it plain that there is to be only one general resurrection. This symbolical passage in the most symbolical book in the Bible is admitted to be "the principal seat of the doctrine," and premillenarianism makes clear Scripture conform to this obscure passage instead of making obscure conform to clear Scripture. A notable instance of the selective treatment of Scripture by premillenarians is the way they quote Matt. 24:14 to show that the gospel is to be preached only "for a witness,"



and ignore Matt. 28:18-20, Christ's own "great commission," in which the command is given to "make disciples of all the nations."

4. Premillenarians take the whole body of Old Testament prophecies of the coming messianic kingdom and hoist them over the first into the second coming of Christ. This an enormous upheaval and dislocation of Scripture and throws much of the teachings of both the Old and the New Testaments out of their proper relation. In short, premillenarianism introduces disarrangement and confusion into the Bible, driving a dislocating plowshare through it from the beginning to the end.

## **II. Premillenarianism Has Wrong Conceptions of the Kingdom of God**

1. It holds that this kingdom is not yet in existence, and that it will not be until Christ comes in his bodily presence. This strange contention is contradicted by the express and general teaching of the Scriptures. Jesus said, "The kingdom of God is within you": it was there as a then present reality. Jesus said again, "But seek ye first his kingdom and his righteousness": were not this kingdom and this righteousness present realities and possible attainments? Paul says, "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit": was this kingdom then a more or less distant event or a present reality? In Matt., chap. 13, there are seven parables of the kingdom; they are all expressed in the present tense and describe the kingdom as then existing. The kingdom is present as a planted and growing

seed, but it is future as to its ripened fruit and final fulfilment.

2. Premillenarianism holds that the kingdom will come as a sudden event at the second coming of Christ, which is always imminent and may occur at any moment. This is contradicted by the Scripture teaching that the kingdom is a slow growth which will take a long time to fill the world. That the kingdom is such a growth is set forth in the parables of the Growing Seed, the Tares, the Mustard Seed, and the Leaven. The leaven is to leaven the whole mass of meal, and this mass is humanity. The premillenarian contention that this leaven represents not the kingdom but corruption is a preposterous perversion of Scripture; for Jesus said that "the kingdom of heaven is like unto leaven"; and the contention that leaven always represents evil in other passages of Scripture is irrelevant, if it were true; but it is not true, for there are two passages, Lev. 7:13 and 23:17, in which leaven represents the principle of good and is commanded. Not only is the kingdom a growth, but there are plain intimations that it will be a very long growth, for the leaven is to leaven the whole mass of humanity, and the preaching of the gospel is to make disciples of all the nations before the end comes. The Kingdom of God is a growing seed and not exploding dynamite.

3. Premillenarianism holds a wrong conception as to the means by which the kingdom is to be established. It declares that this is not to be done by the preaching of the gospel and the work of the Holy Spirit through the church, but that it is to be done by cataclysmic power and a rod of iron when Christ

comes in his bodily presence. It holds that the gospel will not convert the world and was not intended to convert the world, but that it is preached only as a witness to gather the elect out of the world and prepare it for judgment, and that the world will grow worse and worse until this judgment comes. The New Testament teaches that the gospel "is the power of God unto salvation"; and on this point there is one passage that is conclusive, and this is the great commission of Christ himself, solemnly given to his followers after his resurrection and almost his last utterance to them: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I command you: and lo, I am with you always, even unto the end of the world." This command is conclusive as to the way the kingdom is to be established in this world and as to why the gospel is preached. And yet premillenarians systematically and studiously ignore it. I have read all of their important books and conference reports, more than fifty of them, and not one of them discusses it at any length, and all but two or three of them treat it with absolute silence. They all exploit Matt. 24:14, preaching the gospel "for a witness," and are as oblivious of this great commission as though it had never fallen from the lips of our Lord. This is a remarkable fact in premillenarian literature and is something which the responsible leaders of this school should explain.

This scriptural teaching as to the Kingdom of God, that it is a present reality, a slow but long growth, and that it is being established and will finally triumph in this world by the preaching of the gospel under the Holy Spirit, plants a mountain range right across the track of premillenarianism, with its doctrine that the kingdom has not yet come, and that it will come suddenly, not by the gospel, but by a cosmic convulsion of power.

### **III. Premillenarianism Has Wrong Views as to the Coming of Christ**

As a rule it knows of only one coming, the second or final coming of the Lord; but the Bible knows of many comings. In the Old Testament the prophets frequently predicted the coming of the Lord in judgments, and these predictions were fulfilled, as in the case of Egypt and Babylon, Tyre and Sidon. Jesus in his great eschatological discourse in Matt. 24-25 predicted his coming at the destruction of Jerusalem and said it would take place in that generation and when some then living would still be alive, and this coming was fulfilled. Jesus predicted his coming again in his resurrection, and he did come to his disciples in this way. He told them that he would come to take them to himself in the many mansions, and he did so come for them at their death. Death to the believer is not the second or final coming of Christ, but it is a coming, and premillenarians in denying this hush the immortal music of John, chap. 14, and have no right to read this chapter at a funeral service or for the comfort of those who have been bereaved by the



death of their loved ones. Peter declared that the outpouring of the Holy Spirit on the day of Pentecost was the coming of the Lord predicted by the prophet Joel. Christ came in judgment to the churches of Asia Minor, and he is always saying to us, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." And so Christ is always coming into the world in judgment, in the outpouring of his Holy Spirit, and to us as individuals in the various experiences of life and at last in death. The Great War was a powerful coming of Christ in judgment to clear the way for the fuller coming of his kingdom. Premillenarians are blind to all these many forms of Christ's coming and, with few exceptions, see only one, the final coming.

#### **IV. Premillenarianism Has Wrong Views about Watching for the Coming of the Lord**

Its advocates hold that the second coming of Christ is ever imminent, and that we should always be watching for it. But what do they mean by watching for the coming of the Lord? What do they do in the way of watching that is distinctive of their doctrine and different from what other Christians do? After reading scores of their books and interviewing them personally, I do not know. They do not "push their noses against the windowpane and look for him," as Dr. John McNeil says, and they do not put on white robes after the manner of the "Millerites." What kind of expectancy they exercise is a query if not a mystery. The Scripture does command

us to "watch," and it also makes it plain in what way we are to do this. In every instance in the Scriptures watching is working; it is attending to our proper business while we wait. This is made plain in the parables of the Talents and of the Pounds: those to whom these were given were to use them in business so as to return them with profit. "Occupy till I come" was the way they were to watch. The servants in the vineyard were to take care of it, and the porter at the gate was to watch, not by looking up and down the road to see whether his master was coming, but by looking out for intruders and robbers, that is, he was to attend to his business. We cannot watch for the final coming of Christ in the sense of expectancy, for that event is far off, but we can watch for other comings of Christ in the events of his providence and in death, for these are imminent; and we are to watch for them by being ready and attending to our duty. We are to work while we wait and wait while we work, and this is watching. Many premillenarians stake their whole doctrine on this scriptural command to watch, and say that it is impossible to watch unless the coming of Christ is always imminent. But this is to limit watching to only one coming of Christ, and it is to misunderstand the scriptural teaching as to watching itself.

#### **V. Premillenarianism Is Judaistic**

Christianity had a terrible struggle to escape out of the old husk of Judaism, and remnants of this obsolete system are still clinging to it. One of these is premillenarianism.

1. It is Judaistic in its literal interpretation of the Scriptures. This is

the way the Pharisees interpreted the Scriptures, counting its words and very letters so that they could tell the exact middle word and letter in the whole book. But while grasping the letter they lost the spirit, and that charge lies in some degree against this doctrine.

2. Premillenarianism is Judaistic in that it holds to a material, imperialistic, worldly kingdom instead of the spiritual kingdom which Christ taught and founded. The Jews in the time of Christ had their hearts passionately set on a kingdom to be established in this world, with its capital at Jerusalem, with themselves in the chief offices, and with all the pageantry and pomp of a worldly empire. This was the ambition of the disciples which Jesus tried to root out of their minds and never succeeded in so doing, for just before his ascension they asked him, "Lord, dost thou at this time restore the kingdom to Israel?" They also plotted to get the chief offices and quarreled over them. Now this is just the kingdom premillenarians look for—a material kingdom set up with its splendid capital at Jerusalem, established with a rod of iron, and with offices which they do not hesitate to intimate will be assigned to them for faithfulness in watching for its coming. It would be easy to quote from their writings instances of this hope, and some of them exhibit that gratitude which consists in a lively expectation of favors to come. But Jesus said, "My kingdom is not of this world," and all these old Jewish materialistic notions and expectations of the kingdom are foreign to his teaching and to his spirit.

3. Premillenarianism is Judaistic in that it holds that the Jewish sacrifices

and the whole Mosaic system will be restored at Jerusalem in the millennial kingdom. This strange and abhorrent doctrine may strike some readers and even some imperfectly informed premillenarians as incredible and impossible, but there can be no doubt about the fact of its being held. It is required by the logic of the system, for the principle of strict literal interpretation requires it and permits no escaping it. This logic is unflinchingly carried out by the leaders and writers of this school, and of all the many premillenarian books I have examined only one repudiates this doctrine. Such leaders as Dr. G. Campbell Morgan and the author of *Jesus Is Coming* boldly proclaim it. The whole world every week is to go up to Jerusalem to attend the feasts and offer the sacrifices of the Old Testament dispensation. This is to repudiate the whole teaching of the New Testament, turn the clock of religious history back two thousand years, and return to the shadows that vanished when Christ came, and even to go back to the blood of bulls and goats. This is an abhorrent doctrine, and we turn from it with loathing.

It is an essential part of this Judaism of premillenarianism that Jerusalem will again become the center and glory of the world's worship, and the fact that this city has recently again fallen into Christian hands has raised premillenarian prediction and excitement to a high pitch of intensity and emotionalism. But Christianity has taken its flight from Jerusalem and will never officially go back to it. The eagle, once it gets out, can never be crowded back into its egg. Jerusalem is now only a splendid memory. It is the husk out of which came



the precious corn of wheat that is now being sown over the world; but the husk never again will bear grain, and its work is done.

#### **VI. Premillennarianism Is Pessimistic**

Its logic is pessimistic, for it maintains that the world is not to be Christianized by the gospel but will grow worse and worse, until it is overwhelmed in judgment; and this logic is carried out in the literature of the doctrine, for having read many of the books and addresses of the leaders of this school I must say that they are the most dismal books I have ever read, full of the blackest pessimism. Their dark pictures of the world are descriptive and not comparative, seeing only the evils of today and not the worse, and often the vastly worse, evils of yesterday. Most painful of all is the way they depreciate and defile the Christian church in magnifying its failings and charging it with all manner of sins and scandals. All this is contradicted by the teaching of Scripture and the facts of history and progress. Premillennarian writers make much of the evils that Paul says will come in the last days, overlooking the fact that he immediately warns Timothy, to whom he is writing, against these very evils, showing that he regards these "last days" as always present. The Bible is not a pessimistic but an optimistic book. It is full of promise and hope. The Bible is bursting with light. To deny that the world has made great progress along every line, material, intellectual, moral, social, and spiritual, is to be blind to the plainest facts of history and the world. The gospel is making disciples of the nations;

it is the power of God unto salvation; through the ages one increasing purpose runs; and through the shadow, night, and storms of the globe sweeps the earth into a better day.

#### **VII. Premillennarianism Is Harmful in Its Results**

It created trouble in the very first church in which the matter of the second coming of Christ was introduced by Paul in his First Epistle to the Thessalonians, dividing and distracting the church, and Paul hastened to write a second epistle to correct the misunderstanding and assure his readers that the day of the Lord was not just at hand, as they had supposed, but that this event would not be until the man of sin be revealed, an event that possibly had not yet taken place. Paul warned them against those that would shake their minds and trouble them by telling them that "the day of the Lord is just at hand." This tribe of troublers has had a long succession and has not yet ceased. Through all these Christian centuries they have been fixing dates and appointing times for the second coming of Christ, and thereby knowing more than Christ himself knew. Hundreds of times have they excited and distracted simple-minded folk with their calculations and predictions. Only a little more than a year ago about a dozen more or less eminent English divines, headed by Dr. G. Campbell Morgan and Dr. F. B. Meyer, issued a proclamation announcing that the coming of Christ might now be expected at "any moment." Any great calamity, such as pestilence or earthquake or war, causes these calculators to take down their Daniel and Revelation and sacred numbers

and strange and mysterious mathematics and figure out and announce the time of Christ's return. It is amazing how this fatuous obsession persists through the centuries, and these visionaries and fanatics never learn the lesson of their presumptuous folly.

There are other harmful results connected with this doctrine. It appeals to emotional people, stirs them into unhealthy excitement, and breeds a peculiar type of piety, which Dr. Philip Schaff in his *Church History* pronounces a "gloomy and fanatical hyper-Christianity." As it holds that the gospel will not convert the world, it leads to a peculiar kind of zeal in foreign missions which is not interested in laying slow and solid foundations in schools and colleges, but in hurrying through heathen lands and preaching the gospel as a witness. According to written testimony of experienced pastors in my hands, premillenarians have little interest in the social application of the gospel, and where it prevails, as in some of our cities, pastors declare it to be a blight.

#### **VIII. Finally, Premillenarianism Has the Historic Councils and Creeds of the Church and the Weight of Modern Scholarship against It.**

1. Premillenarianism was the first heresy condemned by a church council. Montanism, which was largely premillenarianism, was condemned by a synodical council in Asia Minor about 178 A.D., and as this sentence was never lifted this doctrine officially remains as a heresy to this day. No historic creed of the church admits it, and some expressly condemn it. The first church creed, the Apostles' Creed, rules it out, as does the

Westminster Confession of Faith, and the Augsburg Confession expressly condemns it.

2. Formerly some first-class scholars, such as Meyer and Godet, Alford and Trench, held this doctrine, but not one scholar of such rank holds it today. Something has happened to put this doctrine out of the court of scholarship. The scientific study of the Scriptures, the recent study of Jewish apocalyptic eschatology, of which premillenarianism is a relic, and our modern science, which has shown that this world is vastly older than six thousand years and is destined to last indefinitely longer than one thousand years more—these, I take it, are the facts that have relegated this survival of bygone ways of thinking to the scrap heap of discarded theories among scholars.

In order to find out the present state of scholarship on this matter I recently wrote to and received official replies from twenty-eight theological seminaries, the leading institutions in eight prominent denominations. In the faculties of these twenty-eight institutions there are at the present time two hundred and thirty-six professors in the various chairs of theological learning, and of these two hundred and thirty-six only seven are premillenarians. This fact may be allowed to speak for itself. The voice of scholarship, as expressed in such authoritative works as the *International Theological Library*, the *International Critical Commentary*, the *Expositor's Greek Testament*, *Hastings' Dictionary of the Bible* and *Dictionary of Religion and Ethics*, and the *Encyclopaedia Britannica*, eleventh edition, is unanimous against this theory. It is hard to kick



against the pricks of such scholarship, and in the long run it has its way. Ex-president A. D. White's learned and exhaustive work, the author himself being a Christian communicant, on the *Warfare of Science with Theology* is a mournful monument of the misguided zeal of the church and of theologians in opposing the onward march of truth. In every great scientific contest they have been beaten every time. Piety has no royal road to learning, and emotional fervency of faith will never take the place of fact. Premillenarianism is going, if it has not already gone, the way of other obsolete theories that cannot stand our modern light. It is a

relic of Jewish eschatology that is out of touch with its modern environment and cannot survive. It is a fish out of water and it is gasping for breath.

In conclusion, let me say that both premillenarians and postmillenarians agree as to the fact of the final coming of our Lord. The point of difference is as to the time and manner of this coming and especially as to the nature of the Kingdom of God and the means by which it is to be established. While differing on these points, and they are not unimportant, we yet agree in our Christian faith as to "the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ."

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## BLIND FAITH

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*Sometimes a term given in ridicule has become the motto of a great movement. Think only of the words "Methodist" and "Puritan." Has "blind faith" become a term which carries with it a suggestion of vital religious experience? Dr. Cook shows the contrary. Faith is not knowledge, but it springs from knowledge and it leads to knowledge in the proportion that it is reasonable.*

We live by faith. Our instincts and involuntary impulses are inherited faith, and whenever we act from voluntary choice we act on some faith, on some theory or belief that our actions will lead to the results we desire, some theory or belief that cannot be positively known to be true until the result is already accomplished, the end reached. We live by faith. We could no more live without faith than live without air to breathe or food to eat. Everyone lives

by faith—the scientist and the ignoramus, the Christian and the atheist, the Buddhist, the Mohammedan, and the fetish-worshiper. By faith Moses chose rather to share ill-treatment with the people of God than to enjoy the pleasures of sin for a season. By faith Pharaoh tried to keep the children of Israel in slavery, thinking to gain more for himself thereby than by letting them go out of Egypt. By faith Jesus endured the cross, for the joy that was set before

him. By faith the high priests and the Pharisees and the other Jews, together with Pilate, said, "Let him be crucified."

"Oh, but you are mixing together very different kinds of faith," someone interrupts. Quite right! I am glad you noticed it, for it will save my calling attention to it. The one class of people had seeing faith, and the other class had blind faith. And yet I find people almost everywhere who think blind faith is a good thing! But that is ordinarily only in religion. You never heard of a grocer doing business by blind faith, or an electrician making telephones or motors by blind faith, or a statesman making laws by blind faith, or a general making war by blind faith. These all have to act by faith, but they, if they are successful, take care to have the clearest-seeing faith possible—they form their theories and plans with the most complete knowledge of the facts, most careful formulation of them, and the most vivid picturing of the ends desired that it is possible for them to gain. It is only in religion that blind faith is tolerated, nay advocated, praised, enjoined, commanded; not commanded by God—that, I should say, was about as blasphemous a doctrine as could be taught about God—but commanded by men who often claim to represent God in giving such commands.

It is only in religion that blind faith is desired! Only in religion! Not in business; we could change our business if through our faith we failed to make money; no particular business is necessary to our existence. Not in science; the world got on after a tolerable fashion before it knew any science and many men live in very comfortable

ignorance of it now. Only in religion—and everyone has his religion and lives with it all the time, day and night, from infancy to the cemetery. Other things affect man from the outside; religion affects him also outside, but especially and fundamentally, in his inmost being, man's religion is what he *is*.

The only place for blind faith is in religion. Now let me remind you of some of the things which blind faith has led people to do, and is leading them to do, in religion. It leads them to hunt people to cut off their heads, for the glory of God, in the Philippine Islands. It leads them to lie for their lifetime upon beds of spikes, to hold the hand clenched until the finger nails grow through it, or hold the arm raised until it grows stiff and cannot be lowered, in India. It leads them to invent all manner of fiendish tortures to be applied to those who refuse to accept their variety of blind faith, until they can from the confessions wrung from their agony sentence them to be burned alive at the stake. It leads them to indulge in all manner of licentiousness, prostitution, sodomy, and bestiality, for the glory of God—not of the Father of our Lord Jesus Christ, but of the god that their blind faith leads them to believe in. And in Christianity, besides the methods of the Inquisition, to which we have referred, blind faith leads to the multiplication of schisms and sects, the separation of races and nations from each other, in hatred and prejudice, to the driving from the church of many of the most earnest, intelligent, and loving, either as heretics or as those who cannot be satisfied by blind faith or the results to which it leads. Blind faith has



therefore a strong tendency to perpetuate itself and its evils, since it casts out its prophets—its seers—starves, stones, burns, or crucifies them; it wants no seer around, for the seer would lead on into unfamiliar places, and the unfamiliar is just what the blind strive most to avoid.

### **The Blind Must Trust the Seers**

"Stop a minute," some friend interrupts again. "I don't know about all these evils which you say come from blind faith, but the blind faith that I believe in is just trusting to the prophets or seers, because we cannot see by ourselves. Religious faith, as I understand it, has to go beyond reason. Our reason cannot give us the great truths about God and Christ and salvation and the future life, and so we have to trust to the supernatural revelations made to the inspired prophets and apostles; they had superhuman vision, but we have not, so we must trust to them; that is what I mean by blind faith." Thank you. That was a good statement of the case. Let us analyze it and see if it justifies the trust that many, like you, place in blind faith, and if it offers any escape from the evils of blind faith which we have noted hitherto.

First, let us note that a very large part of our faith comes through the use of reason. Faith does not begin where reason leaves off; it begins where reason begins. The only question is whether or not it should leave off where reason leaves off. As we have already indicated, faith is a theory in explanation of facts, with the special purpose of enabling us to handle facts satisfactorily. For instance we have the fact of certain

kinds of action among human beings which we call sinful, and the fact that suffering and sorrow and loss of all kinds result from such action. We have also the fact that some people largely if not entirely overcome the tendency and habit of sin, to the great gain of all concerned in happiness and satisfaction. We want to make this overcoming of sin available for all, and hence we seek some theory as to the process by which sin is overcome in the lives of those who overcome it, that we may help others to apply the same process with the same results. All this is a perfectly rational procedure. We have the three facts. We look for the connection between the first and the third, that is between the sinful condition and the condition of being saved, that salvation may be made available for all. We may go to work in either of two different ways. We may try to trace the process of conquering sin, step by step, in the lives of those who have conquered it, and thus find methods by which this result of salvation has actually been brought about; or we may consider the theories which are proposed to us as to the best means of escaping from sin, and criticize them—either see whether the several steps proposed carry one along naturally to the end desired or whether in all cases where the proposed remedy has been applied the wished-for result has been obtained. The theory in any case is the faith. If the process prescribed by the theory brings the results anticipated, the theory has been proved to be correct; the faith is true. This is a perfectly rational method. No step of it is blind. We have faith using the sharpest possible sight, namely the sight

of the reason and leading us to satisfactory results.

### Tests of Revelation

Now what shall we do with the revelations of inspired men? We may certainly ask two questions about them: first, Is the revelation which they claim to give us true? and secondly, Does the revelation which they offer really help us to get what we need? Of course it would be interesting to know how they received their revelation, but after all that is not important, unless we expect to become prophets or inspired writers ourselves. What we *are* concerned with is the *truth* and *value* of the revelation.

We noticed at the first that faith was some opinion or statement the truth of which could not be proved conclusively. But there are many marks of truth or error which the reason may recognize even when it cannot come to an absolutely certain result. A revelation which comes to us, if it means anything at all to us, must have to do with the things of which we have some experience. If it is a revelation about men, we know men, and can see if the revelation is verified by our experience with men. If it is a revelation about the earth, we live on the earth and can examine it and see whether the revelation is confirmed by what we see of the earth. If it is a revelation about God, we have some experience of God—or haven't we? At any rate if we have, then we can examine the revelation in view of our knowledge of what God says to us and does with us. And if we should find that our experience contradicts the alleged revelation, then we

should have no alternative but to say that it was not a genuine revelation, at least that it was not true. This is still using our reason to find out about the supposed revelations, is it not? So far we have not had to appeal to *blind* faith.

But supposing the revelation is about something of which we can have no experience. Then we may ask of what *value* the revelation is, may we not? If the revelation is about the inner nature of God, or about the life after death, surely we have one test which we can apply to that revelation: What good does it do us to believe it? This again is a test of the reason. We can tell in time what food is good, what medicine is good, what climate is good, what things give us pleasure, and what produce pain. So also we can, with some care, tell what ideas about God and the future life do us good, what faith gives us strength, courage, high ambition, love for others, hope for the future, confidence for the present; and we can tell what faith gives us fear, discouragement, despair, weakness, selfishness. Again we are using our reason to determine our faith; the faith that is so determined is not blind, for it is formed with just that clearness of vision which our reason has attained and applied to the problems in hand.

There seems to be only one possible case remaining. Suppose that some prophet offers us a revelation which has no value for us that we can perceive, and has no marks of truth about it that we can recognize, but gives us some satisfactory evidence that it is nevertheless a revelation from God. We may well question whether there could be any



evidence that a revelation came from God except evidence of its truth or value; but suppose there were some other kind of evidence, as the evidence of miracle; who or what is to judge whether the evidence is good? Surely our reason; it is the only power we have for judging evidence. If our reason can find no truth, and no value, and no evidence of the genuineness of the revelation, then I submit it is foolish to hold that there has been a revelation at all. Calling a thing a revelation will not make it one any more than calling stones bread will make them good to eat.

### Two Arguments for Blind Faith

Thus far we have looked in vain for a proper place for the use of blind faith. Let us ask then, Why is it that we are so often urged to rely upon "blind faith"? So far as I can see there are just two reasons which might be given. The first is the incompetency of reason to attain the truth. "Look at the great confusion of thought in which the human race is straying!" says the advocate of blind faith. "Take India, with its two hundred and fifteen million people and its two hundred and thirty million gods, or take Christianity with its one hundred and seventy-five different sects in the United States alone. Are not these countless differences of religious thought and life in the world sufficient evidence of the evils of the unrestrained use of the reason? Did you ever find people coming to complete agreement in religion by the use of mere human reason? How much better it would be for poor, fallible mortals to stop trying to use their reason on things too great for them

and trust to faith—blind faith if you will—all uniting to accept the true faith as it has come down to us from Jesus and the apostles, and abandoning their vain attempts to find out by their weak human reason things too great for any one but God, and which can only come to the knowledge of men through God's gracious interposition!" Does this appeal not sound familiar and even plausible?

The second reason for rejecting reason and appealing to blind faith will, I suspect, give us the true explanation for the popularity of this sightless guide to supposed divine truth. It is this: We constantly find doctrines of Christianity for which we can give no reason, handed down to us by past generations, and supposedly coming from some divinely inspired men. Some of these doctrines even contradict each other, and then we call them divine mysteries. Whatever truth they once contained has been lost in the confusion of the changing thought and language of many generations, and now we cannot justify them to our reason; and yet we must accept them! Why must we accept them? Oh! for a hundred reasons—because the church to which we belong teaches that they are true; because we cannot be ordained to the ministry unless we hold to their truth; because we will be cast out as heretics if we should deny their truth; because we should hurt the feelings of good people if we admitted any doubt as to their truth; and so on. But since none of these reasons gives any evidence of the truth of these doctrines so that we can justify them to the reason, there is nothing left, so it seems, but faith—

blind faith, since reason is the eye of faith, and if that eye be put out faith is blind indeed. This reason for accepting blind faith condemns itself, does it not? It is a mere hypocritical pretense. Blind faith is here but another name for no-reason-at-all. We need hardly consider that further, for the man who accepts a doctrine on blind faith in the way just described does not really accept it; he only professes to accept it, or repeats the words in a sanctimonious voice. Such people must be beneath the contempt of honest men, not to say of a righteous God. But is there not a great truth in the first reason given for the appeal to blind faith, the weakness and imperfection of man's powers of thought? We must turn our attention to that for a moment.

The position taken may be briefly summarized thus: When men use their reason in religion they come to endless disagreement, and multiplication of religions and sects. If they would trust to the true faith and lay aside their reason as inadequate to this task of finding out God and his will, they might all happily agree and work and worship together and be saved; then the Kingdom of God would indeed have come; the year of jubilee would be here. Let us examine these two propositions carefully, beginning with the second.

#### **"Reductio ad Absurdum"**

We assume that there is one true faith, which cannot be proved or justified by reason. What or which is that faith? Why of course it is the faith of my denomination or communion! Oh! The faith of your denomination cannot be supported by reason. If one begins

to use his reason he immediately goes to one of the other churches. Your doctrine is true and cannot be defended by the use of reason. The other churches are false in so far as they differ from yours, but one comes to these differences just by using his reason. A strange situation truly! But what argument will you use to get the rest of humanity to leave its faith, which appeals to reason, and accept yours, which does not appeal to reason? Evidently there is no argument left unless you take the sword of Mahomet or the rack or the fagots of the Inquisition, and they are not popular arguments now. We have been caught here in a blind alley. Let us go back and try the other direction. Let us assume that the faith of our denomination is the most reasonable instead of the least reasonable faith. Why then do not all other people join our denomination? Evidently because they fail to use their reason properly and sufficiently; in other words, because they trust to blind faith and refuse the guidance of reason. So we have answered both of the propositions with which we started. The great diversity of religious faith upon earth is not due to the use of reason but just to the failure to use it. The true faith can only be found and justified by the use of reason, and all careful and accurate reasoning upon ascertained facts must lead men toward the true faith, toward agreement, fellowship, and unity, and not away from them. This is the rule in all other departments and phases of life. The only hope of progress toward true knowledge and higher life must lie in the careful use of reason. The same rule holds also for religion, or humanity



will soon reject it altogether as a mass of ridiculous superstition, a terrible bondage to an imagined bogey, or at best a futile attempt to live in castles built in the clouds and to feed one's self with moonshine and sawdust.

### **Omniscience Not Required for a Rational Faith**

Lest we be misunderstood, let us outline and assent to some practical considerations which have been crying for utterance in the minds of some. It is not necessary for a child of fourteen to be a systematic theologian before he can properly accept Christian faith, any more than it is necessary for him to be an astronomer before he accepts the doctrine that the earth in an oblate spheroid, revolving on its axis and circling around the sun. But we don't ask the child to accept the Copernican system on blind faith. We say to him: The greatest scientists who have studied the subject have agreed that the earth is shaped like an orange and moves around the sun. We can give you a few reasons for that view now, and if you like as you grow older you can learn the rest, so that you can satisfy yourself completely that this is true. For the present it is sufficient for the child that the teacher believes in the truth of his teaching. The faith of the child in the teacher is not a blind but a reasonable faith. And the teacher of the fourteen-year-old child need not be an astronomer either, but he has a right to demand the reasons why the astronomer holds to his positions; and if there is any considerable difference of opinion between astronomers on the subject the sensible teacher must either

review the argument for himself as well as he can or else suspend his judgment in the matter. So the immature Christian may properly be satisfied for a time with the word of the mature teacher. But the teacher must be able to give to the pupil a reason for the faith that is in him, just as fast as the understanding of the pupil becomes fit to receive and comprehend the reason, or else he is no proper teacher. The sincere word of the teacher is itself a good reason for the belief of the pupil, if the teacher be a competent one, because it implies the existence of further and adequate reasons in the mind of the teacher, or at least reasons available to it, which are at the disposal of the pupil according to his ability to digest them.

It is not necessary for every true preacher to have read all the books in existence on the philosophy of religion, or to be able to answer every objection that may be raised by philosophers or scientists or even scoffers against some element in his faith. But it is necessary, or at least highly desirable, that the preacher should be an honest man, that he should preach only that which he believes to be reasonable, that he should keep his own eyes open and his own mind ready to yield to the clearer fact or the higher reason whenever one shall be shown. All the great doctrines of the Christian church were forged in the heat of thought on the anvil of the mind by the hammer of argument, in the light of reason—that divine reason or word of God which “lighteth every man coming into the world.” But they were not made by one blow, or in one year, and they were not given final

form, and probably never can receive final form. The same metal that was used in the sword that Peter drew may be used to make a machine gun now, but Peter's sword is quite useless against a machine gun. You must have your weapon in the form suited to the needs of today if you are going to win any battle in this century.

Let us then have done with blind faith and all the cant which defends it. Perhaps God might have enabled man to hear without ears, to see without eyes, to smell without a nose, to taste without a palate, and to feel without nerves, but God did not make man so upon this earth, and we must adapt ourselves and our ideas to man as he *is*. The power which God gave man for the reception and recognition of truth is his reason. Perhaps God might have made him so that he could recognize the truth about Himself and His will for man by means of his skin when a whip was applied to it, or by means of his joints when they were pulled apart on the rack, or by means of the pain imparted by the thumbscrew, or by means of the noise made by a thundering bishop or pope, or by means of the vote of a council or synod or conference, or, let us say, by the mutterings or peepings of a wizard

or the rappings upon a table when the lights were out, or by the flight of birds, or the condition of the entrails of a slain beast, or the cracks in the shell of a turtle held to the fire. But we have no sufficient grounds for holding that God did choose to make these the means for the recognition of truth. The only means which we are sure God has given us for the apprehension of truth is reason, used carefully, humbly, accurately, upon the facts which God has given us to consider and according to which we must determine our lives. Blind faith is the most dangerous thing in the world. It accounts for all the horrors and cruelties that man has inflicted upon his brother-man or upon himself, not excluding the present climax of horrors, which a seeing faith is slowly abating, and for the slow progress of the human race from the bondage to superstition, tradition, ignorance, and degradation toward the Kingdom of God. If we have any ambition for bettering ourselves or the world in which we live, for throwing off the shackles of the tyrants of selfishness, prejudice, hatred, and disunion of the past, let us not forget that word written of the emancipator of mankind: "Ye shall know the truth and the truth shall make you free."



# GEORGE BURMAN FOSTER

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GERALD BIRNEY SMITH

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On December 22, 1918, death claimed one of the most outstanding figures among the teachers at the University of Chicago. Professor George Burman Foster came to the institution in 1896 from McMaster University, where he had been professor of philosophy, to become associated with Professor George W. Northrop of the Divinity School in the department of systematic theology. At once the brilliancy and originality of his thinking attracted attention, and students thronged his classes. After some ten years he was transferred at his own request to the department of philosophy of religion, in which field he worked until his death. Hundreds of men owe to him an intellectual and spiritual awakening which has been a permanent asset in their life and work.

It is possible, in the case of some men, to separate their professional from their private life. Not so with Professor Foster. For him there was only one interest, and that was to explore religious experience with utmost thoroughness. The most important part of his home was his study. He came to the classroom so full of the thorough work which he had been pursuing in that study that the lecture was only a continuation of his personal meditations. It was this which gave to his teaching such extraordinary power. In the classroom he was engaged in the inspiring task of personal spiritual creativeness. Often it was less what he said than the peculiar moral and religious emphasis of his testimony that

gave value to the hour. His was a singularly unified life. If one visited him in his home, the conversation would turn on the profound themes which had been engaging his attention. A walk with him meant eager and stimulating discussion of the topics which are supposed to belong to the classroom; and the casual conversation was as full of serious insight as the professional lecture. He gave to his students that best gift of a teacher—his inner personal life.

Professor Wernle, in a book intended to serve as a help to theological students, emphasizes the difference between religion at first hand and religion at second hand, and urges students to become acquainted with the former kind. For most men religion is already provided in standardized form. Creeds are at hand to be believed. Churches are there to be joined. Rituals are provided for the nourishment of the religious life. To accept gratefully these expressions of religion and to enjoy the fruits of accepting them constitutes all the religion which some men have. The teaching in a divinity school is too likely to be concerned with these matters, largely because they are so easily accessible and so readily discussed. But there is also the religion of men who know God and live with God in their own way, sometimes almost in independence of these standardized external forms. Such men bring to others more than information about God. They suggest the living reality of God in the soul of man.

Professor Foster's religion was distinctly, consciously, enthusiastically, a religion at first hand. He prized this first-hand possession of communion with God so highly that he was constantly depreciating the creeds and rituals and churches which seemed to him to stand for religion at second hand. In one of his books he wrote: "The great trouble with us is that our God is no longer *ours*. He is the church's. We inherited him. . . . We have him only by tradition. He was *original* before he became traditional. But our God must be *original* to us as the church's God once was to the church." For this originality of religious experience he constantly sought. He was impatient of anything which might be substituted for it. Like all great mystics, he seemed to those whose responsibilities led them to a higher estimate of the value of creeds and rituals to be taking away from men the supports divinely provided for their comfort. But he did this in order that they might know the joy of standing alone in their strength without the need of props.

This critical attitude made him seem like a destructive spirit in the eyes of those whose religion consisted in positively sharing the contents of organized religion and who were troubled by no doubts. There was always a certain almost childlike simplicity in Professor Foster's estimate of other men. He assumed that of course they must be troubled by what had troubled him, and that they would welcome, as he did, a religion which stood in no need of external authority. Soon after a controversy, which had occurred between himself and various Baptist ministers in Chicago because of a paper which he had

read before the ministers' conference dealing with the authority of Scripture, he remarked to a friend: "I was never more surprised in my life than I was to find how those ministers received my paper. I supposed that they were troubled over the problem of authority, and I wanted to help them. But what I said made them angry with me." Because of this singlemindedness, he was a rare source of inspiration to those who craved a thorough analysis and criticism of any problem; but for the same reason he was a source of dismay to those who dreaded being disturbed in their faith.

What was it that Professor Foster found to be more fundamental than the traditional and external supports of faith? To use a technical term, it was *value* which he declared to be supreme. Not all the explanation in the world can take the place of a direct feeling of value. To repeat one of his favorite illustrations: The scientist may tell how the colors of the rainbow are produced, and may show their physical constitution. But to feel the beauty of the rainbow is another thing; and this feeling is the most important thing about the rainbow after all. So in religion it is more important to appreciate how men feel when they call God, Father, than it is to prove the existence of God by philosophy or demonstrate it by scriptural prooftexts. The word "function" was characteristic of his later writing and thinking. To find out how any given reality or any particular hypothesis "functioned" in man's experience was his aim. If it was such a welcome and helpful factor that life was the richer and the better for its presence, that was abundant proof of



its right to a place in our philosophy of living.

This eager quest for values led him during the later years of his life into fellowship with representatives of various obscure and often distrusted movements. If men were banding themselves together for the sake of some ideal, there was a value there to be understood. With an extraordinary power of sympathetic interpretation, Professor Foster would often state the cause of some unpopular group or movement better than it was stated by the advocates of the movement itself. He loved to experience in this sympathetic way human values. Yet when one wished his judgment on the movement, it would embody such searching criticism and such unsparing exposure of the weak points that one wondered why anyone should for a moment be misled into following it. Nevertheless criticism of any morally honest movement was given with the most kindly intentions. It was only when he felt that private interest was masquerading behind a program that his criticism voiced bitterness.

A case in point is his attitude toward the Great War. At first he was an outspoken advocate of peace; for war seemed to him too brutal to serve any spiritual interests. But when he became convinced, as he soon did, that without an armed protest German militarism would destroy the dearest values of

humanity, he was a vigorous defender and advocate of American intervention. His youngest son died in the service in February, 1918; and although his death was a crushing blow to the parents, it meant a deeper consecration to the cause for which he laid down his life. But, after all, it was the possible social reconstruction of the world following the war which was of most interest to him. To stop when Germany was "beaten" would be to stop at the threshold of real opportunity. His thoughts during the days after the armistice were concerned with the organization of a new world-order which should make possible democratic values in the place of the old world which had organized special privilege.

His great work was as a teacher. He published two books, *The Finality of the Christian Religion* and *The Function of Religion in Man's Struggle for Existence*, besides numerous articles in periodicals. But his thinking was so ceaselessly creative that he was always revising his previous work. Thus no published message gave a just account of his position. Those who heard him in the classroom or in the pulpit gained the truest impression of his real character and purpose; for here the inmost convictions of the man revealed themselves with power to kindle other souls. His voice is now silent, but his stimulating personality will long be a creative force in the lives of those who knew him best.

# CURRENT OPINION

## PEACE AND RECONSTRUCTION ISSUES

### **President McGiffert on the Christianizing of Democracy**

The opinions of the distinguished church historian, Dr. A. C. McGiffert, President of Union Theological Seminary, on the much discussed relation of Christianity and democracy, are presented in the January number of the *Harvard Theological Review*. In this able article, Dr. McGiffert recalls the fact that it was only during the war, and not at its outset, that the contest between autocracy and democracy emerged, as the question of emancipation emerged after the opening of the Civil War. And just as the slavery question then became a moral one, through the "conscience of the North reading into it moral terms," whereas before it had been regarded as purely economic, so during the world-war there has taken place "the transfer of the age-long struggle between autocracy and democracy from the field of politics to the field of morals," which Dr. McGiffert regards as the most significant consequence of the war. Autocracy is seen to be not only accidentally but essentially bad. It denies human brotherhood with the "kinship, equality, and liberty which brotherhood involves." There has prevailed a conception of Christianity which denied the equality that obtained in the early church. In American democracy too there remains a tolerance of "economic autocracy," so long as it appears benevolent. "Similarly, so long as an employer is kind to his employees—building model cottages, providing free lunches, giving frequent bonuses and the like—he is acting the part of a Christian employer, even though he joins with others of his class in perpetuating the bondage of the wage-earner, and in hindering the growth of economic freedom." The result of the war in this connection is

to arouse a sentiment against economic autocracy, which is more and more to be regarded by the church as anti-Christian. The church has defined brotherhood in terms of benevolence; she now comes to define it in terms of democracy.

The notion of chosen nations is being repudiated, not only in the cruder form of election to privilege, but even in that of election to service, which involves an insistence on superiority. "Democracy is consistent only with the idea of a universal call." The new emphasis on democracy too will have its bearing on theology. God will be interpreted not as a Being who dominates and coerces men, but as eliciting in them the spirit that makes for brotherhood, and utilizing their needed co-operation. The preference of Tertullian for a bad rather than a weak God will not be acceptable; we shall give more regard to his character than to his power. And he will be such a God as to meet our highest ideals, "in worshipping whom we are at the summit of moral devotion and achievement."

### **A First Sketch of Industrial Reconstruction**

Mr. Dudley Cates contributes to the *Journal of Political Economy* for January a timely "Preliminary Survey of Industrial Reconstruction." He attempts to divide the problem into its elements and to estimate the economic forces involved. The division of the subject adopted is (1) stimulation of a demand for the products of industry to take the place of government buying; (2) restoration of a normal price level; (3) conversion of industrial facilities from war to peace production; (4) absorption of labor released from war industries and from the military establishment.



The danger is pointed out of an exaggerated view of the export demand, and a neglect of the home markets. "Stimulation of effective domestic demand is the hope of the country."—Industry has been stimulated to full activity during the war, producing few foreign needs. But after the war "demand must not be estimated on the basis of what the country is able to produce, but on what it is able to consume." At the same time the probable foreign demand should be carefully estimated, especially in regard to reconstruction in Europe, and the markets of South America and the Orient.

The control of prices is discussed, with suggestions to stabilize markets during the expected decline in prices. Minimum prices should be set, and these periodically lowered when the stocks on hand justify the reduction. Mr. Cates believes that serious unemployment in the transition period can be avoided by a careful program, including the stimulation of public works and the use of government agencies to classify sectional demands of labor in advance of the discharge of soldiers.

### **The Crimes of the Prison Camps**

One of the most difficult problems to which the statesmen of the allied nations must give attention is that of assessing the blame for the hideous and unexampled atrocities suffered by prisoners in German prison camps. Archibald H. Sewell, a British army chaplain among the prisoners sent from Germany to be interned in Switzerland, contributes to the *Nineteenth Century and After* for December an astonishing tale of these horrors, under the title "The Hun and His Prisoners." The facts given are based upon accounts verified by conversations with large numbers of the unfortunate victims during a period of eighteen months. Having been shocked and saddened by the proofs of general ill treatment suffered by the men, he feels strongly that the people at home are too apathetic over the matter. The article con-

sists largely of appalling incidents of ingenious and cold-blooded cruelty, adding to the tale of previous reports of German atrocities. The German army surgeons seldom showed ordinary humanity, and when they did it was "as secretly as possible; it was obviously against orders." Most of them "seemed to revel in the infliction of misery." The guards in charge of the prisoners proved themselves bullies and cowards; an indignant show of resistance might suddenly transform the one into the other. Many of the survivors bear in their bodies and in broken nervous systems the marks of prolonged abuse.

British soldiers recently convoyed a food-train to Vienna, in gratitude for the comparatively humane treatment their prisoners had in Austria. But what will be the answer of enlightened nations to Germany's diabolism? Can the guilty be arraigned and punished?

### **The Best Planned of Revolutions**

What impresses one on fuller acquaintance with the facts connected with the Czecho-Slovak assertion of independence, is that such extraordinary intelligence, purposefulness, and morale should have been exhibited by a people so long and so severely oppressed. The story is told with a great deal of intimacy by Mr. J. F. Smetanka, director of the Washington office of the Czecho-Slovak National Council, in the *World Court* for December. Mr. Smetanka's article, "The Rise of the Czecho-Slovak Independence," pays a high tribute to the leadership of Professor Masaryk, who is called the "Grand Old Man of Bohemia," and is credited with being "the one man who saw the war coming and knew what to do when it broke out." Instead of stirring a revolt which would have proved futile and disastrous, Masaryk determined to secure from the allied and American governments sanction of what amounted to the complete dismemberment of the Austrian Empire.

For three years the Czechs at home waited for the situation to arise that would force a surrender from the Austrian government, maintaining hope and purpose although their newspapers were made the mouthpieces of the government, and as the Reichsrat was not called, their deputies could not voice their aspirations in the councils of the empire. On every occasion on the eastern front, however, regiments were going over to the Russians, to become later the liberators of Siberia. When finally allied and American pressure without, and exhaustion within, forced the recognition by the government of the principle of self-determination, the revolution came in orderly fashion—only one Austrian officer being knocked down in the street in Prague. This most orderly of revolutions has resulted in the formation of a nation containing 54,000 square miles, with twelve millions of people, “stretching across the road from Berlin to Vienna.”

### Christianity Outgrowing the Church

Can Christianity tolerate the church? is the question asked by Joseph Ernest McAfee in the *New Republic* for January 18. The question arises from the belief that the churches are undemocratic. Democracy tolerates the church because a *laissez faire* democracy can tolerate almost anything. But democracy has a real place for religion, and “religion, like every other universal human concern, must be brought under community control” in a thoroughgoing democracy. Christianity itself is not an institution but a spirit, and from its nature it must resist the confinement of institutional, sectarian, and hierarchical control. Christianity has been at its best historically, in attempts to escape from this custody, and expresses itself truly in Christian grocery stores and in Christian men, and possibly even in a Christian state, rather than in a so-called Christian church. An official Christian church is un-Christian; it should give place to community control.

In all this we find theory, not plan. When one comes to frame a plan for the change suggested, there is necessarily involved a community organization for religion to furnish means for its propagation and cultural processes. If ever the time comes when the “spirit” which is Christianity becomes so universal as to be self-conserving and self-propagating, church organization would be obsolete. Meanwhile indeed sectarianism may be abolished by the assertion of community interests. But this will mean assembling, not destroying, the machinery. It’s a long, long way to Utopia!

### Views of the Peace Conference

Amid all the printed advice offered the peace commissioner’s meeting at Paris, few articles have gone more thoroughly into the principles to be considered than Sir Sidney Low’s contribution to the *Fortnightly Review* for December, on “The Conference of Nations.” The argument is that in all previous attempts to settle the affairs of Europe, the idea has been to secure a static rather than a dynamic result. At the close of each great war the nations have made their mutual vows of peace, and presently these vows have been violated. The underlying cause is not always deliberate wrong, but lies in the “excessive regard paid to the element of stability,” and a failure to provide for the changed conditions that may arise. Nature itself shows no fixity or immobility, but the diplomats have not learned from nature. This criticism is applied in turn to notable European peace settlements—Westphalia, Utrecht, and Vienna—in each of which there was a sincere but shortsighted attempt to secure permanent peace. The writer expresses the fear that the same ideas of finality will spoil the results of the present conference, and finds in President Wilson’s Fourteen Points no evidence of any other intention. “The assumption appears to be that when the diplomatists, the interna-



tional lawyers, the statisticians, the cartographers, and the boundary commissioners, have finished their work, we shall again have reached a stable condition which will be preserved by the perpetual peace." The plea is therefore advanced that the possibilities of future political changes should be taken into consideration. It should be frankly recognized that the settlement is provisional. Even national boundaries that now appear just may become obsolete, and economic and social may override national bonds of unity. "One can imagine that before very long an ironmonger in Belgrade may feel that he has more in common with another ironmonger in Budapest than with a pig-breeder in the Serbian highlands." The foresight that will make ample provision for future alterations will remove the cause of future irritations that might otherwise breed war.

The proceedings of the conference now being reported, in regard to the League of Nations, can be the better understood in the light of an article by David Jayne Hill, a former American Ambassador to Germany, "The Entente of Free Nations," which appears in the January *North American Review*. This writer is of the opinion that the subject of a League of Nations has received fuller discussion in Great Britain than in America, and points out that in both England and France national commissions have been at work preparing recommendations long before the end of the war. He controverts the opinions of certain English writers, that America is responsible for proposing a League of Nations, and denies that American soldiers fought for it or for President Wilson's Fourteen Points. Instead they were fighting *the Germans*, because the Germans were brutalizing mankind. It was a moral, not a legal motive. And the basis of future peace must lie, not so much in legal undertakings, as in the comradeship of the free nations in a holy cause. A strictly documentary form of engagement is inadequate. What must be maintained is the

"Entente," the "Great Understanding" among the victors.

### **Service and Claims of Oriental Peoples**

We have been so engrossed with the military and political issues of Europe in recent months, and so conscious of the overshadowing part played by the western nations, that we have almost overlooked the minor but important rôles of the Orient in achieving victory, as well as the oriental interests in peace. St. Nihal Singh recounts the war services of the Asiatic peoples to the allied cause, in an article on "The War and the East" which appears in the *London Quarterly Review* for January. These services have been overlooked, he tells us, because "Orientals have not yet mastered the art of advertising themselves." The Japanese navy convoyed Australian troops to Europe, and, besides protecting the Pacific waters, materially aided Russia. China, though late entering the war, gave large assistance in labor from the first, sending her laborers to the theaters of war. Siam, on no motive but gratitude for the protection of the great nations, sent soldiers, her aviators especially distinguishing themselves. Indian troops came loyally to Britain's aid, and fought in more theaters of war than those of any British dominion. Their especial service was in Palestine and in Mesopotamia. Great Britain in return pledged herself to promote "the gradual development of self-governing institutions," looking toward responsible government in India. The aspirations of the Eastern peoples must be carefully studied with a view, not to foreign domination, but to giving the East the opportunity of self-expression, that it may in turn make new contributions to the world's cultural life.

### **General Smuts Welcomes American Co-operation**

General Christian Smuts, once a Boer leader, now high in the councils of the British Empire and a liberal internationalist, is

reported in the *World Court* for December in a particularly happy address to American editors in London. "Old Europe is dead," says the general, "and a new world-order is slowly emerging." He regards the co-operation of America and Great Britain as the best guarantee for the future development of civilization. Together, and associated with other members of the coming League of Nations, they must undertake, not only to prevent war, but to relieve want wherever it occurs. International machinery will be necessary to ration all countries, allied, neutral, and enemy, for a period after the war. The small but bitter minorities in the newly formed nations of Europe will constitute a danger that must be met. He anticipates that some of the German colonies will go to the British Dominions which conquered them, others will be internationalized. The miracle of South African loyalty to Great Britain may be repeated even in enemy countries, and the bitterness of the war lead to a great reconciliation of peoples.

### **How the Profit System Damages Christianity**

A suggestive article appears in that readable year-old monthly, *The World Tomorrow*, January number. It is by Richard Roberts on "Christianity and the Profit System." Christianity, Mr. Roberts believes, showed symptoms of arrest in its functioning for years before the war, and this does not seem to have been affected by the experience which war has brought; indeed it has been rendered more pronounced by what is called "Christian advocacy of a sub-Christian platform." If the validity of this sub-Christian attitude to war be admitted, why not admit also the validity of a sub-Christian attitude to the social order? The roots of the war itself lay in the social order, and there also lie the causes of the arrest of Christianity. The perverseness of the social order has made consistent Christianity impossible for business men, minis-

ters have preached a gospel of the second best, and organized Christianity has declined into a cultus. Only profound changes in the social order can release Christianity again from the confinement imposed upon it by the economic system. Christianity flourishes only among the *bourgeoisie*, who possess economic security. Among the classes subjected to the distresses of insecurity, resulting from fluctuations of markets and caprice of employers, the only type of Christianity that makes headway is the salvationist type, with its emphasis upon assurance of compensation in eternity. Failing allworldly hopes, otherworldly hopes predominate in this type of religion, and preoccupation with these inhibits any interest in a Christian world-order. Life is lived monotonously, yet strenuously. Its domination by machine-industry gives a passionate demand for excitement, while its rapid intensity causes nerve-exhaustion. The former fact leads to an interest in the sensational in religion, the latter to a falling back upon religious anodynes like Christian Science. So the whole environment of life is deadly to Christian impulse.

Among the chief causes of the whole trouble Mr. Roberts places the profit system. The pursuit of profit tends to lower wages and to heighten the cost of living. It is often responsible for a manipulation of production, and through labor being treated as a commodity there has been produced a reserve of labor in unemployment, which means insecurity for those employed. What is needed is not so much a more equitable distribution of wealth as a more equitable distribution of freedom and security. The whole result is to arrest Christianity, and the system constitutes the "chains of Christ" in the modern world.

We believe Mr. Roberts is here touching vital problems. But to assume that true Christianity can be restrained in this way is the depth of pessimism. If it be true, then we are undone. But perhaps the con-



tinuation of this wrong system is a result rather more than a cause of the arrest of Christianity. Christ cannot be chained. And if the church is Christian she will assail and overthrow and with consecrated intelligence replace the outworn social system, not merely that an "arrested" Christianity may flourish, but that humanity may advance.

### Fallen Leaders

No recently deceased American leaders will be more greatly missed than Walter Rauschenbusch and Theodore Roosevelt. The former from a professorial chair acquired a large reputation—a comparatively rare achievement; while the latter's brilliant and versatile gifts fitted him rather for a popular rôle. The *Homiletic Review* for February prints an appreciation of Professor Rauschenbusch from the pen of Dr. Paul Moore Strayer, of Rochester, New York. It was his service, says Dr. Strayer, to "point out the place of the social gospel in the very heart of the Bible, and in the life and practice of the church." He gave attention to the history of his subject, and was historian as well as crusader, showing in his works that "those who departed from the social gospel were reactionaries against the great Catholic spirit of religion." One of the advantages he possessed in obtaining a wide influence was his mastery of style—a gift which he deliberately cultivated. "In the field of Christian Sociology he is what Professor William James is in his treatment of psychology and philosophy." He carried into his professional work the enthusiasm and directness which he had shown in his ministry of eleven years to the German tenement dwellers of New York City, and remained sensitive to the inequalities and injustices suffered by the poor. He often, in open forum, disarmed the hostility of agitators and reactionaries, with his sheer frankness and *naïveté*. The victim of growing deafness, he endeavored to maintain his full connection with the world of affairs, attending

public lectures which he could not hear, but getting their contents in manuscript from some companion. He was a great worker, but equally enthusiastic at play; he spent his vacations mostly in Canada, and enjoyed aquatic pastimes with his children. Much of his influence was due to his genius for friendship. "Especially he was a powerful influence among the younger ministers of the gospel in every democratic land. His is the most far-reaching voice on the social question today."

Since the death of Theodore Roosevelt on January 6, great quantities of printed matter have appeared in the daily press, setting forth his virtues and achievements, and now articles of the sort are appearing in the standard magazines. We turn to the *Outlook* for January 15 for the personal reflections of Dr. Lyman Abbot, long the ex-President's friend and associate. The impressions that are uppermost in Dr. Abbot's thought, as he writes on the day of Roosevelt's death, credit him with greater influence than even Abraham Lincoln in "expediting the era of self-government." As a politician it was his ambition not to govern but to lead. Finely democratic, his tests of character were not conventional, but were the common virtues "courage, frankness, political honesty, personal purity." His messages to Congress dealt with the moral principles of government; and when accused of preaching, he confessed that he had a "bully pulpit." His latest appeal to the nation, aiming to secure at once fair consideration for immigrants and undivided allegiance from them, illustrates his "passion for even-handed justice." He has done much, in Dr. Abbot's opinion, to take from politics the associations of dishonor given to it in the popular mind; for "his life proved that the highest success is possible to honor courage and purity." The force and magnetism of his personality are illustrated in incidents recalled by Lawrence F. Abbot, in the same issue. Among others is given the testimony of a London throat

specialist who attended Mr. Roosevelt. This distinguished physician stated that ordinarily in treating patients he gave something out of himself that left him exhausted; but his experience in treating Roosevelt was the reverse: "A sense of new vitality came out of him into me."

Of all the brief tributes sent by telegraph or cable to his bereaved family, we quote one of the briefest and most discerning, from Rudyard Kipling: "It is as though Bunyan's Mr. Greatheart had died in the midst of his pilgrimage, for he was the greatest proved American of our generation."

### **Nestor of Positivism Hails the New Era**

In *Current History* for January appears by arrangement with the *London Chronicle* an eloquent presentation of the hopes of the times, from the pen of Frederic Harrison, entitled "The Dawn of a New Era." Mr. Harrison writes "as a very old man who has long been a student of history," and recounts the "stormy stages" of modern democratic progress from the First French Republic to the last "four years of superhuman strain." Especially notable is the contrast between the world of the writer's boyhood and the world of today. "In these eighty-seven years the change has been as great as in the seven hundred years since Magna Charta." In the struggle now ended nearly half the human race have passed from despotism to republics. The *rapprochement* between Britain and France, and above all between Britain and America, together with the comradeship in arms of some twenty different peoples, constitutes a vastly important change. And humanity coming to its long-desired peace and union is at the same time enriched with formerly undreamed of "inventions to use and control the material earth." The reader of the article will add his own delight to find a man so aged retain such youthful ardor for life, and sympathy with the renewed youth of humanity.

### **The Revival of the Russian Church**

The Orthodox church of Russia is being reborn as a result of the tragic experiences of the war and revolution. Ariadna Tyrkova (Mrs. Harold Williams) tells the story of its transformation in successive articles in the *New Europe* for September. Before the war the Orthodox church lacked spirituality, was quiescent and submissive to the state. The men of culture were indifferent or hostile to the church and belonged to the ranks of the rationalists or positivists. However, there was always an idealistic school among the cultured of Russia, though their work in the Societies of Religions Philosophy was scorned and ridiculed. This idealistic group included such men as Vladimir Soloviev and Prince E. Trubetzkoy, of the University of Moscow. These were the men prepared to take charge of the reformation of the church when the disorder of the Bolshevik régime made it necessary. The violence and crime, the reckless atheism, and cruelty, of the Bolsheviks were vented upon the church. In the time of the ultimate testing the real spiritual power of the old orthodoxy sprang to life, and out of the welter of agony came a new spirit. The people of Russia who had been utterly indifferent to the church rallied to support and to defend her. The Patriarch Tikhon alone dared to denounce the Bolsheviks. Him alone they do not dare to kill. He has become a symbolical figure around whom Russian patriots are grouping. The church has been robbed but she has entered upon a new and greater spiritual wealth. The Russian millions, in their terrible sufferings and loss, are crowding to the foot of the cross. Prominent laymen are entering the church. The old exclusiveness of official routine is broken. The church is once more a community of believers. Parishioners meet with the priests to discuss church and secular affairs. Laymen are allowed to give addresses in the church, especially after the vespers,



which is the most intimate of all Russian services. Distinguished scholars and public workers are taking part in the church council. The intelligent youth of Russia has come out of the war with a deepened spiritual sense and a new respect for traditional values. It is inevitable that all these elements will result in a union of the *intelligenza* and the people. When the real Democracy of Russia shall have come out of the furnace of affliction, the Russian church will be a more potent factor in the nation than it has been for the last two hundred years.

### **Danger to American Democracy**

Many voices have been raised in protest against the suppression of the rights of the individual and the crushing of real democratic criticism and free discussion which has been applied presumably as a war measure. The *New Republic* for December 7 points out that the real reason for Bolshevik violence lies in the attitude of mind of the conservative elements of society in the impatient intolerance of opposition and of discriminating discussion. Before our entrance into the war the American social and political structure was supposed to rest upon the vitality of public opinion secured by the ventilation of popular grievances, the clash of opposing views, and freedom of public utterance. During the war the conservative created a state of public mind which secured unity, not by honest discussion, but by bullying and terrorizing all objectors. If this is continued they will force the America people ultimately to choose between a capitalist or proletarian dictatorship. "They will deprive the politics back of conservation and progress from the nourishment of a democratic faith and a democratic method." The final test of that faith and method is now coming. If the same methods are used to suppress the dictatorship of the proletariat as were used to suppress Prussianism it will involve the

ruin of America democracy. "Kaiserism was the expression of an inhuman greed for power. Bolshevism is the perverted child of popular distress, political and industrial violence, and industrial and social frustration. Organized society cannot suppress it for long because it thrives on suppression just as Christianity thrived under persecution. All that it can do is honestly to try to accomplish by democratic methods and without violence the revolutionary improvements in the condition of the poor and the dispossessed that Bolshevism is attempting to accomplish by violence." The great enemy and the great danger at present is not Bolshevism but reaction and dissension. In America the reactionaries are striving to create dissension and to cultivate a state of mind which will block the way to radical yet orderly democratic progress.

### **The Loss of Liberty**

The *Unpopular Review* for October-December joins in the protest against the apathetic way in which America is slowly surrendering individual liberty. The decline of interest in the preservation of liberty dates from long before the war. Its chief cause is a growing emphasis upon immediate material benefit to multitudes of men—the growth of utilitarian humanitarianism. It is vain to rest in ease because America is a democracy, for democracies can be tyrannical as well as any other form of government. The supine way in which the individual submitted to the various restrictions and commands during the war without any criticism or examination of their wisdom is an alarming symptom. It is this atrophy which is most serious. There is a tendency to make the "will of the people" a divine and unlimited authority invested with the sacred spell which attached to the will of the king who ruled by divine right. In the period of reconstruction it is possible that such carelessness of liberty for the individual may result in the loss of

real democracy. In the past it was surely the conviction of the majority of Americans that the Christian religion is essential to virtue and the noblest life; yet it would have been unthinkable that this good should be attained by the compelling power of the state. What forms the encroachment upon liberty and individuality may take in the near future is not clear. They will of course be made on the plea of the public good. But *salus populi* may be and has been used to justify red terror. In America there will be no red terror, "but there may easily be a pale despotism far more lasting than any red terror can be. The only defense against it is the cherishing of the principle of liberty, not merely the principle of democracy that the people shall be sovereign, but the principle of liberty that no sovereign, be he one-headed or many-headed, shall be abjectly worshiped." Unless the present generation stand guard against this steady compulsion, the next age will grow up in a world from which liberty has flown and be unconscious of the loss. Our world is the world of liberty and individuality. "What shall it profit the world if it gain a thousand 'betterments' and lose its soul?"

### The Larger Self

The case for the larger self to which the individual must submit and to which he must be oriented if he is to come to his full power and happiness is presented by Professor J. Dashiell Stoops in the October number of the *International Journal of Ethics*. People who still think in terms of eighteenth-century individualism must feel that the individual is limited by the growth of institutions. The interpretation of man in terms of biological psychology seems to

such a mind to limit, subordinate, even to annul, human freedom and individuality. But the exact opposite is true. It is only through the individual's functioning in a complex group that the differentiating of a specialized will is made possible. Elasticity and individuality have been made possible for man only because the increased survival value of the group life permitted individual variation. We must realize that the self is not volition and reason alone but this based on a deep instinctive nature which links the individual to the race and to the world. "The family, the state, the world of industry and religion, are not the product of the 'individual' reason; they are the product of the reason interpreting and directing the deeper racial instincts." The true understanding of the self is to see in the instinctive elements the rough outlines through which it may enlarge itself by becoming identified with the larger life of the race. We inherit action-patterns from our animal ancestors which give us the broad outlines our human behavior must assume. We respond to these instinctive tendencies easily. New actions bring quick fatigue. Yet it must not be forgotten that reason and will are just as real elements of experience as instinctive dispositions. Biology is apt to overlook this fact. Nevertheless, individual variation, rational selection, thought, and will must prove their worth in terms of race value. "The individual self must still be regarded as an end and never as a means, as the eighteenth century has forever made clear. But our conception of the individual self must be enlarged to include its organic relations to the family, to the state, and to the race. Only an individual of this type can be an end in himself."



# THE CHURCH AND THE WORLD

## MISSIONS

### **The Land of the Czecho-Slavs— Bohemia**

Central Europe is occupying the attention of the world to such an extent today that we believe the following article by Rev. A. W. Clark, D.D., of Prague, which appeared in the *Missionary Herald*, will be of interest to our readers:

The great Bohemian historian, Palacky, said long ago, "We existed before Austria and we shall exist after her." This wonderful prophecy is now fulfilled.

Four years ago I happened to be in Germany when the war broke out. I saw the first regiment start for France. I heard bells of so-called victory ring, and for such victory every house was flagged. A German officer said to me, "This will be a pleasure walk to Paris and we shall be there on Sedan Day, September 2." How little he thought that on Sedan Day, 1918, Professor Masaryk would be welcomed by Secretary Lansing as the leader of the Czecho-Slovak movement.

Bohemia was already old before there was any Rudolf von Hapsburg. In Switzerland, on a rocky bluff, may still be seen the ruins of an old baronial castle called Hapsburg. Albert IV, Count of Hapsburg, occupied this stronghold in 1232. The son of this man became the eminent Rudolf of Hapsburg. He had one redeeming quality: he warred against castles and not against peasant homes. His power grew rapidly, until the Bishop of Basil cried out, "O Lord, take care of your throne or Rudolf will take it." Otto-car, a prominent king of Bohemia, determined to cross swords with the impetuous Rudolf. This was the beginning of the conflict between Teuton and Slav.

It will be remembered that Prague had its university before there was one in Germany. At the head of Prague University was for a time the famous martyr, John Huss. He was a man who loved truth and justice. He saw that the Germans had more influence in the university than belonged to them. His effort to rectify

this caused hundreds of students to return to Germany. So the University of Leipsic came into being. You recall the date, July 6, 1415, when Huss fell. You may have seen the boulder at Constance that marks the place of his burning. Bohemia was furious that her greatest man had been burned at the stake, and the enmity then awakened has never stopped.

Bohemia was first linked to the Hapsburgs in 1526—a fatal mistake. The Thirty Years' War was begun in Prague in 1618. Then came in 1620 the disastrous "Battle of the White Mountain" near Prague. Fearful was the revenge of the Hapsburgs. At the outbreak of the Thirty Years' War, Bohemia had a population of three millions. At its close she had less than one million, and all her independence was gone. In 1781, Joseph II granted a limited toleration; but he attempted to Germanize the Czechs. They, however, always asserted their right to independence and the use of their own language.

During the last century there has been a kind of Bohemian emancipation. Great men have come to the front and awakened in every home the thirst for liberty. Some think that the American Board has helped a little. One million copies of the Scriptures have been circulated here in the last forty years. The first legally organized Y.M.C.A. was introduced into the land of Huss by Americans. This work should now be increased a thousand-fold.

There is no chance in a limited article to describe the energy, the tact, and the faithfulness to his people of Professor Masaryk, who is deservedly at the head of the Czecho-Slovak Republic. His efforts have been crowned with almost overpowering success. We greet the new republic, with its capital on the River Moldau.

### **Germany in Africa**

According to the Blue Book of the British Government which has recently been issued, entitled, "Report on the Natives of Southwest Africa, and their treatment by Germany," the population of the colony was

reduced within seven years, i.e., between 1904 and 1911, from 130,000 to 37,742. The figures were taken from the German official returns. Within seven years 92,000 people were either murdered or disappeared. This number included many thousands of women and children who had been outraged and done to death with barbarous tortures. Anyone who regards it as conceivably possible that any part of the continent of Africa should be handed back to Germany, now that the war is over, as a matter of conscientious duty, should study this ghastly document.

### Read This to Your Red Cross

The following paragraph appeared in *The Times*, in the form of a letter addressed to the editor; and illustrates the changes which have resulted from the work of missionaries among the Headhunters of Borneo:

In this mail's letters from Borneo I learn from a relative, one of the few white officials in that country, that when the natives last came in for pay from all parts of a widely scattered sector of river and jungle, they voluntarily passed the hat around and collected the equivalent of some three pounds in cents for the Red Cross work "over the big water" of which they had heard, as bush natives do; and that a few days later an aged Dyak chief had come down the river in his dugout, from some day's distance away, with some fresh "paddi," bananas, and two chickens, which he begged the White Man to accept and to send to his white brother who lay wounded and sick beyond the ocean. The fat check of the rich man looks small in comparison with this simple offering of his best at the hands of the jungle man, who has learned to respect his white rulers and scorns the *kultur* and the superman claims of a race who know nothing of straight dealing and honor as these jungle tribes understand them.

### Pan-America and the Democratic Spirit

From the *World Outlook* we take the following brief article contributed by Mr. John Barrett of the Pan-American Union:

In discussing the question whether the United States has had real effective influence in creating a more democratic spirit in Latin America, it must first be borne in mind that the countries of Latin America are frequently initiating action and methods of practical democracy that are independent of any example or influence of the United States.

It is a foolish error to assume that the United States alone of the twenty-one American republics has a monopoly in the development of a democratic spirit. There is no doubt that the United States has by its record and achievement been a mighty inspiration and incentive to the other American republics; but the nations of Central and South America are entitled to much credit for what they have done through their own capacity and interest.

There is no doubt that today, as a result of the world-war, the United States is learning more than it ever did before of the resourceful capacity of the Latin-American countries; and, in turn, the peoples of Latin America should realize that the ideals, the purposes, and the hopes of the people of the United States are in harmony with theirs.

In some respects the war has been a blessing in that it has shown to the people of Latin America that the people of the United States are not exclusively commercial, material, and money-loving. They are now grasping the fact that the great republic of the North has aspirations and a devotion to such aspirations which were not believed possible prior to this world-struggle. The messages to Congress and the addresses of President Wilson, who speaks for the people of the United States, have shown to them a new phase of mental attitude in their northern neighbor which they had hardly believed possible before the war. Throughout all of Latin America there is growing a new spirit of appreciation of the United States and its people. It is no longer looked upon as "the Yankee Colossus of the North," intending to extend its dominion over the whole Western Hemisphere. It is no longer commonly described as a country of overwhelmingly selfish ambitions which would disregard the sovereignty and integrity of its sister American republics. . . .

It is an interesting fact that the similar reason for the establishment of the republics of the



Western Hemisphere and the similar purposes of their governments and peoples have been more potent factors in international relationships than the influences of race, language, and religion. The Monroe Doctrine when it was first pronounced expressed in principle equally well the sentiments of every other American Republic. Ever since its declaration nearly a hundred years ago every American Republic, whether in North America or South America, has been striving with greater or less degree of success to prove that a democratic form of government is the only one which could be its permanent government. Whether a statesman, a soldier, or a leader of public opinion has correctly interpreted American democracy upon the plateaus of the Andes, in the valleys of the Amazon and of the Parana, or upon the plains of the United States, he has given expression to sentiments that are common from Canada to Chile, from the United States to Argentina. There has been, therefore, developed throughout Pan-America a common sentiment for democracy which today is a commanding force in the political evolution of mankind.

### The Holy Land Today

Writing in *Men and Missions*, the organ of the Laymen's Missionary Movement, Dr. John H. Finley gives his impressions of his recent visit to Palestine which is at present under the administration of the British army. The fine attitude of the British is apparent in their unofficial acts as well as their official ones. They do not refer officially or unofficially to Palestine as a conquered land. It is simply known as "occupied enemy territory." The British

are in command, but the British flag does not float over Palestine. In fact, no flags of any nation appear there. When we Americans held a Fourth of July celebration we were told courteously that we could not run up the Stars and Stripes, and while this may seem extraordinary, I am convinced that the action of the British is the proper thing.

General Sir Edmund Allenby is an extraordinary man, not only a military man, but a student deeply interested in the historic background of the country. Imagine the commander of a great army spending a whole night with an American visitor pouring over the Bible and a standard historical work on the Holy Land, refreshing his mind as to the spots of greatest interest in the region. This is what General Allenby did.

His assistants, the men who are now administering the various districts, are picked from England's best. Most of them are men without military training, but they are just the kind of men I imagine Christendom would like itself to be represented by. The Jerusalem district was under the governorship of Colonel Storrs, son of Dean Storrs, of Rochester Cathedral, and formerly secretary to Earl Kitchener. He speaks Arabic and Hebrew fluently, understands the peculiarity of the natives, and, dressing as they do, seems almost one of them. The Moslems, high and low, appear to trust completely in him, and the most cordial relations exist between him and the Grand Mufti of Jerusalem, the head of the Arab Moslems.

## RELIGIOUS EDUCATION

### Shall Religious Instruction Be Given in the Public Schools?

"Everything is usually very nearly all wrong with the world." This is the consensus of opinion of three different authors, Catholic, Protestant, and secularist, respectively, who for months past have been contributing to an animated discussion in the

*Open Court*, on the topic of religious instruction in the public schools, which some propose as the remedy of the present evil, while others oppose it on the grounds that such instruction would only aggravate the trouble.

*The Catholic point of view.*—In an article contributed to the February number of the

*Open Court* an anonymous Catholic writer of the liberal school bemoans the religious indifference which from day to day is laying an increasingly firmer hold upon American society, and finds the principal reason for this in the fact that our public schools have been made non-sectarian by legislative act. He spurns most energetically the proposal made in certain quarters to introduce Bible reading as it is practiced by certain Protestant denominations. Catholic pupils could not take part in this reading without doing violence to their religious convictions. As the Catholic diagnoses the present ills of society he attributes them to the fact that the pupil has not sat at the feet of the only true and divinely appointed instructor of mankind, namely the church, which is the custodian of the sacred deposit of truth. This fundamental fact forbids the Catholic pupils from taking any part either in anti-Catholic teaching or in any purely rationalistic or ethical instruction, for the reason that "purely speculative reason is not the only and supreme judge in matters of faith," and "furthermore because religious instruction is the particular function of the ecclesiastical office." This shows clearly that the Catholic religion claims to take hold upon the whole of human life, and that "the ideal school in the Catholic sense is the denominational one."

Nevertheless there are small towns where Catholic children must attend the public school because no Catholic school is available. In view of this practical situation the author proposes as a compromise that the present non-religious school should be transformed into an interdenominational school in which there should be Bible teaching but no Protestant Bible reading, and where the reality of God should be brought home to the consciousness of the child, not only in the manifestations of Nature, but also in the life of human society. In some such effort as this it is thought that all religious people might join.

*The Protestant point of view.*—Mr. C. E. Sparks sees in man a trinity consisting of body, mind, and spirit. True proportion should be maintained in the development of the different parts of man's threefold nature or the result will be a monstrosity instead of a real man or woman. Public education has not maintained this proportion in the past. Instruction was formerly given only in that which pertains to the intellect. Then the physical welfare of the children compelled attention, and now we are coming to see that religion is absolutely essential to true education.

Such religious instruction comprehends three steps: instruction in ethical principles such as they are contained in the Bible, securing assent to their binding authority because they come from God, and influencing the will to put them into practice in actual life. The dominating note in religion is the authority of God; any system of thought which holds nature to be its own first cause and final authority leads inevitably to moral anarchy.

Our problem then is to secure this full moral and religious training without attempting to use the public schools for sectarian teaching; and this is to be done through harmonious co-operation between the public schools on the one hand and the homes and the various religious bodies on the other. A tentative plan therefore is proposed, the main point of which is the introduction into the curriculum of the public schools some syllabus of Bible study composed of selections which shall meet the approval of all religious bodies. If the law of the state will allow it the teaching should be done during school hours and by the regular teacher; if not, suitable provision should be made outside of school hours. Furthermore, for instruction in denominational teaching the school and the churches should co-operate so that the children of each communion could be turned over to their respective instructors



who have been especially appointed for that purpose.

In the inauguration of this reform it is hoped that the educational authorities will take the lead in order to avoid any suspicion of sectarian design.

*The secularist point of view.*—After a perusal of the two foregoing articles one would be almost led to think that no matter how they may differ on fundamentals, Protestant and Catholic were at least beginning to approach each other on the advisability and practicability of introducing the teaching of religion in the public schools. In the name of the millions in this country who make no profession of any religion, the Hon. Justin Henry Shaw, Trial Justice of the Municipal Criminal Court, Kittery, Maine, enters, in the May number of the same magazine, a most energetic protest against "this attempt to meddle with the public schools by a union of the religious cults." He refuses to accept the Catholic's contention that the authority of the church is the fundamental basis of all right living, or the Protestant's belief that the Bible is the book of religion and ethics, or the assumption of both that a religious authority of any kind is necessary in order to curb the passions of men, for while some passions may be smothered by religion others are fanned into a flame. It is the ancient struggle between naturalist and supernaturalist. Historical, legal, and moral reasons are urged against any attempt to introduce religion of any kind into the schools. One of the glories of the American Constitution is the absolute separation of church and state, a reform which he attributes to the influence of free thought rather than to any religious motive. This fundamental principle of the Constitution has been abundantly upheld by the courts of the land against sinister attempts to undermine it, in proof of which numerous precedents are cited.

The American schools are for the children of all the people of every religion and of no

religion. The rights of Catholics, Jews and infidels, agnostics and atheists are just as much to be regarded as the rights of Protestant Christians. Each is duty bound to respect the Constitution which protects the rights of all. The Freethinker does not claim the right to introduce Free Thought into the schools in order to disparage religion, and denies this right in others. If we seek morality and right living, this will come from knowledge and from the better conditions resulting from knowledge obtained in the schools, and not from the teaching of any particular form of dogma or from any sectarian teaching of sectarian morality.

### **The Educational Aspect of Confirmation**

"Most of us are tempted to consider confirmation chiefly from the ecclesiastical point of view. But there is another side, the educational. That is the side that I wish to bring into view at present." So writes Mr. Lester Bradner, of the General Board of Religious Education, New York, in the *Anglican Theological Review*, of recent date.

He feels that the wide range of different ages at which the church in the past has granted confirmation, namely from six or seven years all the way to eighteen or twenty, is evidence of the fact that this rite has been considered more from the sacramental than from the educational point of view. In order that grace may co-operate with nature, and that the dedication of self may coincide with the birth of the new self which transpires during adolescence, it is urged that confirmation be received during this period. "The new social sense, the increased personal sensitiveness, the swelling affections, the dawn of ideals, a certain sense of the mystery of life, a better appreciation of the chivalry of self-giving, a more potent purpose for the future, all these natural concomitants of this period are on our side. We heighten, deepen, and broaden them by our

attempt to apply them in religion and to vitalize them with special grace of God." To anticipate this period is to seek to launch the ship before the full tide comes in; to unduly postpone the self-committal is to delay until the tide has gone out.

In general there are two periods in adolescence at which by far the greater number of religious awakenings occur. One appears between the ages of thirteen and fourteen and the other at about sixteen. There are certain conditions which predispose toward the earlier rise in religious interest. Intense and emotional natures come forward earlier. Boys and girls who easily absorb surrounding attitudes or standards and who find their way into higher ideals without much struggle usually belong to this earlier class. By contrast the later awakenings come to more stubborn and self-willed natures, to individuals of slow maturity and phlegmatic temperament, to those whose religious nature has been scanty or narrow, and to cases in which the environment has offered

little religious stimulus. With a systematic and well-applied effort at rounded Christian nurture on the part of the parish, backed by intelligent religious training in the home, at least two-thirds or three-quarters of our children should find an effective awakening to the divine motives in life during the earlier of the two periods.

"In using the rites and sacraments of the church we should not be governed exclusively by ecclesiastical or disciplinary considerations, but chiefly by the limitations or the special opportunities which God imposes upon us through the laws of human development. Our discovery of these laws should lead us to work in greater and greater harmony with the wonderful mechanisms and inner adjustments of life. In this way the undoubted power of grace and the equally undoubted powers of body and mind may work in co-operation and conjunction, instead of singly or even at cross purposes. . . . So shall we dignify adolescence and give it a Christian ideal."

## CHURCH EFFICIENCY

### **The Largest Voluntary Offering in History**

Writing in the December number of *Association Men*, Dr. John R. Mott says: "In the history of mankind the largest sum ever provided through voluntary offerings for an altruistic cause was the great fund given in November in the United War Work Campaign." In order to appreciate the full significance of this epochal achievement one must bear in mind, not only the total amount raised—over two hundred million dollars—which far out-distances any previous effort, but also the specially stubborn difficulties which threatened disappointment and defeat.

Seven separate interests had to be pooled and proportionate allotments agreed upon; much of the machinery of organization had to be scrapped and a vaster organization perfected; these necessary preliminary arrange-

ments reduced the campaign season to a brief two months; even the two scant months left for this purpose were seriously cut into for three weeks by the Fourth Liberty Loan and finally by a general Congressional election. More serious still was the spread of the deadly influenza epidemic which closed churches, schools, and theaters, forcing the abandonment of speaking campaigns and even putting many of the foremost workers in bed. Excessive cost of living, increased taxation, and countless appeals since the outbreak of the war might well have furnished a shrunken soul with a pretext for refusal. Finally in the very midst of the drive came false reports which threatened to divert attention and minimize the urgency of the appeal.

The very gratifying results in the face of such discouraging circumstances are due to



the fact that the object of the appeal was sufficiently worthy and comprehensive to enlist the sympathy and support of the whole nation, and further that the nation from the highest to the lowest without distinction of creed or class united in one mighty effort to put it over. Commenting upon the issue, Josephus Daniels said: "But in the tragedy of this war America has been unified. There is no distinction now between Protestant, Jew, and Catholic. America is one. It will be forever free from narrowness or bitterness. Real fellowship, love, and unity will rule forever in this country."

### **Motion Pictures in Rural Churches**

The December number of *Rural Manhood* prints a short article from the pen of Orrin G. Cocks urging the churches of the smaller communities to take advantage of this modern means of amusement and instruction. Most small country towns are suffering from stagnation. No wonder the young people wish to leave at the earliest possible moment for the cities. They are full of energy and want action and amusement after work.

Some of the town leaders hold that the church, the library, or the public hall is so sacred that it cannot be used for motion pictures. But the church is the logical place. Throughout the whole week it graces the landscape with closed doors when it might become the center of the social life of the community and attract the young people nightly for miles around.

The plea of lack of money is usually advanced for doing nothing. Some communities will never know until they canvass how easy it is to raise the five or six hundred dollars necessary to purchase a machine, screen, booth, and other equipment. If Christian people could only learn the lesson being taught by the War Council of the Y.M.C.A. in their cantonment work, they would cheerfully offer to supply the necessary funds.

Years ago the story was current that good films did not exist. This may have been true fifteen years ago; but today the world is full of films which rank with the best books in the Sunday-school library. Moreover if a little business ability is displayed, these films can be obtained regularly each week from the motion-picture exchange for a small daily rental.

A number of wide-awake country ministers have discovered how powerfully the motion picture can aid them in building up their congregations and have boldly entered this field on the week nights. They have discovered that the initial investment has soon been met by the charges for admission and have gathered together funds which they have been able to use for other social purposes, thus decidedly augmenting the service of the church to the welfare of the community. Any church which is really doing something will survive. The others will die.

### **Religious Publicity**

We are indebted to Mr. E. E. Elliott, Chairman of the Department of Church Publicity, of Kansas City, for the following description of the methods by which the Federated Churches of that city are keeping their various activities before the attention of the public:

The organization consisted of a general publicity man, well-versed in church affairs, a journalist, a printer, a preacher, and the executive secretary. We believed that the best way to teach the churches how was "to do the thing" once ourselves. We promoted the "Week of Prayer" by using two "sandwich men" bearing signs back and front for eight hours each day for four days on down-town streets, and featuring the programs in the newspapers. We succeeded in assembling good audiences for the five noon-day meetings. The offerings paid our advertising bill.

We successfully promoted "Everybody at Church" Sunday with big banners stretched across the streets down-town, and signs on the

front of 300 street cars four days in advance of the day.

We hold a monthly school of church publicity, discussing the "how" of it as applied to the local church. We are having specialists address this school who answer questions. The newspapers are finding more to print about religion, and those who attend our schools are finding out what kind of matter is useful to the papers, and are getting it into the papers.

Bulletin boards are appearing, signs and banners are seen in heretofore unused places, sermon extracts are appearing in the newspapers, and the church is already getting large publicity by reason of this intelligent agitation.

We believe in the idea of teaching local churches the fundamentals of church publicity. How to write a sign, an advertisement, or a sermon extract may seem small and unnecessary, but we are doing this very thing for Kansas City churches. When we have a task to do we figure out the best and cheapest method and ask the churches to sanction the program by giving us the money to do it. Thus far we have gotten all the money we want for these uses. We urge local churches to do the same with regard to local church publicity.

### **Gain and Loss to Catholicism from the War**

Now that leaders of all religious bodies are taking stock of the gains and losses incurred by their denominations during the last four years, it will be of interest to learn how a great international church has fared and how she looks out upon the future, after being divided against herself during the period of the European struggle. Charles F. Aiken of the Catholic University of America at Washington, D.C., deals with this subject in the last number of the *Ecclesiastical Review*.

Like other religious bodies the Catholic Church has suffered from the untimely death of vast numbers of her children, both combatants and non-combatants, laity and clergy. Similarly her foreign missionary enterprises in the East have been almost crippled through the withdrawal of laborers

and the most serious loss in income, most of which had been contributed by the faithful of France. So also the church views with deep concern the grave interruption which the war has caused in the training of young men for the ministry, especially at this time when men were never more needed.

One of the chief grounds for anxiety is the attitude of the French government toward the religious education of the thousands of children who have been made orphans by this cruel war. It has been decreed that the state, being neutral, cannot provide for the Catholic training of orphaned Catholic children. Another serious wound left in the body of Christ is the deeply cut division of the church over against herself on both sides of this conflict which will take years to heal. Another lamentable effect of the war is the weakening of faith and trust in God on the part of all those, especially of the regions which were ravished and laid waste, who prayed earnestly to God to avert the impending evil, and who in spite of their prayers were caught in the grim horrors of a military invasion, which when it was at last driven back left home, health, and faith shattered. Besides this irreligion born of despair there is also to be taken into account the backwash of depreciated morals that will inevitably flow from this gigantic upheaval. The crowding of numberless civilians into ill-regulated industrial centers, the alluring fascination of the military uniform, the brutality that is bred by war in men who must fight like heroes and kill like savages, the indiscretions of men who have been caught off their guard—all this means the loss of some of the finer qualities for which religion has always stood.

Over and against these melancholy aspects of the war are compensations which are of a kind to encourage and console. One of these is the marked revival of faith and awakening of religious fervor in all Christian countries, and nowhere more so than in France itself, which of late years has to some



extent been the prodigal child of the church. Another welcome result of the war will be the burning down of anti-Catholic prejudice. The golden deeds of valor to the credit of priests and nursing sisters, the support which the Catholic Church in all countries has given to all patriotic appeals, will forever dissipate the silly distrust in the loyalty of Catholicism. Even the tragic fall of the Russian Empire seems destined to serve the cause of Catholicism. The Pan-Slavic and intolerant pretensions of the Czar and the Greek Church over large sections of Central Europe and the Balkan States has kept millions of Catholic Slavs under the jurisdiction of the Holy Synod, who will now be happy to return to the true fold.

#### **Capital Extends the Hand to Labor**

"The right of the workers to organize is to be admitted and collective bargaining conceded." This is one of the clauses of a new industrial policy adopted recently at Atlantic City by the United States Chamber of Commerce, and which an alert church cannot afford to overlook. Other resolutions adopted, as summarized by the *New York Evening Post*, include "resolutions urging closer association and co-operation between wage-earners, managers, and capitalists, suggesting the formation of representative committees whereby each group may be brought into direct contact with the problems of the other groups, and commending to managers of all productive enterprises investigation of the methods of industrial democracy now making progress both in the United States and Great Britain with the idea of adapting such methods to their own business."

Addressing the Chamber of Commerce, Mr. John D. Rockefeller, Jr., asked what the attitude of the leaders of industry would be as they face the period of reconstruction.

Will it be that of the stand-patters who take no account of the extraordinary change which has come over the face of the civilized world, who say, "What has been and is must continue

to be; with our backs to the wall we will fight it out along the old lines or go down with the ship . . . ?"

Or will it be an attitude in which I myself profoundly believe, which takes cognizance of the inherent right and justice of the principles underlying the new order, which recognizes that mighty changes are inevitable, many of them desirable, which, not waiting until forced to adopt new methods, takes the lead in calling together the interested parties for a round-table conference to be held in a spirit of justice, fair play, and brotherhood with a view to working out some plan of co-operation which will insure to all those concerned adequate representation, an opportunity to earn a fair wage under proper working and living conditions, and with such restrictions in the hours as shall leave time, not alone for food and sleep, but also for recreation and the development of the higher things of life?

#### **A Message from the Social Order Committee of Philadelphia Yearly Meeting of Friends**

The Social Order Committee appointed by Philadelphia Yearly Meeting last Third Month has entered into its deliberations under a deep religious sense of the importance and weight of the matter intrusted to its consideration, namely, "the present-day application of efforts to promote the Kingdom of God on earth, particularly as it relates to social, political, and industrial conditions." We believe that when Jesus taught the prayer "Thy kingdom come, thy will be done on earth as it is in heaven," he was not thinking of some far-off event or of some future state of being, but of a kingdom on earth, which could be established by the working out of divine love in the relations of men one to another.

The term "social order," as here used, comprises all business relations, including those between buyer and seller, employer and employee, borrower and lender, owner and renter, and the relations of each of these to the community and to the state. It also includes relations between what are commonly called classes of society.

Recognizing fully that it is easier to formulate ideals than to carry them into practice, the committee is not prepared to put forth at this time any statement of definite conclusions. Yet, as a first step and as a basis for progressive thought and action, we recommend a consideration of the following principles, asking for the full co-operation of the Yearly Meeting in our efforts to apprehend the duty of Friends in this crisis in human history.

1. A true interpretation of the Christian religion will lead those who profess it, not only to try to live out the teachings of Jesus, but to do all within their power to help create a Christian order of society.

2. A social order based on the teachings of Jesus and controlled by his spirit will give every individual full opportunity for the development of body, mind, and soul. It will not permit lives to be crushed by economic pressure or warped by evil environment.

3. The Christian ideal of service will lead employers and employees alike to look upon the business or industry in which they are engaged as a method of service to the community and to one another rather than merely as a means of private profit or of making a living.

4. True simplicity involves more than the elimination of nonessentials in the ordering of the outward life. It means freedom of the spirit from bondage to material things, from all desire for that power and influence which the mere possession of wealth often gives, and from the fostering of class distinctions having their root in material possessions or exclusive privileges.

5. The Christian spirit of trust, sympathy, and helpfulness can be applied not only in family and social relations among equals but in economic and industrial relations as well, where it will finally overcome antagonism among the various elements of the in-

dustrial order and prepare the way for the more general working out of the principles of justice and humanity.

The committee further commends to the consideration of members of the Yearly Meeting, the following initial steps toward a partial realization of these ideals:

1. A sympathetic study of the conditions of labor and the causes of poverty, with a desire on the part of employers of labor, whether in office, industry, or household, to learn whether the life of their employees is only a monotonous struggle for existence or whether their income and circumstances are such as to afford healthful recreation and adequate means for mental and spiritual development.

2. Investigation of schemes for the democratization of industry and for the replacement of competition by co-operation, and of all methods by which an equitable distribution of the products of industry may be achieved.

3. The making of investments in the spirit of service rather than of self-interest, investigating as far as possible the industrial conditions lying back of securities and favoring those investments that have a social motive, even if returning a low rate of interest.

4. A re-examination of the Quaker testimony for simplicity in the light of modern conditions. This may involve, for some, the voluntary renunciation of the acquisition of wealth in the interests of brotherhood; for others, the application of surplus to remedial rather than to ameliorative measures for social readjustment; and for all, an avoidance of expenditure which may give rise to envy or unworthy emulation.

5. The daily practice toward all of that sympathy and good-will which are more than mere indiscriminate kindness, involving, as they often will, risks to personal security and ease that can be taken only in the spirit of faith and love.



# THE BOOK OF THE MONTH

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## ON THE DOCTRINE OF RECONCILIATION

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REV. HENRY KINGMAN, D.D.  
Claremont, California

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Any work by so eminent a scholar and theologian as Dr. Denney is sure to be worthy of attention, more especially such a monumental work as this,<sup>1</sup> upon the theme that was the chief inspiration of his life. It will remain as Dr. Denney's chief contribution to the theological literature of his day, and will long be quoted as the standard work upon the subject. And yet it is safe to say that it will be quoted as an authority more often than it is read. Perhaps only those who have been brought up in the atmosphere of the Westminster Confession will be able to read it with the genuine appreciation and delight of Dr. Whyte of Edinburgh, who went over its pages again and again with "elevation and exhilaration of mind and heart." For most of us its argument, though couched in modern form and with evidences of an almost radically critical spirit at certain points, will have an archaic flavor. Not so much because we determinedly differ from its contentions, as we may do, but because by lack of reality they fail to engage our sympathy and interest. Whether we would have it so or not, it is a voice out of another generation.

The first chapter, on the experimental basis of the doctrine, might well be published as a monograph by itself. It is a noble summing up of one of the most wonderful and significant experiences of the soul. It moves with a sure step through fields of spiritual experience far wider than the bounds of Christendom and of an unchallenged validity for human thought. We

follow gladly and with little effort, because we are so evidently moving in the field of reality.

But with the second chapter—a résumé of the Christian Thought of the Past, of great length and erudition—the going becomes like that of a sandy path to the feet of the aged. It is an unsufferable weariness to be compelled to remember how crass, inept, presumptuous, and foolish have been the thoughts of the ages upon the central mystery of God's love. The world of reality is left far behind and we move among ghosts of the past, trailing unpleasant associations.

The three chapters that follow, upon the doctrine of reconciliation, are on a high plane of scholarship and abound with excellent material. But through them all there runs the conscious effort to make good the argument for an "objective atonement," that effects a change in God as well as man. It asserts a finished work for sinful men that can be conceived quite apart from what is done by them or in them. It takes us over the familiar ground of the assertion that, although the New Testament always speaks of reconciling man to God, as a matter of fact, God, *because of* Christ, is reconciled to man; and that as a means to this end Christ suffered in his spirit the whole of the divine reaction against sin, even to the personal sense of dereliction, in order that it might be possible for the Father to forgive.

God's forgiveness in and through Jesus Christ men know—know today as really as

<sup>1</sup>*The Christian Doctrine of Reconciliation.* By James Denney. New York: Doran, 1918. Pp. 349. \$2.00.

in the days of Jesus himself. But as for God's forgiveness because of Jesus Christ and his homage to "divine necessities," is it worth while to try to compel men to see precisely and think dogmatically in a field where all power of understanding and all sense of kindly reality alike forsake them?

It is in the vehemence of modern reaction from such dogma that the truth of reconciliation has been much clouded over, and it is to be doubted whether Dr. Denney's line of argument is best calculated to lead men of our generation back to intelligent appreciation of the doctrine that he loved.

## BOOK NOTICES

**This Life and the Next.** By P. T. Forsyth. New York: Macmillan, 1918. Pp. viii+122. \$1.00.

Principal Forsyth does not discuss the argument for immortality in this little book; he seeks rather to appraise the influence of the belief upon the conduct of this mortal life now. However, there is no end of brilliant apologetic for the doctrine in the little book, and it is much more than a study in practical reactions. The method is after Dr. Forsyth's brilliant manner, a style that sometimes dazzles more than it clarifies. There are thirteen chapters, each preceded by a brief summary. Here are some interesting sentences: "Death does not fix the moral position of the soul irretrievably. Other methods of moral discipline lie beyond" (p. 13). "I do not remember where we have Christian warrant for believing that man was created immortal." "He [Christ] alone has life in Himself, and we have it by His gift and by union with Him either here or hereafter" (pp. 20, 21). "It is always an unstable frame of mind, and a low form of faith to be, even in the name of love, more anxious about immortality than about being in Christ or in God's Kingdom," (p. 25). This seems like a clear statement of "conditional immortality." "At the outset, I venture to think that it is a surrender of Christianity to find from ghosts a comfort and hope about the unseen which we do not draw from Christ. It is amoral. It is another religion and a debased" (p. 38). But why are we shut up to the dilemma, Christ or ghosts? Why not Christ *and* ghosts? Sir Oliver Lodge would not be averse to the latter, we understand. "We should resume prayer for the dead, were it only to realize the unity of the church and our fellowship with its invisible part. In Christ we cannot be cut off from our dead nor they from us wherever they may be. And the contact is in prayer." Immortality "is a vocation rather than a problem." It must not be turned "from an imperative task to a leisurely theme." It must be lived, here, now, earnestly, triumphantly. We must begin with the belief

as a working principle of life, not end with it as a final doctrine of faith. It all gathers up in the fact of Christ, a living Person, able to enter into relations with us, claiming us all that we may claim him. We know no other book of equal size on this great and timely theme so profound in its insight and practical in its suggestions.

**Wessel Gansfort—Life and Writings.** By Edward Waite Miller. Principal works translated by Jared Waterbury Scudder. New York: Putnam, 1917. Two volumes. Pp. xvi+333 and v+369. \$4.00.

Wessel was one of the principal precursors of the Reformation. He was born at Gröningen, Friesland, about 1400, and died there in 1489. He was educated at several of the leading universities of Europe and was a disputant or teacher at Cologne, Paris, Heidelberg, and Louvain.

Personally he was humble, independent, free from ambition, an earnest seeker after truth, broad in religious sympathy, and cosmopolitan.

A key to the interpretation of Wessel will be found in a booklet of his published in 1453. Here he contends that "diversity of religious thought and worship is the inevitable result of human freedom, and is not incompatible with a deeper unity which it is the function of the true prophet to discover, so that all intolerance and persecution may cease."

Wessel escaped the Inquisition, but during the Reformation his most important writings were put on the Index of Prohibited Books.

These volumes are published as specials in the papers of the American Society of Church History.

While primarily intended to meet the needs of the average reader it is believed that scholars will find the work extremely valuable. In the earlier chapters we find a good general review of the forces that were rising and combining to bring the Reformation.



The first volume contains about one hundred and fifty pages of biographical material. Then follows through the second volume translations of his Letters, the Essay on the Eucharist, and the Farrago, all appearing in English for the first time. As addenda we have Life of Wessel of Gröningen by Hardenburg, incomplete, and a shorter sketch by Geldenhauer of Nymwegen. There are fifteen illustrations and a good index.

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**Patriotism and Religion.** By Shailer Mathews.  
New York: Macmillan, 1918. Pp. 161.  
\$1.25.

This is one of the many books which in the past five years have sought to contribute something worth while to the solution of present world-problems by an analysis of ideals. Not all of them, however, have seen clearly, as does the present author, the value of the historical method. Calling to witness the experience of past centuries in a historical survey, he shows that ideals of patriotism have changed in the same way and in close connection with ideals of religion; that in fact they reflect the stage of religious development into which a nation has entered. He distinguishes sharply between nationalism and patriotism, in the present enlightened age, as represented by opposing forces in the great struggle between the Teutonic and the Allied Nations, and holds that there is no true patriotism which does not recognize the obligation of a national destiny which includes the well-being of other nations and of the world.

Although keenly alive to the dangers of the present world-situation the tone of the book is optimistic, and the faith of the author in the power of a vicarious, sacrificing religion exercised in individual, national, and international affairs is everywhere evident.

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**Love in Creation and Redemption.** By Dwight Goddard. New York: Revell, 1918. Pp. 278. \$1.25.

The book is divided into two sections: the first studies the teachings of Jesus as they are reported in four principal New Testament sources, namely, Matthew, Mark, Luke (the reminiscences of Jesus by Joanna), and John; the second quotes extensively from Osborn, Bergson, Eucken, and Tuckwell, comparing the teachings of Jesus with modern thinking. An introductory chapter sets forth the writer's critical conclusions concerning the New Testament

sources; a concluding chapter sums up the discussion. The result of the discussion sets forth love, which alone is "creative, formative, dynamic, vital," manifest first in the creation of the universe and, as declared in Jesus Christ, working for the redemption of the world from sin and for the establishment of the Kingdom of God on earth. Mr. Goddard pleads with deep conviction for this view of religion. His summaries of the writers from whom he quotes are excellent and the citations well chosen.

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**Studies in the Book of Revelation.** By J. H. B. Masterman. New York: Macmillan, 1918. Pp. 150. \$1.60.

This is a brief, popular interpretation of the Book of Revelation, based chiefly upon the well-known commentary of the late Professor Swete of Cambridge. The introductory matter is very much abbreviated, and in fact is so meager as to be of relatively slight value as a means of orienting the student in the world in which the author of Revelation moved. But for readers who desire a historical interpretation of the book in epitomized form this little volume will serve a very useful purpose.

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**With God in the War.** Chosen by Charles L. Slattery and approved by the War Commission of the Episcopal Church. New York: Macmillan, 1918. Pp. ix+116. \$0.60.

The purpose, the way, and the goal of the Great War are interpreted by well-chosen quotations from a wide range of sources. Much of the finest war literature is laid under tribute for this little volume, which is convenient for a soldier's pocket. The prayers are especially fitting and beautiful.

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**Prayers and Thanksgivings for a Christian Year.** By Isaac Rankin. Boston: Pilgrim Press, 1918. Pp. x+306. \$1.25.

This is a treasury of prayers, one for each day of the year, accompanied by appropriate passages of Scripture. Dr. Rankin, who suffers from physical deafness, has an ear that is trained and tuned to the finest voices of the spiritual life. He has done a service to Christian devotion in this attractive book. It ought to lie on the table of hundreds of busy Christians and be used by them daily.

# THE AMERICAN INSTITUTE OF SACRED LITERATURE

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## HOW TO INTERPRET OLD TESTAMENT PROPHECY

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BY I. G. MATTHEWS

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### STUDY V

#### THE MESSIANIC HOPE—*Continued*

##### I. THE BEGINNING OF PRIESTLY IDEALS

The priestly office and service were very ancient. In Israel they go back to the patriarchal days. The ritual kept pace with the national development. The priestly activities could not remain unchanged while the population was increasing, the wealth becoming more abundant, and the social and civil organization becoming rapidly more complex. While national life is complex, it is always a unit, and one feature thereof cannot undergo change without all phases being affected. The increase of financial resources will lay the foundations for stately residences. When royalty is housed in a palace it will not be long before a temple will be built for the worship of God. The simple service that was adequate in the time of the Judges will no longer be in keeping with the building and the altar, and a more elaborate ritual must needs be devised.

Ezekiel was the first prophet who gave the priestly side of religion special emphasis. Carried captive into Babylon in 597 B.C., a deeply religious man, his intense interest in the destiny of his own people was his all-absorbing theme. Why had God permitted them to suffer defeat and captivity? Their sins was the ready answer. How might they be saved a repetition of this catastrophe? To answer this was not so easy. The prophets had eloquently and fearlessly preached righteousness, but they had failed to win and save the nation. What was still lacking? For a quarter of a century Ezekiel brooded over this problem. To this great task he brought both his history and his environment. Apparently he had been brought up a priest. That he was familiar with all the details of the temple ritual no one who reads the book would question. His surroundings in Babylonia were replete with elements of worship. The sacrifices were numerous. The ritual was elaborate and ornate. The priesthood was greatly specialized. That he could remain uninfluenced by these would scarcely be possible. The imagery of the first chapter, the system of dating his messages, giving the day, the month, and the year, were borrowed from Babylonia. The rich temple services with which he must have been familiar made a deep impression upon him.

His temple vision, chapters 40-48, presents his solution. It is a very significant departure from the earlier prophets. Times indeed have changed, and with them so has the message. The apparent disregard of the great eighth-



century prophets for ritual is gone. Here we have their message institutionalized. Here the ideal is a holy people devoted to the temple ritual and sanctified by the presence of Jehovah himself in the Temple. The influence of this vision on the Jews colored much of their later writings. It determined the general lines of their development as a religious community. It may be said to have been instrumental in preserving them and their oracles to a later day. It became the main current in their later messianic hope.

*First day.*—§ 102. Gen. 12:8; 13:18; Judg. 6:19-24; 13:15-20; I Sam., chapter 1; I Kings 8:62-66; II Kings 23:21-23. The readings for today suggest the development of ritual as seen in the Old Testament history from the time of Abraham down to the time of the exile: in the patriarchal days an informal altar and a self-constituted priest in any convenient spot hallowed by some association, next a more formal religious center, as at Shiloh, with a body of officiating priests and set seasons for sacrifice, then a little later the Temple of Solomon with elaborate ceremonies, and so on down to the days of Josiah, when only Jerusalem and the Temple were accounted sufficiently holy to contain the offerings and priesthood of the sacred ritual. These prepare us for the study of the first great priestly organizer among the prophets.

*Second day.*—§ 103. Ezek. 40:1-17. Read verses 1-4 and note that the prophet has no doubt that his visions and conclusions are from God, but he knows well that he must keep his eyes and his ears open and must think through what he sees. Underneath the dry statistics of the chapters following lies the well-ordered idealism of the prophet. The Temple is to be surrounded by a great wall nine feet broad by nine feet high. Three gates offer access to the inclosure, one north, one south, and the other in the east, verses 6, 20, 24. The eastern one is later to be closed. Each gateway is approached by steps and is defended by a porch in which there are three guard chambers on one side and three on the other. These are for the purpose of preventing those from entering who for any reason are not properly qualified. From 42:15-20 we learn that the wall around the temple inclosure was a perfect square of 250 yards each way. The figures seem to indicate the idea of perfection, and the regulations seek to prohibit all pollution gaining access to the Temple.

*Third day.*—§ 104. Ezek., chapter 43. Jehovah will dwell in Jerusalem. Read 43:1-5. The glory of Jehovah here transcends all known brightness, even that of the sun. Note in verses 6-10 and also 42:20 the conditions which must exist before Jehovah will return. The Temple must be separated from all secular buildings. With this we must compare the arrangement of the buildings in the time of Solomon. At that time the outer court included the House of Lebanon, the Porch of Pillars, the Throne Porch, the Royal Palace, and the Harem, as well as the Temple (I Kings 7:1-12). This close proximity of the secular with the sacred seemed intolerable to this priestly reformer. Also the dead bodies of their kings, that had had long and honored repose in the royal cemetery which seems to have been near the sanctuary, are now deemed offensive. Here we find the development of a keener sense of the difference between the ritualistically clean and unclean than was known in the time of David or Hezekiah.

*Fourth day.*—§ 105. Ezek. 43:13-17. Read Exod. 20:24-26 and note that in the early days the only altar permitted was one of earth or of unhewn stone,

which must not be approached by steps. The altar used in the time of Solomon in the Temple seems to have been the great natural rock, which was about five feet high and stood out in front of the Temple. In the time of Ahaz, under foreign influence, great changes were made to meet what to the King seemed the demands of the time. Read II Kings 16:10-19. Thus the old gives way to the new. The mound of earth or the heap of stones is no longer adequate to satisfy the ritualistic requirements of later times. Read Ezek. 43:13-17, outlining the measurements of the great altar of this ideal. It is to be built in four layers and to be approached by steps on the east side. The altar must not lie in the open; it must be set apart and safely guarded. It must not be common; it must be purified by a course of elaborate ritual occupying seven days, verses 18-27. These continual changes in the regulations concerning worship as the nation develops indicate the vitality of the religion of the people of Israel.

*Fifth day.*—§ 106. Ezek. 44:6-9. During the early period of Israel's history there had been much fraternization. Trade, war, intermarriage, and national alliances must have brought many foreigners into the very temple area. Solomon had built the palace for his women alongside the Temple. Read in II Kings 11:4 that a group of foreigners, the Carites, attained to the dignity of temple guard. This apparent looseness is deemed by Ezekiel one of the causes of their present suffering. Read 44:6-9. It was profanation of the worship of Jehovah. It had been the cause of the introduction of many false practices and idolatrous customs. In the Golden Age that is to dawn no foreigner may be permitted any place in the worship of Jehovah.

*Sixth day.*—§ 107. Ezek. 44:10-16. The Levites must be degraded. In the past, supervision of the ritual had not been guarded with sufficient care for this puritan prophet. In the patriarchal days, priestly service was the privilege of the head of the family. Note in Judg. 6:24 a Manassehite, in 13:19 a Danite, in 17:5 an Ephraimite, and in 17:7 a Judahite, who acted as priests. Later David constituted some of his own sons priests. There is no evidence that any of these were aware that they were violating any fundamental religious principle. In the reform of Josiah, 621 B.C., we find a marked distinction in the priesthood. Those who were officiating in the Temple were Zadokites. They had been in office from the time of Solomon. Read I Kings 1:38, 39. Levites were then officiating at the shrines in the country. When these were abolished by the decree of Josiah provision was made for them to take their place in Jerusalem side by side with the priests who were there. See Deut. 18:6-8. But those who attempted to carry this reform into effect found that the Jerusalem group would not give up its vested rights, II Kings 23:9. Ezekiel solves the problem thus: The Zadokites must attend to the most sacred duties. The Levites must be the hewers of wood and the drawers of water for the temple service.

*Seventh day.*—§ 108. Ezek. 45:18-25. The problem of the forgiveness of sin is central in most of the Old Testament literature. The early prophets emphasize repentance as the requisite for the favor of God. To Ezekiel (read 45:18-25), ritual, something objective, a "day of atonement" that may win his favor, is the demand. (Verse 20, according to ancient authority, should read, "on the first day of the seventh month.") The passover to be observed during seven days begin-



ning with the fifteenth of the seventh month indicates a lengthening of the original one-day feast as directed in Num. 29:7-10.

*Eighth day.*—§ 109. Ezek. 47:1-12. Water was always one of the great needs of the city of Jerusalem. If Jehovah will take up his abode in the city, says Ezekiel, then all her needs shall be supplied. The land shall become fertile, wild animals shall abound, a multitude of various kinds of fish shall be found in the Dead Sea, and wonderful fruit trees shall grow on either bank. Nor has the prophet neglected the very important part that salt plays in the life of man and animals, verse 11. This vision, no doubt, like many others in the Old Testament, was impossible of actualization. Could such a river come from the temple hill? Could any stream become so broad and so deep within so short a distance as this one is represented? Could any stream flowing down the well-known declivity from Jerusalem to the Dead Sea under any conditions attain its reputed depth and breadth? But Ezekiel is not worried by any of these questions. In his somewhat matter-of-fact way he indicates that if

God's in His heaven,  
All's well in His world.

*Ninth day.*—§ 110. Ezek. 48:1-7, 23-29. The twelve tribes are to be restored but with a new geographical distribution. Seven tribes are to lie to the north of the city and five south of it. The children of the concubines are to be at the extreme limits, and the children of the wives on the inside. From the north the order runs, Dan, Asher, Naphtali, Manasseh, Reuben, Judah. From the south they are Gad, Zebulun, Issachar, Simeon, Benjamin. Judah, the home of the Temple, shall be peopled by priests and the royal house. The Temple itself is immediately surrounded by the priests, who in turn are flanked by the Levites. To the east and the west of the temple area lie the lands of the prince. Thus all is well ordered to preserve the sanctity of the Temple.

Like all who preceded him, Ezekiel believed that members of all Israel would return to their own land. True to his own intellectual type he specifies each one of the twelve tribes and gives us a scene that theoretically is perfect. But would such an ordering of the tribes work? Note how artificial the location of each one is. They lie in narrow strips side by side, stretching from east to west. No attention is given to the varying size of the tribes, or to the varying fertility of the different parts of the country; but to the legal mind of the author such practical considerations weighed but little. If there could only be a well-ordered community that would violate none of the ritualistic requirements, then Jehovah would be there (48:35), and all good things would be theirs.

Contrast all this with the absolute lack of emphasis upon ritual in the teaching of the earlier prophets. Was it advance or retrogression? Without the rigidity of its complex ritual could Israel have remained a separate people and have preserved a religion out of which Christianity might come?

## II. THE BEGINNING OF THE MISSIONARY IDEAL

A generation after the close of Ezekiel there came, perhaps about 540 B.C., from the pen of an unknown exile, Isa., chaps. 40-45. In this section are imbedded the four great "Servant Songs," Isa. 52:1-4; 59:1-6; 50:4-9; 52:13-53:12.

While the ideal is far different from Ezekiel, it is a no less worthy contribution to Old Testament thought. The singer has pondered much the same question as Ezekiel, namely, What is the real significance of the suffering of the captivity, and what does the future hold for Israel? But the answer differs widely from that of the prophet. In these songs Israel is personified as the Suffering Servant. Her suffering is vicarious, and out of her suffering will come, not only the redemption of her own people, but many great nations will do homage to Jehovah. Thus we have here one of the most profound and spiritual interpretations of the meaning of suffering in all literature.

*Tenth day.*—§ 111. Isa. 42:1-7. In earlier prophecies Jacob, that is the people Israel, is designated by the title "Servant." Read Jer. 30:10; 46:27, 28; Ezek. 36:25. In the book we are studying we find the term similarly used. Read 41:8; 42:19; 43:10; 44:1, 2, 21; 45:4; 48:20; 49:5. These explicit references show that at this period it was quite the customary thing to speak of the nation under the term Servant. In these poems it is possible that we have an idealization of the inner circle or the "faithful" ones of Israel.

Re-read the song, Isa. 42:1-7, and imagine what comfort it would bring to the suffering exiles. Their days in exile were not spent in vain. They were the living witnesses of Jehovah. Their mission was to teach the nations the great truths of righteousness and justice. Thus patiently, quietly, and in nowise discouraged, they could abide the good time of their God. Note how far this differs from the early idea of the Kingdom.

*Eleventh day.*—§ 112. Isa. 49:1-6. The Servant is to be a light to the Gentiles, Jehovah has called Israel from the time of birth for a great service, verses 1, 2; but the people in their present situation are discouraged, verse 4. To have been optimistic in the days of their captivity must have seemed like an empty dream. But the poet has marvelous boldness. Jehovah has formed the "faithful" to bring Jacob back, verse 5. Indeed that task is altogether too insignificant for Jehovah, and the only mission worthy of such a God and of such a Servant is to carry the light of salvation to the ends of the earth, verse 6. Only an undying faith in the Invisible could so defy the reverses of history and the apathy of the nation and believe that in an hour of despair they were laying the spiritual foundations for a world-kingdom.

*Twelfth day.*—§ 113. Isa. 50:4-9. The Servant is taught of Jehovah. Read Isa. 50:4-9. Trouble is on every hand. The enemies are persecuting and treating Israel with contempt; but as Jehovah's servant he continues his great mission of teaching and relies on Jehovah for his final justification.

*Thirteenth day.*—§ 114. Isa. 52:13-53:12. The Old Testament has no passage dearer than this to the heart of the Christian. So often have we read it in the light of the cross, and so appropriate does it seem when so read, that it rather disturbs us to relate it to history. Yet we must not forget that it had a wealth of meaning to the pious Jew, who interpreted it in the light of his own suffering.

Consider it as the portrayal of the suffering of the truly religious kernel of Israel. They suffered with the nation, but because of their finer religious sensibilities they felt the situation much more keenly. They suffered with their compatriots, but they suffered on account of them also. Because of the law of solidarity they, the innocent, bore the punishment of the guilty. And further,



they, the Suffering Servant, suffered for the nation. Their suffering was vicarious, and as such would be rewarded by the salvation of the nation. They would see of the travail of their soul and would be satisfied.

What comfort this message must have brought to weary hearts during the long time when the faithful looked in vain for the dawn of national glory. The principle of vicarious suffering was more adequately expressed to us in the sacrificial life of Jesus, but all the more we honor the poet who without that light was able to see the divine purpose in the history of his people.

*Fourteenth day.*—§ 115. Isa. 61:1-3. Read Isa. 61:1-3, a passage closely resembling the Servant Songs. The speaker is again teacher. Note that the program set forth is missionary in the loftiest sense of the word. The outlook is religious and spiritual. Let us analyze it phrase by phrase. Did the truly religious Jews preach good tidings to those who were cast down? Did they bind up the broken-hearted? Did they proclaim liberty to the captives? Did they declare the year of return and the year of the vengeance of God? Did they turn the mourning of Zion into jubilation? They did all this and more. In this way they prepared the way for Him who came after them, and who in the fulfilment of this program was worthier than they. In later days Christ quotes this passage and applies it to himself. See Luke 4:18ff. He was indeed the incarnation of this spirit, as was no predecessor.

Compare the attitude of Ezekiel to the foreigner with that of the author of the Servant Songs. Ezekiel would seem to consign him to outer darkness, the Servant would bring him to the light. Thus different minds, Ezekiel with his ideal of preserving the community by extreme isolation from contamination and the writer of the Isaiah passages with his ideal of service to humanity, each made his contribution to the future intermingling strain of religious idealism.

### III. THE DEVELOPMENT OF THE PRIESTLY AND THE MISSIONARY IDEALS

Although during this period the influence of Ezekiel is strong, prophecy as such had passed its zenith. Priestly ideals permeate more and more the thought of the prophets. These centuries seem to belong to the prophet-priest. They organized and purified the ritual. They urged the building of the Temple and the reinstatement of all the offices thereof. They endeavored to cleanse the people from the taint of foreign influences. They were assiduous in providing legal enactments to meet every emergency. Their confidence in the destiny of the nation was unflinching. A great, glorious, invincible nation, possessing the wealth of strangers, served by the kings and the princes of the heathen, centered in Jerusalem, waiting before the Temple, burning incense, offering sacrifices, ever performing all the rites of the sanctuary—this was the fabric out of which they wove a splendid picture of their national future.

Along with this, however, we find the abiding influence of the Servant. Mingling with the priestly current, we find the missionary idea. Sometimes the two ideas clash, but often they blend in a common stream. Often the foreigner is merely a slave and a servant, but occasionally he is an equal. His relation to the Temple and to the sacrifices is always the determining factor in his fate.

*Fifteenth day.*—§ 116. Hag. 1:1-11; 2:6-9. The Temple must be rebuilt. These paragraphs were written in August and September, respectively, of 520 B.C. Darius, the Persian king, who was overlord of Palestine, ascended the throne in March, 521 B.C. At once the whole East revolted against him. The international situation thus seemed to warrant an effort toward independence. The times conspired with the word of Jehovah for the task of temple building. It was begun under the inspiring leadership of the contemporary prophets Haggai and Zechariah and was completed in the course of five years.

Read Hag. 1:1-11; 2:6-9. What does Haggai consider most important for the religious well-being of the nation? Compare this with the ideal of Ezekiel, and with the pre-exilic prophets. What effect does the prophet believe that the temple worship will have on the fertility of the soil?

*Sixteenth day.*—§ 117. Zech. 1:14-17; 3:3-5. The conception seen in Zech. 1:14-17 is the same as that of Haggai, and was written only a few months later. The promise of God is to be immediately realized. Jehovah has returned to Zion. The second selection, 3:3-5, is still more vivid and definite. Joshua the high priest was in the city at the time of the preaching of Zechariah and Haggai (Hag. 1:1, 12, 14; Zech. 3:1, 3, 6; Ezra 3:2, 3; 4:3.). The whole picture assures the Jews that the days for which they were so eager, days which were to surpass the dreams of the past, days which were never to end, these days were already inaugurated. The promise of the golden future could no longer evade them. The future of the prophets has indeed become the present. Joshua and Zerubbabel are actually the inheritors of the promises. Mark how thoroughly priestly is the program.

*Seventeenth day.*—§ 118. Zech. 2:1-13. The population of Jerusalem is going to be so numerous that they shall flow out beyond the limits of the old city walls. Read Isa. 49:19, 20; 54:2, 3. Yet, though she lies like an unprotected village, she has an adequate defense, because Jehovah himself will be a wall of fire round about her. Let those who still linger in Babylon hasten home in order that they may share in the glory of Jerusalem! Many foreign nations will join themselves to Israel; and still more wonderful, they too shall be the people of Jehovah, verse 11.

Carefully mark all the similarities with Ezekiel. The man with the measuring-line, the importance of the Temple and the city, and the personal presence of Jehovah are all related to the great prophet of the exile. The attitude toward the nations closely resembles that of the Servant Songs. How far does this differ from the ideas of Ezekiel? Jerusalem is not relegated to the priests, Jehovah is not secluded in the Temple, nor are other nations absolutely banned.

*Eighteenth day.*—§ 119. Zech. 8:1-8; 22-24. The first of these selections is a very heartening picture. The city, crowded with old men and old women, with boys and girls happily playing in the street, was indeed to them the city beautiful.

The last adds a touch of dignity. The Jew, who in a foreign land had been ill-treated and laughed at because of his religion, is going to have the privilege of leading those who despised him in those things that pertain to true religion.

As we study this book there seems no escape from the conclusion that the prophet expected the realization of these hopes during the generation to which he was speaking. We know that the Temple was finished, but for more than



half a century after, Jewish history is a blank. What happened we do not know, but we do know that the régime promised to Joshua and Zerubbabel by the prophets was not realized.

*Nineteenth day.*—§ 120. Isa. 56:1-8. Isaiah, chapters 56-66, seems to be supplementary to 40-55. The background seems quite different. There is no question of a return. Palestine is settled. The Temple has been rebuilt. Schism on the part of the populace seems one of the evils. The author is deeply indebted to the temple vision of Ezekiel and to the spirit of the Servant Songs; but he has developed the ritualistic demands. He is a zealous champion of the law. The evidence points to a date not earlier than 450 B.C. for the writing of most of this book. It is very closely akin to those conceptions which ruled in the time of Nehemiah. Thus after a silence lasting about 65 years—from the days of Haggai and Zechariah down to 450 B.C.—the ancient hope, once more adjusted to minister to the needs of the times, became a living message for the cheer and stimulus of the people of Jehovah.

In our study for today, Isa. 56:1-8, Sabbath keeping is specially enjoined on the faithful; but while ritual is very prominent, the author seems to be of the broad-church type. The foreigner may bring his sacrifices and his offerings to the Temple and enjoy all the benefits of the covenant. The Temple is not now going to be as Ezekiel thought it must be, rid of all outsiders, but it shall be called a "house of prayer for all peoples." This writer looks forward to the religion of Jehovah becoming universal. In fact, the salvation of Jehovah is right at hand, the kingdom of true worship is already on the horizon.

*Twentieth day.*—§ 121. Isa. 60:1-9. Read the passage indicating that a glorious day is dawning for the dispersed people. The glory of Jehovah will compass them, and they shall be a light to the nations. Tenderly they shall be carried back to their homeland. The wealth of the nations shall pour into their treasury. The heathen shall praise Jehovah and shall offer a multitude of sacrifices on his altar. A beautified Temple thus stands in the center of the picture, and all nations enjoy the privileges of worship.

*Twenty-first day.*—§ 122. Isa. 60:10-16. Foreign peoples are to be the servants of Israel. Read 60:10-16. Even foreign kings are to serve. So great will be the tribute that will pour into Jerusalem that the gates must be kept open day and night. The Temple will be resplendent with the most costly decorations. The very existence of foreign nations is conditioned on their service to Israel (vs. 12). Is not this a very daring conception?

*Twenty-second day.*—§ 123. Isa. 60:17-22. This passage continues the last study. No more injustice, no more violence, shall be found in the land. There will be no need of the sun or the moon, for Jehovah will be there in person. When we compare the great number of the Israelites, vs. 22, and their possession of the land, vs. 21, along with Jehovah, the everlasting light that dims the sun and the moon, we recognize that we have a strange blending of the possible with the impossible, the historical with the unhistorical.

*Twenty-third day.*—§ 124. Isa. 61:1-9. This message is one of glad tidings to the long-suffering Jew. The time of complete redemption now is at hand. The fulfilment of the promises will no longer be delayed. The desolations of many generations are to be rebuilt. Strangers are to be their slaves, but the Jews

themselves are to be the special favorites of Jehovah and the mediators of the nations in the capacity of priests of the Most High.

*Twenty-fourth day.*—§ 125. Isa. 62:1-12. Read Isa. 62:1-12 and note that Zion is going to be wonderfully exalted. Her name and fame shall be world-wide. She "shall be a crown of beauty in the hand of Jehovah, a royal diadem in the hand of her God." The nation shall be a holy people, and the land which is the delight of Jehovah will never again be pillaged or plundered by enemies.

As we glance back over these six studies in Isa., chapters 56-66, we find that there is a good degree of unity of conception. They are all interested in worship on the one hand and the relation to the foreigner on the other. They seem to be a development of the idea found in Ezekiel but very much moderated by a spirit similar to that of the Servant Songs. The other fact that must have come home to us is that this glorious era of which they are so confident is already beginning. Read 56:1; 60:1.

*Twenty-fifth day.*—§ 126. Malachi 1:6-8; 3:3, 4, 10-12. Content, language, and ideal all indicate that this book was written about 450 B.C., or a little later than Isa., chapters 56-66. In the paragraphs for today's reading we find the now common emphasis on the Temple and its ritual. If unblemished offerings are presented by those who are properly qualified, and if the whole tithe is presented to Jehovah, the long-standing curse against the land will be removed, the land will become very fruitful, and the people will receive great honor from the nations.

*Twenty-sixth day.*—§ 127. Neh. 13:15-22. In the time of Nehemiah, 432 B.C., the people were profaning the Sabbath, as did their fathers before them. Read the passage. Nehemiah regards this profanation of the Sabbath as one of the causes of their troubles. Hence reformation was the order of the day. As a man of affairs he closed the gates and officered the approaches thereto on the Sabbath. Then the guardianship of the law was given into the hands of the Levites.

Ceremonial observances were at the very height of favor from the time of Nehemiah on.

*Twenty-seventh day.*—§ 128. Zech. 14:16-20. Returning to Zechariah, read 14:16-20. All the nations must come up annually to Jerusalem to worship Jehovah. The nation that does not come up for this Feast of Tabernacles shall be smitten with plague and drought. The horses are the recipients of special favor. Usually the Old Testament writers looked askance at the horse. He was the symbol of war and kingly pomp; but here, as he apparently bears the pilgrims to the temple worship, his trappings are to be consecrated. The utensils of the sanctuary shall also be holy to Jehovah.

*Twenty-eighth day.*—§ 129. Mic. 4:1-4. This study, which is also found in Isa. 2:2-4, is apparently an insertion in both prophets by someone from a much later time. "In the latter days" is a well-recognized phrase among the writers of the late period. The content reminds us again of the "temple vision," and the Servant Songs. The Temple stands in the center of all activity. Many nations come there for instruction in the law. Jehovah dwells in Mount Zion. Peace and prosperity are the inheritance of the Jew.



*Twenty-ninth day.*—§ 130. Isa. 19:19-25. This passage is also a very late product. Read Isa. 19:19-25 and appreciate that from some standpoints this is the most marvelous conception in all the Old Testament. In common with many of the passages already studied, ritual occupies the place of first importance in the religious realm. But the relation of Israel to the two great nations of history is startling. Israel is to be third with Egypt and Assyria; but were not all the nations to be the slaves of Israel? Yes, such was the expression of other minds in other days. Here is a brief paragraph that transcends ancient provincialism. There has been a movement toward this, but here we have the most signal statement of world-outlook. How much nearer to the New Testament idea is this than many of our earlier studies?

*Summary.*—All the writers we have studied have been heralding the coming of the Kingdom of Jehovah. All, with the exception of the "Servant Songs," have insisted on the necessity of ritual for true religion. All looked forward to the temple service, the sacrifices, the feasts, the priestly orders, and the pilgrimages as essential conditions of Jehovah's favor. The Temple, built, beautified, and glorified, always stands in the center of the national life. Jehovah is localized in the Temple, where he is to receive the homage of the peoples. He is the teacher, the judge, and the king. The Jews are to be wonderfully blessed. A fruitful land gives place to the tribute of the nations. The Jews are the masters, all others serve them. They are the priests, all others are to be blessed through them. Thus the messianic kingdom assumes the guise of a very thoroughgoing Jewish sacerdotalism.

Did the prophets expect all this to be literally fulfilled? Perhaps the following questions may help us to answer this: Were they not all of priestly cast? Had they not all been influenced by Ezekiel? Could they have cast their hopes in any other mold? Or could they have understood them in any other language?

A more important question for us, however, is, Must we interpret them literally? We know that such a kingdom has never yet existed in Jerusalem. Must we expect all these regulations to be literally carried into effect? To ask the question is to answer it. Would not such literalism be puerile? Ezekiel's arrangement of the twelve tribes to be carried out? Jerusalem to be a city of priests and priests only, and yet filled to overflowing with the multitude of common people? All foreigners to be excluded from the temple worship, and yet foreigners to be called the people of Jehovah? The Temple to be a house of prayer for all people, and all the nations to make an annual pilgrimage to the holy city? Only ignorance of Scripture or a strange intellectual squint could suggest the literal fulfilment.

Again we recognize that the expressions of the prophets, their figures of speech, their molds of thought, are local and transient. These pass, but the hope enshrined therein abides. We do not look to see the details of these messages realized. Often they are mutually exclusive. To realize their external form would be a reversion to Judaism and a denial of the spiritual heritage of Christianity. We find here no program of the ages unfolded, no history written beforehand. Here is no static mold into which the religious experience of future generations must be poured. These varying forms were but the tentative schemes of national isolation,

of educational reform, of a theoretical league of nations, or of ritualistic organization, schemes that seemed best suited to preserve and nourish the ideals that burned in the hearts of the individual speakers.

At the heart of these messages we find a faith that through many a dreary night exuberantly sang its song of the dawn, a hope that refused to be fettered by the facts of time and space, and breaking through, became the inheritor of the realities of the Unseen. Here we find God, a living and enlightening force, dwelling in the hearts of those ancient men and ministering through them to their own and to all later generations.

### QUESTIONS FOR REVIEW

1. Give some of the types of altars that were used in the Old Testament times. Give reasons for the changes.
  2. Summarize the main ideas found in Ezekiel's "temple vision."
  3. How and with what justice did Ezekiel solve the problem of priestly classes?
  4. Describe the Israelitish resettlement of the land as Ezekiel planned it.
- What were his grounds for this arrangement, and in how far was it practical?
5. Why did Ezekiel ban all foreigners from the Temple?
  6. How far did Ezekiel influence later religious thought?
  7. Were any of his plans not adopted by later leaders?
  8. What contribution did the Servant Songs make to the idea of the messianic hope?
  9. What reasons had Haggai and Zechariah for insisting on the rebuilding of the Temple?
  10. When did Haggai and Zechariah expect the messianic kingdom to begin?
  11. In what respects do the messianic ideas of Ezekiel agree with, and also in what ways differ from, those of Zechariah?
  12. What conceptions of the future kingdom are found in Isa., chapters 56-62?
  13. What is the attitude of this author toward the foreigner? How do you account for the marked difference from Ezekiel?
  14. When did the author expect the kingdom to begin? Name three important men whom we know who lived and did very important work for Judaism at about this time.
  15. What is the religious ideal in Malachi?
  16. What was the date of Nehemiah? How does he fit in with these studies?
  17. What passage studied would give most comfort to the Jew?
  18. What one presents the noblest conception?
  19. How do the hopes of this study differ from those of Study IV?
  20. Can we interpret all of the studies for this month literally? If we cannot, should we insist that any of them must be literally fulfilled?

## STUDY VI

### THE APOCALYPTIC VISIONS OF THE KINGDOM

Prophecy had achieved much. It had purified the ideals of the people, had led them to an abiding confidence in God, and had intensified their national expectations. As the centuries had passed and their hopes had failed of their expected realization, prophecy had grown dumb. Its vocabulary in morals and religion had been exhausted, and though it had achieved much for the life of the people it was appalled at their tragic history. When prophecy in consternation grew silent, apocalypticism entered the arena. It dared hope when prophecy



faltered. It was expectant of God. It was not uninterested in morals, but its dominant note was the coming of the kingdom.

Apocalypticism differed, in both form and content, from prophecy. The writers of this class defended the righteousness of God, it is true, but in so doing shifted the scene from this present evil world to that which is to come. "Final things" constituted one of the chief interests. While the prophets saw the forces of nature and the various nations as the servants of the divine, perfecting his purposes in the world, these writers had no faith in the outworking of natural processes. Almost universally they despaired of the results of natural and national forces. God himself must intervene. He must overthrow the present world-order by some supernatural catastrophe before the earth could be purified for the kingdom.

Apocalypticists made full use of ancient symbolism. The Hebrew people and their neighbors held in their primitive philosophies a wealth of speculation. Stories of struggles between supernatural powers, of the interference of the gods in the affairs of men, of a great host of superhuman agencies, of the coming consummation of the world in a great conflagration, were but part of the racial inheritance of the Hebrews. Much of this material was made use of by these men for the purpose of vindicating the ways of God with man.

Force of circumstances drove this group of religious leaders to make use of pseudonyms. Under symbols they proclaimed the speedy overthrow of existing, and often even of their suzerain, nations. Wisdom dictated the advisability of secret authorship. But they also turned much of the past history into the form of predictions. It was thus essential for them to find some ancient name to which they might attach their words of encouragement. Hence today we know their literary products under the names of Abraham, Adam, Enoch, Noah, Moses, the Twelve Patriarchs, Isaiah, Baruch, Daniel, and others.

Because of the historical situation (the people were scattered among the nations), as well as on account of the comprehensive character of their speculations about the future, they had a wider world-outlook than the prophets. The far-off, unknown nations figured in their scheme of things. They suffered much at the hands of foreign peoples, and their attitude toward them was generally harsh. Unlike the prophets, they had no thought of the salvation of the heathen or of their equality with Israel, but they were usually unsparingly condemned to destruction.

Prophecy shaded gradually into apocalypticism. Some of our earlier studies in the prophets had very definite apocalyptic coloring. Yet there is a clear line of demarcation between the two, and the readings of this study are chosen for their apocalyptic character.

## I. EARLY APOCALYPTICISM

*First day.*—§ 131. Zeph. 1:2-6, 14-18. This passage may have belonged to the last quarter of the seventh century B.C. The Scythian hordes were pouring over the northern countries and along the Palestinian seaboard, and the terrors of this situation seem to have inspired this passage. But notice how the coming judgment is considered the direct work of Jehovah. Mark carefully the things the prophet says Jehovah is going to do. Notice how the whole world-creation is affected. Note the indications of world-conflagration. It is Jehovah, not the

nations or the laws of nature, who is going to work this great judgment. But we must not overlook the moral note of the prophet. Judgment is coming on Israel for their sins.

*Second day.*—§ 132. Jer. 25:15-29. Read this long passage and try to put yourself in the state of mind of the author. The text of the Septuagint shows many variations which suggest that later hands had tampered with it. But notice that it is Jehovah who presses the cup of wrath to the lips of the nations, and here again all known and unknown peoples rest under this ban.

*Third day.*—§ 133. Ezek. 38:1-7, 14-23. The princes and the nations mentioned here are not very definitely located but are no doubt those great nations that lay on the outskirts of Ezekiel's world. After the return of Israel to her own land, Jehovah, for the purpose of finally demonstrating his glory, is going to gather all these mighty nations to Jerusalem to work on them his pleasure. They come up as a great storm cloud and cover the land, but he showers hailstones, fire, and brimstone on them to their utter destruction.

*Fourth day.*—§ 134. Ezek. 39:1-16. The prophet here announces the final overthrow of all the enemies of Israel. Jehovah himself accomplishes it. Its completeness is indicated by the broken weapons and the dead bodies. The weapons are of course only those with which the prophet was acquainted: shields, bucklers, bows, arrows, staves, and spears. Revelation tells him nothing of cannon, bombs, airplanes, and submarines. So terrible is going to be the slaughter that it will take seven years to burn all the weapons and seven months to bury all the dead bodies. All this is pictured as taking place in the land of Palestine shortly after the restoration of Israel. Could an actual overthrow of nations, using the weapons indicated, with the results stated and by the means suggested, ever take place in the world today?

## II. APOCALYPTICISM IN THE FIFTH CENTURY B.C.

*Fifth day.*—§ 135. Mal. 3:16-4:6. In the great and terrible day of Jehovah, says this writer, the wicked will be burned up and shall be as ashes beneath the feet of the righteous, while those who fear Jehovah shall exult in that day. The last two verses indicate that there existed some kind of schism among the people that permeated even the family life and threatened complete destruction. To avoid this end, it is necessary that one with prophetic fire, who will accomplish a work of purification, should come before the final day.

*Sixth day.*—§ 136. Isa. 63:1-6. Read Isa. 63:1-6 and note another picture of Jehovah's victory over the enemies of Israel. The singer beholds a royal figure, with garments splashed with blood, marching from the land of Edom, their old-time enemy. Then the meaning is made plain. Jehovah alone, for there was no man to help, went forth as a man of war and trampled the heathen nations into the ground. He himself is the savior of his people.

*Seventh day.*—§ 137. Isa. 65:13-25. The servants of Jehovah are to have abundant temporal joys. A new heaven and a new earth will be created, and the old sorrows shall be forever forgotten. Jerusalem, which is naturally the center of the picture, will be filled with people who will live as long as those in the fabled Golden Age. As the childhood period reached up to one hundred years, it is possible that a thousand years would be considered ripe old age. There is here



no suggestion of immortality. The whole creation will be at peace and God in most intimate relation with his people. As a necessary preliminary to all this joy Jehovah will see that all the wicked and the unbelievers are utterly destroyed.

*Eighth day.*—§ 138. Isa. 66:10-17. Again a similar picture. Prosperity is to come to Jerusalem, and destruction is going to be hurled on all her enemies by the hand of Jehovah. All the idolators are to be slain by the fire and sword of Jehovah.

*Ninth day.*—§ 139. Isa. 66:18-24. Read carefully Isa. 66:18-24. At first glance it seems as though, like some of the prophets, the writer of the passage expected that the nations would have the privilege of worshiping in Jerusalem along with the Israelites; but a closer reading shows us that the nations are gathered at Jerusalem for judgment. The uttermost parts of the world are to learn the glory of the God of Israel, and as part of their punishment they must bring the dispersed of Israel in state to the holy city. But these nations are to become the dead bodies which are to be burned with unquenching fire and are to be a spectacle, without the city, on which all may gaze. The Israelite is constantly to delight in the Temple and the worship thereof in a glorified earth.

*Tenth day.*—§ 140. Joel 2:1-11. This little book shows evidence of having been written after the time of Nehemiah and after the writing of the Book of Malachi, perhaps about 400 B.C. Read 2:1-11 and note that the last day, the great and terrible day of Jehovah, is, for Joel, ushered in by a devastating plague of locusts. Such a plague was not uncommon in Palestine, but this one is to be of unusual intensity. Follow the text verse by verse and note how very realistic the whole picture is. Yet how different it is from all other statements we have read of the coming of the day of Jehovah. Again we must beware of demanding a too literal fulfilment of this imagery.

*Eleventh day.*—§ 141. Joel 2:18-27. Joel, however, like his contemporaries, saw glory after disaster. This promise for Israel (2:18-27) is couched in terms that are largely materialistic. A glorified and very fruitful earth is to be their inheritance. The nations will no longer reproach them, and Jehovah will be in their midst.

*Twelfth day.*—§ 142. Joel 2:28-32. Read Joel 2:28-32 and note that we have here the spiritual complement of the material blessings. Religious ecstasy on the one hand and unusual portents in the heavens on the other are to be the signs that are to accompany this day of judgment. When we turn to Acts 2:17-21 we find Peter interpreting this as being fulfilled at Pentecost. No doubt there was much of the ecstatic on that occasion, but there seems to have been a great moral and religious awakening rather than the physical disasters described in Joel. A further significant difference is that in Joel the blessing is to fall on Israel only. "All flesh" is clearly limited to sons and daughters and servants and is later spoken of as the remnant; but in the New Testament the Gentiles are also recipients of the gift of the Spirit. Thus ever do we find that the realization of the hope of the prophets is something better and more spiritual than their words would indicate.

*Thirteenth day.*—§ 143. Joel 3:1-21. Again another and a different vision from Joel. All nations are to be gathered to the valley of Jehoshaphat for judgment. A great battle is to ensue. Plowshares are to be beaten into swords, but

Jehovah will defend his own people, who shall trample down all enemies. No modern battle, in fact no battle, is to occur, for Jehovah will overthrow the foe and be a refuge for faithful Israel forever. All other nations shall be desolate forever, and no stranger shall ever pass through Jerusalem.

### III. APOCALYPTICISM OF THE FOURTH CENTURY B.C.

*Fourteenth day.*—§ 144. Zech. 9:8-10. Zech. 9-14 is the product of a time much later than that in which Zech. 1-8 was written. Zerubbabel, the prince, was no longer the hope of the nation, but an unnamed and perhaps unknown king was to arise and rule over the people. The Greek nation is on the horizon as a force to be reckoned with, and the apocalyptic tone, as well as the familiarity with the earlier prophecy, indicates a date about 330 B.C., or later.

Read 9:8-10. The coming king is described in verse 9 as just, victorious, and lowly. Note how different this is from the king as described in Isa. 11:4 and Jer. 23:5. Verse 10 indicates that his reign will be one of peace, for the war horse and the battle bow shall be cut off from Jerusalem by Jehovah himself. The spirit that we found dominating the life and the activity of the Servant in the "Servant Songs" seems to have taken hold of this writer and to have permeated his ideals.

*Fifteenth day.*—§ 145. Zech. 9:11-17. The great hope of this section, as well as of the last, is one that is to be of immediate realization. The expectant prisoners are to receive double recompense (cf. vs. 12 with Isa. 40:1). Jehovah will be the defender and the savior of his people against their enemies, the Greeks.

*Sixteenth day.*—§ 146. Zech. 10:3-7. In this passage the shepherds and the he-goats are the rulers of the oppressing nation or nations. Jehovah, who is indignant at the treatment that is meted out to his people by their enemies, will clothe Israel with strength. He will provide the bow of battle, the cornerstone of their national life, and the required leaders for a glorious future.

*Seventeenth day.*—§ 147. Zech. 12:1-9. How similar are all the pictures. Here again all the nations of the earth are to be gathered together against Jerusalem. But the city is to be a cup of reeling, a stone of stumbling, to all. Judah and Jerusalem through the power of Jehovah will destroy all. How vividly it is expressed.

*Eighteenth day.*—§ 148. Zech. 14:1-15. Read in Zech. 14:1-15 a different conception, however. Here the nations work serious havoc in Jerusalem. Deliverance is found only when Jehovah descends on the Mount of Olives, cleaving it in two, thus providing safety for the afflicted ones. Jehovah is to be the king: he will send a sore plague on the adversaries of Jerusalem, but peace and prosperity will forever be the portion of the dwellers in Jerusalem. The final outcome is always the same.

*Nineteenth day.*—§ 149. Isa. 24:1-16a. Isa., chaps. 24-28, is a booklet separated from the rest of Isaiah by language and content. Historical coloring is very slight, as it is very thoroughgoing apocalypticism. The last judgment is the general theme. It is not a historical chart of the future but is rather an assertion of the fact of divine government. As it has no historical time indications and no suggestion of its authorship, the date of its composition is not absolutely assured. It is not impossible that it preceded by a few years the Greek conquest of Palestine in 332 B.C.



The selection for today is somewhat repetitious and prosy. A world-judgment coming in the immediate future is the theme. Note in verse 3 that all people are going to be swept away in the world-cataclysm described in verses 3-5. Most are going to be burned up in the world-conflagration, verse 6. On the other hand (read vs. 14-16a), "Glory to the righteous" is a song that is going to resound throughout all the earth because of the work of Jehovah for his people.

*Twentieth day.*—§ 150. Isa. 24:16b-23. Here we find continued the statement of the physical phenomena that will accompany the last judgment. Verses 21-22 tell of the judgment of the angelic hosts and the kings of the earth. In the Old Testament very little is said about angels. They received very scant mention indeed from the prophets, perhaps because in the popular mind they were associated with witchcraft and thus were a menace to the morals of the people. The apocalyptic writers mention them very frequently. As natural agencies were despaired of, attention was eagerly turned to the realm of the supernatural. In these days also the writers were well acquainted with the elaborate system of Persian angelology. In verse 22 the rebellious angels and the false kings are to be put into the pit until the time of their punishment. This is one of the first places in Scripture where we have a glimpse of punishment beyond this earth. Here all is very indefinite and constitutes but the basis for the later development of the future torment of the wicked.

The conclusion of the reading is, as usual, optimistic because of the power and the presence of Jehovah.

*Twenty-first day.*—§ 151. Isa. 25:6-8, 9-12. While verses 6-8 are apocalyptic in coloring, the outlook is more like that of the prophets than most apocalyptic writers. All peoples, all nations, are to be gathered to Jerusalem for a feast of fat things. They are to have the veil of sorrow and of ignorance removed. Death and all that makes for sorrow is to be destroyed. Though this poem is very brief, it is one of the most catholic and most optimistic in the Old Testament.

Verses 9-12 are of quite different tone. They celebrate the humiliation of the ancient enemy Moab.

*Twenty-second day.*—§ 152. Isa. 26:19-27:1, 12-13. Only slowly, and that by the continued tragedy of this life, did these religious leaders turn to the conception of a next world as a place of compensation for the hardships endured in this. Read Isa. 26:19 and note that here again we have a glimpse of the growing faith in the future life. The dead of the Jews shall live, their bodies shall arise, is the categorical statement of verse 19.

Read 26:20-27:1. A great judgment is going to precede the final glory. The faithful must hide themselves for a little time. The indignation of Jehovah is going to sweep over the face of the earth, the evil that has been done on the earth will be disclosed and punished, and Jehovah will overthrow the great mythological creatures of primitive fancy. Note verses 12-13. All will end happily in the restoration of all the dispersed Israel to Jerusalem, where there will be perfect worship.

#### IV. APOCALYPTICISM IN THE SECOND CENTURY B.C.

While the Book of Daniel is the great apocalypse of the Old Testament, it is only one of a great number of such productions found in late Judaism. To understand it and rightly appreciate it, we should know something of apocalyptic

literature not contained in the Bible. All such writings purported to be disclosures of the course of history; so, while they were actually written in the late days of Judaism, the authors put them into the mouths of early ancestors. *Enoch*, a book written about the middle of the second century B.C., represents the ancient patriarch of that name telling Methusaleh about the deluge and about the great leaders of the Jews and the Gentiles down to the date of the author. The *Twelve Patriarchs*, written about the same time, pictures the destiny of the various tribes. The *Sibylline Oracles*, Book III, written a few years later, gives the history of Israel from the time of Solomon down to 140 B.C. In this respect the Book of Daniel agrees with contemporary literature. It forecasts the history of Israel from the time of Nebuchadrezzar's visit to Jerusalem down to the time of the author, which is 165 B.C. (The evidence for the date of authorship is quite clear and may be found in any good commentary.)

This book is then, by the unknown author, put into the mouth of a man Daniel, who lived over four hundred years earlier and had nothing to do with the material of the book. Is this then not a forgery, and does it not immediately lose any moral and religious significance which it might otherwise have for us? We can answer this charge justly only as we determine the aim of the book and the literary customs of the times. What was the aim of the book? Was it to prove that predictions were fulfilled? Was it to bring credit to the author as the forecaster of the centuries? No, such was not its purpose. It was to hearten and encourage the afflicted people. To the discouraged it sought to prove that God had not forsaken the nation. It reinterpreted history and found God there. It elaborated the miracle of their past in order to prepare them for the greater miracle of the immediate future. Thus its primary purpose was to instruct and to inspire rather than to record history. But further, we see that to attach the name of ancient heroes to modern writings was the common literary custom of the day. The writers of Old Testament books were not independent of the customs of their own days, and we should take care not to impose the standards of our age upon them.

*Twenty-third day.*—§ 153. Dan. 2:1-45. Read this chapter carefully. Then re-read verses 31-45 and note that the vision represents four kingdoms: first, the Babylonian, the golden head; second, the Median, the silver breast and arms; third, the Persian, the bronze belly and thighs of brass; fourth, the Greek represented by the legs of iron and toes of iron and clay. Remember that these kingdoms had at the time of this writing all passed away.

*Twenty-fourth day.*—§ 154. Dan. 7:1-27. Read this selection and note that again the same four kings are represented in succession by the lion with eagle's wings, the bear, the leopard, and the beast with the iron teeth and ten horns.

*Twenty-fifth day.*—§ 155. Dan. 8:1-27. Find in this passage still another representation of the four kingdoms. Work it out for yourself.

*Twenty-sixth day.*—§ 156. Dan. 2:40-43; 7:7, 19, 20, 23; 8:5-8, 21, 22. Note that in all these selections the Greek kingdom, the fourth in the series, is portrayed. The ten horns represent the ten rulers who succeeded Alexander the Great, Alexander himself being the goat with one horn, followed by four horns indicating the four divisions of his kingdom. This is all very clear to one who will take the trouble to look up the history of this period.



*Twenty-seventh day.*—§ 157. Dan. 7:8, 21, 24-26; 8:9-14, 23-26. Re-read these selections remembering that Antiochus Epiphanes ruled over Syria from 175 to 164 B.C. He is depicted to the life in these verses. He was the little horn "with the mouth speaking great things." He "made war upon the saints" and changed "the thoughts and the law." He "removed the continual burnt offering" in December, 168 B.C., and he "destroyed the mighty ones and the holy people." He "magnified himself in heart and destroyed many." His persecutions of the Jews, whose worship he tried to uproot, were among the sorest these people ever suffered.

*Twenty-eighth day.*—§ 158. Dan. 2:44, 45; 7:9-14, 22, 27; 8:14, 25-27. Read the sections for today and consider how uniformly each vision closes with the idea that by the power of God the kingdom is to be restored to Israel. The God of heaven shall set up the kingdom which shall never be destroyed. In chapter 2 it is symbolized under the form of a living stone. In chapter 7 the figure used in contrast to the four beasts is one of human form (7:13), and it is definitely called the "saints of the Most High" (7:22, 27). In chapter 8 we are told that the sanctuary will be cleansed (8:14) and are assured that the vision is sure (8:26).

*Twenty-ninth day.*—§ 159. Dan. 11:2-39. This is a brief sketch of history from the beginning of the Persian period down to the time of Antiochus Epiphanes, followed by a vision of the messianic kingdom, which is to begin at once. Read all carefully. Notice that, while names are not mentioned, we appear to have before us, in every sentence, some reference to very definite historical facts. Though all the details are well known, space prevents us from following the incidents. The student is recommended for his own self-satisfaction to read, if possible, a commentary, such as Driver in the Cambridge Bible, on the whole chapter. The cumulative detail is quite convincing that we have history down to 165 B.C. Antiochus Epiphanes is described in 11:21-39. His profanation of the sanctuary, removal of the daily burnt offering, and setting up of the altar to Zeus in the Temple in 168 B.C. is referred to in 11:31. This is only one group of his many evil activities which are spoken of in the chapter.

*Thirtieth day.*—Dan. 7:25; 8:13, 14; 9:27; 12:7, 11, 12. The time of the fulfilment is definitely set forth in these passages. The three and a half years of 7:25 would begin with the edict of Antiochus against the Jewish worship in Jerusalem, which was brought to the city in June, 168 B.C., by Apollonius, and would end with the rededication of the Temple worship in December, 165 B.C. The 2,300 evenings and mornings of 8:13, 14 is the equivalent of 1,150 days and, considering the possibilities of variation in their calendar, would be a little less than three years, beginning with the stoppage of the daily sacrifice about the tenth of December, 168 B.C., and ending with the rededication on the first of December, 165 B.C. The half-week of 9:27 is the same as the three and a half years of 7:25. The 1,290 days of 12:11 may carry the time down to the actual death of Antiochus in 164 B.C. The additional 45 days found in 12:12 is but the breathing-space necessary before the establishment of the kingdom of the saints. It is very evident that the long-deferred hope of the prophets was, in the intense faith of some who lived through the fiery persecution of Antiochus, to be immediately realized.

*Summary.*—In apocalypticism, as so often in prophecy, we are faced by disappointed hopes. Not all of the visions were literally fulfilled. The glorious consummation was not ushered in after the frightful tyranny of Antiochus. Yet these booklets were most valuable. The Book of Daniel no doubt gave courage to many fainting hearts. Its spirit was that which thrilled the valiant Maccabees. It has its abiding message for us. All the apocalyptic literature inculcates faith in God and perseverance in his ways in life's darkest hours.

It lays us, however, under a further debt of gratitude. Not only did it challenge the worst the world could do, but it defied the power of death. It pierced the veil and found in the life beyond the grave the solvent for the moral problems of this life. Its final hope in the resurrection from the dead is expressed in Dan. 12:1-4.

### QUESTIONS FOR REVIEW

1. Distinguish between prophecy and apocalypticism.
2. Indicate the chief characteristics of apocalypticism.
3. Why did the authors use assumed names?
4. What influences stimulated apocalypticism?
5. What is the attitude of this literature toward the heathen?
6. What part do armies and weapons of war usually play in apocalypticism?
7. What part does Jehovah play? Give examples.
8. What is the significance of Jerusalem in this literature?
9. What nations does Ezekiel see gathering in Jerusalem?
10. What is to be the sign of the end in Joel's visions?
11. Why has the vision of Joel been related to Pentecost?
12. Contrast the king in Zech. 9:8-10 with the one in Isa. 11:4. How do you account for the difference?
13. What do you think led to an expression of a doctrine of a future life in the Old Testament?
14. What was the distinct literary method used in such apocalypses as Enoch, the Twelve Prophets, and Daniel?
15. Was such a method blameworthy?
16. What four kingdoms are mentioned in the visions of Daniel?
17. What individual character meets with most scorn in Daniel? Why? When did he reign?
18. Do we find a program for the future ages in apocalypticism? Why?
19. What is the abiding value of Old Testament apocalypticism?



# THE BIBLICAL WORLD

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## THE SUPREME TEST OF DEMOCRACY

Democracy a hundred years ago was a replevin of natural rights. The middle classes won what kings, church, and nobles had monopolized. Democracy then grew commercialized. Its members sought justice in heaven and practiced charity on earth; but they used wage-earners as parts of their factories. They were honest but not socially minded. Their virtues were largely negative or aristocratic.

The gospel of a living Christ was not impotent, however. Democracy began to feel that it had duties as well as rights, the obligation to give justice as well as to get justice.

Social morality began to inspire individual morality. The teaching of Jesus began to replace the teaching of ecclesiastics. And as the masses began in their turn to demand rights the new conscience of democracy began to admit the justice of their claims. Democracy submitted itself to a moral test.

This, however, only partially describes the situation of today. We have seen nations that had been denied democracy turning to a new absolutism—the dictatorship of the proletariat. Democracy is on trial. Having shown itself mightier than monarchies, it has now to show itself greater than its own past. The new spirit which has begun to move its best representatives must become the spirit of the democratic movement as a whole.

He who believes in a God of justice and love must believe in the ultimate outcome of the present unrest. But such faith cannot be passive. To believe in Jesus is not simply to await the decision of struggle. It is to believe in the constructive power of a democracy filled with and governed by the spirit of Jesus. Faith must be more than a conviction that one's sins have been forgiven. It must undertake to make reconciliation the order of the day. Those who

have only partially enjoyed the blessings of democracy must be given justice. To give such justice is not merely Christian duty; it is plain good sense. Men and women who have been economic pawns now demand the treatment due real persons. There can be no refusal to such a demand without revolution.

There are two ways by which this larger justice will arrive. The one is that of revolution. The other is that of good-will, which is only another way of saying the democratizing of privilege.

The only real democracy which the world has ever seen has grown up under the inspiration of Anglo-American Protestantism. This is no accident, for democracy is really a process of democratizing privilege, and this is impossible unless there comes into the hearts of men a desire to sacrifice willingly. Democratization based upon terror is not the Christian method. The extension of privilege through co-operation is the way of the gospel. Not the red flag but the cross of Christ is its symbol.

The chief message of the church just now is to the privileged classes, including its own members. That message is both an exhortation to duty and a message of hope. The church must socialize the mind of Christ, and it must believe that the way he trod is the way which all privileged classes must tread. Church members, as few others, enjoy the privilege of free personal life. They must give justice by so organizing business and all relations that others may enjoy the same privilege. They must treat their employees as persons—not as a labor commodity. They must make personality superior to profit. To do this is to express the divine democracy of the mind of Christ, who, rejecting the ambition to be equal with God, sought to be the servant of the human race.



# THE EMOTION OF THE IDEAL

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The caption of this paper is a phrase taken from a late book, *The Science of Power*, by Benjamin Kidd, posthumously published. Few men of any age have had a deeper insight into the very soul of civilization than has the author of this book. His *Social Evolution*, written nearly a quarter of a century ago, excited widest interest and gave him at once a foremost rank among the political seers of the age. *Social Evolution* has been translated into nearly every literary language of the world.

In this latest book Mr. Kidd somewhat severely arraigns Western civilization as being chiefly governed by militant and egoistic motives. In this arraignment his is not a lone voice. At present, though perhaps not well apprehended in the common thought, there is evolving a great new ethical and altruistic education. Its scope is no less than world-amelioration—such transformation of the common thought and motive as to make it the fitting foreheralding of a new weal for human society. The prophets of a noble altruism in our times are many. Any serious attempt to characterize these men must perforce classify them as men of conscience, of vision, and of courage. They are fearlessly focusing the white light of investigation upon all conditions—social, commercial, and civic—of present world-life. With patience and thoroughness they are mastering the very anatomy of the forces which shape our modern

world. Their movements are characterized by the ethical spirit of the old Hebrew prophets. Like a chasm to be bridged, the clearest modern utterance anticipates a radical cleavage both in character and function, as between the forces which have ruled in the past and those which are to dominate the future.

Darwin, though really thinking in a widely different field, has been largely appropriated as the chief prophet and expounder of that militant spirit which has so ruled the past. Life is a remorseless struggle for existence, resulting in a survival of the fittest. The fittest means the strongest, the party who, himself surviving, is able to smite down his rival. If A is able to kill B, then A survives and becomes the progenitor of the dominant race. This is nothing more nor less than the law of the jungle. It is not to say that Darwin was personally unethical—far from it; but it is due to say that Darwin in his naturalistic studies was more occupied with the jungle than with ethical life. He was never expertly at home in applying “the survival of the fittest” to human society. We must give him credit by refusing to believe that he himself ever really thought that the law of the jungle could be fittingly and universally applied to the human social order.

It seems historically true, however, that a law which Darwin announced as fundamental in nature—namely, struggle for existence resulting in the survival

of the fittest—has been violently and widely diverted from its legitimate natural application and has been forced to do extensive service in the militant, business, and social conflicts of modern civilization. As covering all competitive grounds, this fact has wide and most tragic illustration in the case of Germany. Germany has, by most intensive schooling of all her national forces, deliberately prostituted her civilization to the spirit of the jungle. She has exalted force to supreme place in her national counsels and policies. She has enthroned might as the only right. In her practical creed conscience merits no higher place than the instinct of the rattlesnake. Bismarck, Nietzsche, Treitschke, Bernhardi, installed as her chief leaders and teachers, have fairly thrall'd the German national mind with a philosophy of bedeviled brutishness; and so Germany, a nation with a great history, re-enforced with all science and yet ruthless and without conscience, dismissing all morality, has undertaken a brute conquest of civilization. How in gross subversion of all ethical standards have been her motives and her conduct is well attested by her present moral status in world-thought. She stands at the bar of civilization an outcast among the nations. She has earned for herself the irreversible moral contempt of mankind. The supreme lesson of all is that no nation is or can be strong enough to afford or to attempt defiance against the universal moral sense of the world. Germany has sought to instal wholesale for her people a Circe's banquet. She has not been able to escape the penalty of the swinish transformation.

The self-centered aims, however, which Germany has exploited on a national scale have been woefully manifest in the departments of trade and even in the social life of the modern world. "No law and no morality but their own advantage" has too much furnished the working hypothesis of corporations and of private business. There is no chapter in human history more discreditable or hopeless than the ease with which, in multitudes of cases, men have blinded themselves to moral distinctions. In the direction in which their selfish interests have impelled them they welcome no corrections. As by the magical illusion of some dark art, they make themselves believe that black is white, and that evil is good. It is only a little time since American slaveowners searched their Bibles to find justification for their evil institution. The traffic in human flesh and blood was defended, and no doubt sincerely so, from Christian pulpits. There is no evil trade, however inherently bad, which some men will not espouse and defend. Certain types of child labor have come to be construed by enlightened legislation as a crime against society. Yet even now there are Christian (!) proprietors who hesitate not to take little children from the sunlight and the schools and to herd them in stuffy factories, grinding their tender fiber into the products of machine and loom, with the result that before middle manhood is reached they are cast out withered and bent in premature age, intellectually and morally dwarfed, physically spent, fit only for the slag heap of wasted humanity.



The measureless pity is that this kind of thing can be endlessly illustrated in the business world. It is entrenched at the very seats of power. Neither preacher nor reformer can rebuke it without drawing to himself the menace of ostracism and destruction. The truth is that the worshipers of Mammon, both in and out of the church, it must be said, desire simply to be let alone. They welcome the voice of no prophet. They are the children of an ancient ancestry who were wont to say to the seers, "See not," and to the prophets, "Prophecy not unto us right things, speak unto us smooth things, prophecy deceits"; as though thus they could escape the vision of the Holy One of Israel!

The social world is fruitful in illustration of the same principle. Selfishness—the kind which seeks its own recognition regardless of the rights of others—is a deadly foe to ideal social and moral progress.

Darwin was, *par excellence*, the expounder of naturalistic, organic evolution. He was not the prophet of an ethical world. The chief creator of an epic in scientific thought, he was no architect of human civilization. That his lucidly announced law of the jungle should have been so widely seized upon as the re-enforcement and justification of man's competitive selfishness in about every sphere of action is only an attestation on a wide scale of how near to the primitive and brutal instincts civilization still lingers.

Nevertheless, notwithstanding the stubbornness of the brute heredities, it is becoming ever more clear that the organic evolution of the jungle is some-

thing immeasurably different, and on a distinct plane, from another order of evolution—the evolution of an ethical human society. The latter carries us at once from the material to a social and moral realm. It is something like the vision of the Revelator, bringing to view a new heaven and a new earth. In the realm of social evolution the perfect structure is something to be wrought out by man himself. So far from being shaped by blind instincts and by sanguinary struggles of brute strength the social evolution is impelled forward by the tidal emotions of social ideals and is to be finally shaped and guided by the highest reason. The historical development of the social evolution demonstrates that it is increasingly and surely guided in ethical directions. It is evoking more and more in the world the spirit of a real human brotherhood. It awakens another-regarding passion which prompts that the service of each shall be enlisted for the welfare of all. In this realm subordination of selfish interests to the common good is a law of action. Sacrifice, service, are the great words of its code.

While such a society is now far from dominant, while its ideals are by many only dimly seen, yet it is something which is surely rising ever more clearly upon the world's best vision. Its prophecy is widening and becoming more articulate day by day. Under our very eyes the credentials of its sureness are being multiplied in the significant events and achievements of passing history. Human society, under some high guidance, is building in the earth the structure of a peaceful and perfect civilization.

The chief force, or atmosphere, through which this perfecting evolution is to come Mr. Kidd declares to be not human reason but what he is pleased to name "the evolution of the ideal." This title is perhaps as good as any which could be well formulated. When we come to compare, as motor forces in human conduct, reason with emotion, we are forced to give by far the dominant place to emotion. The decisive historic movements, hardly without exception, have been brought to pass far more by emotion than by reason. Christianity, from core out a sane religion, gained its decisive ascendancy in the Roman Empire by its appeal to the emotions of the populace, to their instinctive sense of the religious and mysterious. The Crusades were prompted by unreasonable enthusiasms, but their appeal to a common emotion was responded to by a series of migrations which hurled themselves upon the coasts of the East like the waves of the sea. The French Revolution was a riot of unreason, a cyclone of emotion. The mailed forces of Germany in August, 1914, inciting themselves with songs of conquest, moved buoyantly forward upon a campaign which was to mean for millions of them slaughter upon the battlefield and in the trenches. But they were not moved by any promptings of sane reason. They were impelled by the emotion of an ideal.

It is only in most exceptional moods that we have much realization of how truly we are the creatures of inherited habits, instincts, and emotions. In religion we belong to this or that denomination; in politics we are Democrats or Republicans, after the patterns of our fathers before us. In our ordinary

courses of conduct we do not act upon analyzed and sifted reasons for our preferences nearly as much as we assume. Fashion may be intrinsically one of the most irrational of fads, but those who follow the fashion are legion. We have such instinctive and impulsive kinship with the mob that, whether right or wrong, we are prompted to march with the crowd. The great thing which we call civilization is but a marshaling of emotions.

All this, however, is not to be construed as minifying, much less displacing, the function of reason as a rule of conduct. If emotion and instinct were to be the sole factor in governing human action, society would prove to be little better than an irrational mob. Mr. Kidd is not to be charged with any intentional scandalizing of the reasoning faculty. He is himself, if anything, intellectual. He clothes all his theories with so perfect a vesture of thought as to give them instant classification with intellectual principles. His "emotion of the ideal" is therefore not simply a brilliant flame to be lighted and wasted in the open air but an irresistible dynamic to be finally harnessed and utilized by imperial reason. Most largely, as far as the governing principles of society are concerned, it is reason that evolves wisdom. The laws on the statute books, the rules which guide the decisions of the judge on the bench, the creations of the inventor, the surveying of a railroad route, the navigation of an ocean liner, the astronomical science of the heavens, all these and innumerable other regulative factors of society are evolved by reason. A superlative qualification of General Foch for the supreme command



of the allied armies was his perfect knowledge of the laws of military strategy and his cool, judicious, and intelligent application of them on the widest scale of action. General Foch, may carry in himself the potentialities of intense emotion, but the one thing which decided both his fitness and his success as chief-tain in a world-crisis was the exercise of a Jovian intellect. It must, however, be emphasized that the victory was made possible only because a scientifically trained mind was in supreme command of the most stupendous array of organized emotion ever before marshaled for battle. Mastery of and guidance by expert military science is an imperative necessity to the commanding general; but the batteries of victory are charged with the emotional life of the army. Reason, intellect, is an imperial force. Its fundamental and vital values in human affairs cannot be overestimated, but its final test of value in civilization appears in its ability to guide the emotional life of humanity. As far as the general human movement is concerned, intellect not in control of a constituent emotional life is like a king without a throne or realm.

Civilization is an artificial creation, a creation, however, undergoing continuous modification, advancing or retrograding according to the quality of forces acting upon its structure. The social evolution is something very distinct, both in character and in process, from that organic evolution in nature of which Darwin was the chief prophet and expounder. The Darwinian evolution deals most largely with things physical. Its modifications and developments are something transmitted through the slow

and narrow processes of physical descent from parent to offspring. The social evolution is ethical. It is the creation of educational processes. It receives its expansions and enrichments from wide and various environmental ministries. Each generation inheriting directly the knowledge and social wealth of its predecessor may pass all this down, enriched by its own distinct acquisitions, to its successor. Thus it is inherently possible that the social evolution may take on rapid and vast strides of progress, as also of new direction.

The organic evolution of Darwinism, physical in character, whatever promise it may give for an improving animalhood, is fatally shut up to fields of hard and interminable conflict and must move slowly, if not uncertainly, along the narrow lines of physical descent. It is, however, one of the amazements in general psychology to note the influence of the Darwinian theories in their attempted application to civilization. Haeckel, a pure Darwinian materialist, undertook to apply on all fours the physical-heredity philosophy to the entire development of human society. He regarded man simply as a "social vertebrate." He seems to have no conception of an ethical altruism which may some day convert civilization into a school of unselfish and benevolent ministries for all mankind. The vicious and fatal defect in Herbert Spencer's social philosophy was his attempt to exalt materialistic values as a substitute for the highest social and moral functions. His philosophy is a labored and ingenious attempt to combine irreconcilables, to abolish the indestructible distinctions which must forever exist

between material causes and moral results. Haeckel and Spencer, however, are only typical of the vast engulfing of modern philosophical thought in the bogs of Darwinian materialism. Darwin, like a kind of Titanic magician, has put the spell of a resistless fascination upon all Western scientific thought. It has been widely accepted, and without effective protest, that the law of organic heredity must be the one law of final progress. Even were there no retrograde movements in the processes of this law, it is obvious that progress wrought under these processes must be, if there is any at all, by slow and tortuous courses. The ideal goal, if it is ever to be reached, must be placed at a distance of practically infinite remoteness. The most hopeful and prophetic minds have felt a slowing pulse from this logic. The great Laureate, while always optimistic for the final future, felt forced to concede a long-deferred advent for the ideal humanity. It was with him "a far-off divine event." Tracing man's evolution from its sources in the jungle, he says:

If twenty million of summers are stored  
in the sunlight still,  
We are far from the noon of man, there is  
time for the race to grow.

And again:

Red of the dawn!  
Is it turning a fainter red? so be it, but when  
shall we lay  
The ghost of the Brute that is walking and  
haunting us yet, and be free?  
In a hundred, a thousand winters? Ah,  
what will *our* children be,  
The men of a hundred thousand, a million  
summers away?

This philosophy, as far as its final beneficence as applied to untold thousands of unborn generations is concerned, is something as cold as fatalism. We of today, when toiling in our best light, may well feel that our contributions toward a perfect future are but little more than that of the coral insects, which by dying contribute imperceptibly to the aeonian upbuilding of subterranean islands.

The nightmare of such a philosophy is being lifted from thought. Increasingly and with growing clearness it is appearing that the heredity of the jungle is very little, if at all, a basic philosophy for civilization. Civilization is a social, not a physical, product. Its structure must furnish ample room for the schooling and development of the ethical and altruistic emotions. In both Christian thought and democratic ideals the intrinsic and inalienable equality of the rights of all men increasingly asserts itself as an unescapable truth. An ideal society must be altruistic in spirit. There can be no ideal democracy, much less a true Christianity, in which all citizens are not imbued with a sense of obligation to serve the best interests of their fellows. This spirit is fundamental to the social compact.

An associated truth in the social evolution, and one of greatest significance, is that the mind of the child is far from being definitely shaped by its physical heredity. The social environment, with its reactions upon the child mind, is the chief maker of the future man or woman. The mind of every normal child is largely a susceptible blank waiting to be impressed with the thought, the ideals, the emotions, which



shall control its future character, decisions, and activities.

These are the basic conditions of the social evolution: upon the one hand, altruism, service, the subordination of individual selfishness and preferences to the common good; upon the other hand, the educational preoccupation of the mind of childhood with an ideal ethical, social emotionalism.

Given right direction to these fundamental factors, it is evident that a new human world, so far from being "a far-off divine event," might be evolved in a single generation. This is no speculative assumption. Its possibilities are affirmed by most striking historic precedents. Germany failed strategically to give right application to the principle; but in her official, intensive, and universal training, for more than a whole generation, of her child mind in an absolute subserviency and devotion to the ideals of the state, she demonstrated what could be done in subordinating an entire population to the emotion of a single ideal. The experiment narrowly failed. It failed because its motive was egoistic rather than altruistic. It was an organized assault against all outside humanity rather than a movement seeking the advancement of world-welfare. Nevertheless the history is a stupendous illustration of the educational possibilities of transforming a whole population within the lifetime of a single generation.

Japan but yesterday was a hermit nation, her tallest summits scarcely visible above the historic horizon. Her national life has been suddenly touched by new ideals. She has come under the obsession of great new emotions, and, as by a single leap, she has placed

herself among the great civilizations. The trouble with Japan is that her new national and controlling emotion is overmuch fraught with self-centered and militant motives. An illustration more in support of moral optimism is furnished in recent religious developments in Korea. Yesterday Korea was pagan and Christless. The advent of the Christian missionary to her peoples is but recent. Today, however, her enrolled evangelical church membership numbers more than 300,000 souls, and the newly awakened enthusiasm of the Koreans for Christianity is perhaps the most signal phenomenon in the entire history of the nation.

The historical incidents are so numerous, so pronounced, as to make it needless to argue the results, the transformations, which may come suddenly to an entire people from the educational infusion of a new ideal. The American nation is by practiced habit a nation of pacifists; but in just the recent months we have seen a most phenomenal militant awaking of its citizens. In response to an ideal practically new to this generation, under the urge of a tidal emotion which has swept the land, the young men of America have organized themselves into a resistless crusade for the defense of world-democracy. There is no measuring the power of a great social ideal when once it appeals to the heart of a whole people. Dynamic idealism, stirring the heart of society with a new emotionalism, will be the creator of new social and moral eras in civilization. This would mean new racial migrations, the installation of new world-reforms in a day. The prime need of the social and moral leaders of the present world

is clear vision and moral earnestness, and they will induct our very children into the citizenship of a new age.

Multiplying signs of the times foretold a new day. The watchman, as he brushes from his locks the dews of the night, beholds a far-flung "red of the dawn." The great war through which we have come has been a marvelous revealer of the age altruisms. Not only has the choice life of the world poured itself out upon the altars of sacrifice, but for the cause of humanity wealth has been consecrated in unprecedented volume. The most perfectly trained surgical and medical skill, the most cultivated and idealistic young manhood, the most beautiful womanhood, all re-enforced by the most consummate science and by every material appliance, have been mobilized for humane service. If the war has inflicted untold suffering upon the world it has also been the occasion for revealing and exalting a human beneficence akin to the divine. Never before was prophetic vision focused upon a world-humanity as now.

A "League of Nations"—what does it mean? It means altruism on a world-scale. Nations in blocks are proposing to forego hitherto selfish and cherished interests for the sake of forming a safe and secure alliance for world-harmony and for the universal rights of man. A powerful league of democratic nations already practically exists. A full world-league may not come in a day, but it is on the way and is sure to arrive. The thrones of aristocracy are tumbling down. We live in the rising era of world-democracy. Protestant Christianity, too long and too much divided

into competitive sects, is seeking as never before, and at its very centers of power, to reconstitute itself into an organic and working unity for its more effective moral conquest of the world. The traffics of impurity and intemperance were never so resisted, never so hard hit, as today. There never were such penetrating and analyzing studies of social and industrial conditions as now; never so firm and general a purpose to instal social and industrial equities. Great and unprecedented philanthropies are multiplying upon every hand and are ever more effectively reaching out to human needs.

Mr. Kidd very confidently believed that woman, "by the necessities of her being, has carried within her nature from the beginning in its highest potentialities the principle of the new era of power." Schopenhauer declared, though he displayed a kind of chronic enmity toward woman, that she is a being to whom "the race is more than the individual, and the future greater than the present." He further says: "In the recesses of her heart she lives always and altogether more in the race than in the individual." Does it not appear then that the real era of woman's power is already in the full dawn? The doors of all industries and professions are now open to her. It is the day of woman's colleges and of all higher educational opportunities for the sex. The great democracies, one after another, are conferring upon her the suffrage. The age is calling upon womanhood to assume without obstruction the highest throne of her possibilities.

The times are socially and morally dynamic. This is the birth-time of



forces which are to take a new direction of the world. The agencies of progress were never so numerous, never so effective. Continents and oceans are traversed at express speed. The age commands electric and instant knowledge of all current human movements throughout the world. The processes of world-education are pervasive and rapid as never before. The public conscience was never so sensitive to moral issues. The alliance of moral forces was never so potential.

If in the past environing shadows have at times made somewhat uncertain

the courses of human history, we now can no longer doubt that new and guiding lights are gathering upon all skies. We know that in this very day as in no other day,

Prophet-eyes *do* catch a glory *surely* gaining on the shade.

The conflict between good and evil forces is still drastic and may be unduly prolonged; but civilization is surely migrating to its better heritage—a heritage where righteousness, brotherhood, enlightenment, and liberty shall assert perpetual sway.

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## PRIMARY AND SECONDARY CHRISTIANITY

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SHAILER MATHEWS

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*The following paper is an outline, hardly more than a catalogue, of some of the considerations which arise from the present tendencies toward co-operative unity among Protestant bodies. It is printed in its present form rather than after more complete development, in the hope that it may serve as indicating a helpful line of cleavage.*

### I

By secondary Christianity is meant a group of practices and beliefs which are not essential to Christian faith. Such secondary Christianity results both from the accretion of practices already in the social order and from popular thinking about theology.

In the days of the disintegration of Roman civilization secondary Christianity took over from current paganism asceticism, the veneration of relics, saints, and the Virgin Mary. In the course of time there developed orders, auricular confession, penance, priestly absolution,

the mass, and various forms of the ancient religious practices which have been preserved in the Catholic church.

At the same time there was developed a secondary theology, which gave this secondary cultus a theological interpretation. Thus, for example, the Eucharist evoked a doctrine of the mass, and baptism a doctrine of regeneration.

In the Reformation much of this secondary Christianity was removed from the main stock of Christian belief. The Reformers by making the Bible the standard of faith and practice were inevitably led to abandon many of the

survivals of the old Roman world embodied in the Roman church.

At the same time, the religion of the Reformation was not without its secondary forms. There were a fear of devils, identification of religion with national politics, sacramentarianism, and a theory of inspiration which was a substitute for the Roman Catholic attitude as to pope and councils.

Our day has its secondary Christianity as well. Even the most liberal and spiritual-minded of the churches are not content to hold merely to the primary elements of Christian religion, but permit and sometimes even favor the existence of religious practices and theological teaching which are confessedly not of equal worth with these primary elements.

Nor is secondary Christianity necessarily the property of ignorant people alone. Many learned men have never been brought into touch with the creative and intellectual forces of their day. They prefer to use religious forms and formulas which are satisfactory to the rank and file of the church. As this rank and file of church members are not well-educated, and are quite unaware of the actual state of knowledge as to man and nature, they very naturally respond more readily to religious practices and preaching which arose from a state of culture more nearly like that which they themselves possess. From this springs up a sort of layman's religion which is more concerned with easily grasped ideas than with the query as to what really constitutes religious truth.

Yet it would be altogether unfair to say that all secondary Christianity in our modern days is comparable with that

which sprang up with the period of the decline of the Roman Empire. It is true that, among people who are within church connections, religious ideas and practices are often crude and sometimes approach superstition. Organized Christianity has never succeeded in removing from the world a belief in luck and in those superstitions which seek to control the future by some more or less innocuous magic. Even supposedly intelligent people rap on wood to ward off misfortune, refuse to begin journeys on Friday, and hesitate to sit thirteen at a table. Millions of people still regard it as possible to win favor from God by the invocation of saints and the making of vows. Arguments advanced for tithing circle dangerously near formal vows when men are promised prosperity in business if they give a tenth of their income to the Lord. There are many persons who are like the traveler in the Alps who swore volubly at the mosquitoes but refused to travel to another town on Sunday in order to avoid them.

Popular preachers and evangelists as a rule use those formulations and illustrations of Christian doctrine which are quite outside the field of reasonable proof. Many Christian denominations erect some characteristic doctrine or rite into a test of Christian loyalty which in effect excommunicates at least two-thirds of the total church membership of the nation. A comparison of the authoritative doctrinal statements of scores of Protestant denominations will show that the points of difference which keep them apart are of a sort which few would say are essential to the saving work of Christ.



All of these facts are so patent as to need, as it were, only to be catalogued. The issue, however, which they raise is one with which our day is increasingly concerned. Now as never before men question as to just what relationship these secondary forms have with the essential Christianity which is the common property of practically all Christians.

## II

Primary Christianity might be described as a belief in the personal revelation of God through Jesus Christ with such religious corollaries thereto as have been shown to be of moral power and in accord with reality.

A comparative study of all Christian groups will show that they believe in a personal God, usually conceived of as known in experience in three persons, in a human nature that is hopeless and helpless without dynamic fellowship with this God, in the mediation of Jesus both in life and in death, in a life of righteousness and love made possible by divine help, in an individual immortality with suffering and happiness according to each individual's relationship to God. Each one of these fundamental elements of the Christian religion has had its historical and even local doctrinal description, but in some form or other they are present in the beliefs or hopes of all Christians. The very groups that are most strenuous in the observance of some form of secondary Christianity are devoted to those great truths which express the need of spiritual fellowship with God in order to follow the ideals of Christ.

Approached from another point of view, a line of distinction may be seen

between secondary and primary Christianity in that the former is divisive, while the latter is unifying; one aims at ecclesiastical regularity and the other at an extension into society of moral sympathy and justice.

Such a statement, however, is far enough from being wholly complete, for in the actual religious life the two elements are not so sharply divided as this analysis would lead one to infer; and it is the close interweaving of secondary and primary Christianity that complicates all attempts at carrying forward Christianity in what might be called the grand manner.

Nor can it be denied that secondary Christianity possesses a functional value. To begin with, it has always served, imperfectly it is true but none the less really, as a medium through which fundamental faith has been embodied in social life. The religious life of Christians, except in the case of great leaders, has seldom raised itself far above the level of the general social class to which it belongs. That demand for unification of religion and other forms of experience which lies beneath all church practice and thought makes it all but inevitable that in various groups there should be various expressions and embodiments of fundamental Christian faith. Our society is not homogeneous, and the religion of its component groups varies from an all but superstitious Christianity among the ignorant on the one side, to the all but unorganized Christian attitudes of the highly intellectual class on the other side. Between these extremes are groups of all degrees of culture. Each one of these aims to speak its faith in its own

language. One has but to examine the advertisements of religious services to be found in any newspaper to see how easily every man's taste can find a type of preaching satisfactory to itself. Much of the complaint against so-called doctrinal teaching is due to the fact that the doctrines are set forth in the language of the schools rather than in the language of popular experience. The same fact explains why a successful preacher so often becomes unsuccessful as he passes from one church to another. He finds that the immediate and controlling interests of the groups fail to respond to an unfamiliar exposition of the very truth they all profess to believe. Their secondary Christianity no longer is a medium of ultimate truths.

Further, we are so constituted as to find it difficult to respond immediately to what might be called primary enthusiasms. During the past months we have had an illustration of this in national affairs. He would be a poor patriot who would deny that the ideals for which men could fight are the ideals for which they should labor. But experience has shown that it is much easier to arouse enthusiasm to support one's nation at the expense of one's life than it is to support the same country at the expense of paying taxes. Until a primary political enthusiasm is actually made immediate and appealing in current, i.e., secondary, interests, it is very apt to seem remote and theoretical. The same is true in religion. It is easier to support one's denomination or local church than to devote one's self directly to the ends that the denomination or the local church serves. Successful pastors are always able to stimulate action by

appeals to immediate rather than to ultimate ends.

Such conditions generally arouse the impatience of radicals, for radicals are those rare persons who see ends rather than means, and approach ends regardless of the people who must reach them. A radical is generally one who describes a primary cause apart from the means by which it is to be gained, or one who would destroy all secondary causes in the interests of what seems to him ultimate truth. In theology he is almost certain to see the weakness of secondary Christianity and to extol the primary Christianity without raising the practical question as to how a secondary Christianity can be made to function wholesomely in the interest of primary Christianity, or how a primary Christianity can exist without agencies, institutions, practices, and formulas. As a result radicals are almost invariably leaders in destruction. They seldom have proved themselves leaders in construction. Swept away by loyalty to the spirit they ignore the necessity of the body.

If the destruction of evil were all there is in progress, reform would be a comparatively simple affair. The difficulty of reform, however, in the church as everywhere else, is folks. The minute folks undertake to realize in their own lives any ideal, they are immediately affected by the total mass of habits and interests which they have acquired. To drop these habits of thought and action without having at hand any medium for making real those experiences they have experienced is almost inevitably to produce suffering and destruction equally in society and in the individual soul.



There are those who seem to feel that no reform can be accomplished except by some form of violence; that there can be no progress without suffering. They want to have men not only choose and follow the right, but have a consciousness of definite surrender of the things they have abandoned. Few of us are able to see how those who differ with us in nonessentials can really agree in essentials. We rather insist that the confession of agreement shall be accompanied by a recantation of the things in which others have differed with us. But such an attitude of mind is attempting a reform against nature.

### III

A fundamental Christianity will always have its variety of organization and expression. The real struggle is not between a loyalty to primary Christianity and a disavowal of secondary Christianity, but rather concerns the relationship which a secondary Christianity shall hold to primary faith. Are the two so indissolubly united that the abandonment or modification of the one destroys the other? What should be the real relation of secondary to primary Christianity?

First, secondary forms of Christianity, whether they be of rite or of doctrine, should be essentially at one with the primary Christianity that they would express. For example, any doctrine of the atonement, like the deception of Satan by God, is in the nature of the case abhorrent to the intelligent Christian. However understandable a doctrine of the atonement may be, it must not present God as a whit less moral than the ideals which Jesus set forth. Neither

must it use figures of speech or ritual practices which contradict the belief that a God of love is also a God of law. No rite or practice or doctrine that is essentially opposed to primary Christian faith can be justified.

In the second place, a secondary Christianity must not be made primary in thought or action. A certain distinguished man said jokingly that he knew he was a good Baptist and he hoped he was a good Christian. The same thing has been expressed in the conduct of many people more seriously. Secondary Christianity has been so identified with primary Christianity as to make its acceptance or its rejection a test of Christian character. Christians, for instance, who will insist that baptism is not necessary for salvation will argue that refusal to be baptized is an evidence of lack of loyalty to Jesus Christ which argues sin. Such an attitude of mind has made the secondary Christianity the test of the primary. The proper order of procedure is precisely the reverse.

In the third place, secondary Christianity should not be permitted to prevent the fellowship of those who are at one in the primary faith. This seems so self-evident that it is hard to realize that in actual practice it often has come to pass that the really divisive elements between denominations are to be found in what are admitted by all to be matters of secondary importance. Such a fact will not be judged too harshly by students of human nature. Secondary Christianity has preserved much of the history of the groups to which it belongs. In many cases its elements were the veritable tests of loyalty to the church

and to primary Christianity. Although they no longer so serve, it seems almost sacrilege to reject what have come to be regarded as precious elements in the faith of our fathers.

Nor is loyalty to primary Christian beliefs a negative attitude toward all else. It is discriminating and positive. It is ready to treat any form of secondary Christianity as respectfully as it deserves. Nor is such an attitude of mind without the sacrificial giving of justice to others—the one ethical test of a genuine Christian morality. For while it is easy to be indifferent to the belief of others when one has lost one's own, it is indeed hard for the sake of fellowship with others to treat as secondary that which one regards as precious. Yet we modern Christians

must learn this if we are to be of actual moral influence. How can the church hope to bring peace to a world through mutual compromise until it has learned how to be at peace within itself through mutual tolerance? Any group of Christians which attempts directly or indirectly to coerce another group into accepting some form of secondary Christianity is exhibiting its incapacity to be a leader in a world which demands unity in essentials and sacrificial giving of justice in all else. If the church, while unqualifiedly loyal to its fundamental convictions, identifies such loyalty with the acceptance of any form of secondary Christianity it will fail to be the yeast of the kingdom and will leave the world a poorer and more dangerous place in which to live.

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## RELIGIOUS FANATICISM: ASSET OR DEBIT?

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Religious fanaticism, as considered in this article, means that spirit of religiosity which so controls the life of its victims that it blinds their eyes to any other truths or causes, natural, logical, or scientific. It may at times be based upon hard fact. More often its foundation is upon superstition or imagination. Its victims are always one-ideaed men. Their main virtue lies in the fact that they push one idea, their fault that they see nothing else in the world.

It is a matter of common comment that the progress of humanity has been

brought about by fanatics. It is assumed that the world is aroused from its slumbers of indifference by the one-sided individuals who proclaim the wrongs of society. To a certain degree the idea is correct. It is one of the assets of fanaticism, yet it may be doubted if the fanatic type of mind ever could do more than agitate. It is the normal-functioning man that builds and constructs.

The virtue of the fanatic as an agitator is largely due to the emotional response which his appeal finds in the



human breast. Mankind is still reached more largely by the emotions than by reason. Religious and social leaders who find a response in great multitudes are almost universally of the emotional, fanatic type. Peter the Hermit drew great multitudes around him while Abbé Suger was despised. Yet Suger was right and Peter was wrong.

John Lord states the principle in his lecture on Mohammed. "The eternal triumph of a religion . . . is not so much owing to the purity and loftiness of its truths, as to its harmony with prevailing errors and corruptions. When Mohammed preached his sublimest doctrines, and appealed with reason and conscience, he converted about a score of people in thirteen years. When he invoked demoralizing passions, he converted all Arabia in eleven years." Mohammed fell before the spiritual temptation of appealing to the inherent fanaticism of Arabia. He fell down and worshiped the god of the underworld which gave him all the nations his eyes could see.

The spirit of fanaticism makes the minister's task easier. He personally may not be in sympathy with it. But fanaticism is blind and awards to the minister an intellectual heritage of which he may not be guilty. His ministerial office and garb stand as a cloud between the minds of his parish and himself. For many ministers this is a material blessing. Were it not for their intellectual heritage their churches would be dissatisfied with their theology.

The modern appeal is still largely superstitious. Parents present their babes for baptism, believing in some mysterious power of the rite. Youth

are brought into membership with the church, believing that it offers some spiritual blessing other than that which can be obtained by Christian service. Our religious educational facilities adhere to educational methods until a few weeks before Easter Sunday, when as of yore, tears become the main argument of the teacher for the pupil to give his life to Christ. And the inherent fanaticism responds for a few weeks.

The presence of such a large proportion of women in our churches is doubtless explained by this law. The female is emotionally different from the male. She has a greater tendency toward religious fanaticism. Professor Phelps used to explain that the women would always be at church and that the test of a minister was to draw the men. Paul recognized this principle. In his letters to the Corinthian church he urged that the women sit in silence. Why? The Corinthian church had been outraged by bursts of emotion which threatened its spiritual life. Paul, realizing the emotional nature of woman, urged this as a means of restraint.

The writer in one of his parishes had an experience which taught him the wisdom of Paul's method. A certain woman, formerly prominent, had withdrawn to ally herself with an emotional sect. She professed remarkable experiences, among them the New Testament gift of tongues. When the writer came to the field, as a new pastor, she consented to attend one of the midweek services. Both in prayer and testimony this strange gift was revealed. The words tumbled out in a confused mass. Occasionally one could be distinguished. One of her friends confessed to the

minister that she was crazy on religion, but added, "it's a pretty good subject to be crazy on." The minister's answer, which larger experience justifies, was that it was a very dangerous subject to be crazy on—dangerous for the woman herself and for the community.

The fanatic type is distinctly useful in keeping alive services of prayer and testimony. They thrive best in such an atmosphere. The attempt to change such services into public forums cannot as yet be said to have been a success. But with enough of the spirit of fanaticism in the church the minister may be assured of good prayer services. Oftentimes the clergyman himself is an obstacle in the way of such services, as he takes it upon himself to act as a safety valve to religious emotion.

Fanaticism is a great asset to the church in the matter of publicity. It keeps people thinking and talking religion when otherwise they might forget it. The fanatical sects do a great deal of free advertising for the churches. Regardless of one's attitude toward Billy Sunday, those of us who have survived his meetings find that an atmosphere of religious thinking was created. One of the surprising results of such meetings is the wideness of their effects. Results of converts show preferences for the various branches of Protestantism, Catholicism, the liberal bodies, and the Christian Science church. It is a peculiar phenomenon. The sects he hurled his charges at profit by the meetings.

As a principle, the appeal of a sect to the emotional determines its number of adherents. A number of years ago in an eastern city a Christian Scientist church

and a Unitarian church were built. The Unitarian church is historically reserved and logical. The other is historically one which appeals to the emotional and fanatic rather than to the intellect. Today in that city of 500,000 there are three prosperous Christian Scientist churches and one average-sized Unitarian.

Religious fanaticism has been an asset to the world, in that it has produced a great number of heroes and martyrs. Religion has found thousands of men who have gladly died for their faiths, true or false. Not all have been fanatics. But this type will rush the more quickly to the sacrifice.

The examples of self-denial in our day which call for personal privation and sacrifice come largely from this type of mind. When a church is being built the fanatic goes without bread and shoes that the house of God may have proper adornment. The nation calls for loans and gifts in the time of war. The normal gives from his plenty, keeping enough for his own wants; the fanatic gives his all and willingly suffers that his country may profit thereby.

Yet with all these virtues, and they are real, we may question whether fanaticism can justify itself in the Kingdom of God. This may be but another instance of where the church's best friend is Christianity's worst enemy. Truth finds it necessary to compete with emotion. Too much popularity has always corrupted Christianity. Straight and narrow is the way that leadeth to life. A great many instances of self-sacrifice could be classed under "Corban," which Jesus so vigorously condemned.



Fanaticism is blind. Or it can see only out of one eye. Thus it cannot grow intellectually or spiritually. The fanatic has not been used to uniting cause and effect, premise and conclusion, and cannot do so now. Words of truth have no effect, for the mind is closed and the heart has chosen its final love.

Hume relates an experience at a revival meeting. The vast audience was sobbing. Every word from the minister brought fresh convulsions. He saw one woman who had been crying so from the beginning that she could not possibly have heard one word from the preacher.

"My good woman," said Hume, "since you cannot hear the preacher, will you tell me what you are weeping for?"

She was startled by this question. After a moment's thought she burst into fresh grief, exclaiming, "Sir, can't you see the holy wag of his head?"

The woman was religious to an extreme, but at the same time she was helpless as far as Christianity was concerned.

The fanatic is not alone blind; he is intolerant. Whether his particular fanaticism is liberal or conservative, churchly or free lance, he is always intolerant. Tolerance is one of the foundation stones of the Kingdom of God. Fanaticism combats it. The fanatic is always right and cannot be wrong, because he has the final revelation. The intolerant man can understand his type of mind, but he cannot understand anyone else's type of mind. A good illustration is the Bible fanatic. If he is a literalist, he cannot understand any other interpretation, even to disagree with it.

These are the reasons why he cannot be used to build the Kingdom of God.

The Kingdom is a growth. The fanatic knows nothing of growth. Skepticism, immorality, frailty, these can be led to the light. The fanatic cannot be. He will kill himself first to pose as a martyr. The Kingdom contains the poor in spirit, the meek, those who mourn, but there is no place in it for those so sure of their righteousness and salvation.

The fanatic opposes the Kingdom in that his outlook is always individualistic rather than social. In the church he is seeking the salvation of souls. In the world he is seeking wealth, the throning of some hobby, or class preference.

It is well to draw a timely distinction here. The casual reader notices that the Bolshevists of the world are fanatics and yet professedly social in their outlook. The answer is that the Bolshevists are not social in their outlook. They are extremely individualistic. Contrast their ideas with those of the British Labor party. The latter with its program of social evolution has a social vision. The Bolshevists with their vision of social anarchy are individualistic. They would enthrone a class at the expense of humanity.

The Kingdom of God falls between the two extremes of capitalism and anarchy. It is based upon unselfishness and largeness of vision. The fanatic is usually found with one of the extremes in his thinking. The Christian today does not need to sponsor one extreme or the other but to preach the gospel of unselfishness that leads to the Kingdom. The peril of America is not in the spirit of pro-Germanism but in its altogether too large spirit which is pro-self, individualistic, and in this sense fanatical.

Fanaticism is a debit to the extent that its methods drive many normal-thinking people away from institutional religion. Washington Gladden gave this as one of the reasons of his opposition to the Billy Sunday meetings: many people are driven still farther away from an open allegiance to Christ. We have mentioned that Paul thought of this in connection with the Corinthians and it is not surprising that other instances occur in the book of Acts which show the same fear.

At Philippi there was the experience with the demoniac girl. When she saw Paul and his companions she greeted them by crying: "These men are servants of the most high God who proclaim unto you the way of salvation." Now that was exactly what Paul was doing. But he rebuked the spirit in the girl. Was it because he did not care to have his religion sponsored by that type of a mind? Paul was more careful than some others to avoid entangling alliances. The occasion at Lystra where the people would have worshiped him is another instance. He refused to use methods which might ally to his cause the fanatic and superstitious type to the banishment of the logical and sane. In the fourteenth chapter of I Corinthians, he considers the instance of a church which has well-nigh wrecked itself by fanaticism. His appeal in that instance is for an adjustment, rather than the placing of the speech of tongues first.

Fanaticism has, on the whole, shown itself incapable of organizing and maintaining a strong institution. Its individual type of mind is one of agitation rather than of construction. While often fanaticism has fired the mind of humanity,

it is a different type which has whipped the enthusiasm into permanent organization. Peter the Hermit could inspire thousands, but as an executive he was a failure. The Pope used him as an agitator but wisely turned the guidance of the crusade to more capable hands. Pastor Russell was a good organizer but there is a question how far he was of the fanatical mind as contrasted with the executive. His followers have failed to hold the organization together. Mrs. Eddy as an individual was but Mrs. Eddy; used by skilled organizers she became the Christian Scientist church.

Most of the fanatical sects run out in a few years or a generation. The Church of Christ must stand as long as there is need for it in the world. The organized church has had and has today its faults, but it still represents the best way of evangelizing the world. The missionary enterprises, carried on in the fanatic's way, would be intensified in one locality, and on one idea, to the exclusion of the world and the larger truth. The church needs to listen to the warnings from its fanatic prophets, but it needs to strengthen for service its organization at the same time.

Despite our analyses, religious fanaticism remains as a potent factor in the religious life of today. Is it too much to say that one of the tasks of the Christian church is to replace it with the saneness of New Testament Christianity? It is woven into the very fiber of Christian institutions. Paul's successors were not as wise as he. And even today the churchman is in doubt. Shall he use it as an asset or shall he combat it as an impediment in the pathway of progress?



# MAKING CHRISTIANITY SAFE FOR DEMOCRACY

## III. DEMOCRACY AND CHURCH ORGANIZATION

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### **I. Christianity as a Church Religion**

Whether we like it or not we must reckon with the church as an essential factor in Christianity. It is true that there is today, as there has always been, widespread criticism of the church. Indeed, it is easy to place the religion of Jesus in sharp contrast to the seeming interests of ecclesiastical organizations. Just now, when the tremendous passions and devotions of the Great War are fresh in mind, there are many voices declaring that men are utterly impatient of the petty disputes of the various denominations, and are longing for some form of religion which shall more directly express the broad ideals which have come from participation in great events.

Yet these very criticisms are evidence of the vitality of the church. One does not take time to criticize a moribund institution. It is only when the institution seems indispensable to the achievement of the ideals that criticism is undertaken. What most critics wish to see is a reformed church, not a churchless religion. For only as religious experience shall have some medium of expression can it become effective in the world.

The history of Christianity shows conclusively that the church is essential to the life of the Christian religion. Again and again religious movements

have arisen, aiming to purify the errors of the church by setting up in opposition a churchless religion. But such movements have been compelled to rely on general literary means of influencing people, and have found that without such an organization as the church the propaganda makes small headway. We need only remind ourselves of Gnosticism, of the pantheistic sects of the Middle Ages and the Renaissance, of Deism, or of the purely inspirational movements of modern times to see the relative weakness of a religion without a church.

Moreover, it has become clear to us from historical and psychological study that religion is a group experience quite as much as it is an individual experience. Worship, belief, religious activities, are as a rule stimulated and shaped by the rituals, creeds, and programs of the church to which an individual is attached. The religion of a person who remains detached from a social organization is likely to be somewhat nebulous. For the sake of a strong personal religion, then, it is necessary to have a strong church.

But, unfortunately, our discussions of the nature of the church are likely to start without any adequate comprehension of the vital relation between the church and the individual and social life

of the age. What kind of church polity ought to be promoted? The answer to this question is too often sought by laboriously searching into precedents centuries old, rather than by inquiring as to the kind of organization which would most efficiently serve the religious needs of today. Thus the discussion turns upon disputed theories as to what precise rituals or sacraments or officers were authoritatively prescribed in the first century of the Christian era. The activities and aims of the church are thus determined by what is believed to have been said centuries ago rather than by inquiring what are the actual demands of the present.

## II. The Historical Point of View

What was the origin of the church, and what has been its history, if we lay aside dogmatic prejudice and seek to learn the actual course of events?

The very variety of theories as to the original form of the church suggests that the data at our disposal are insufficient for any definitive doctrine. When advocates of a high-church theory of apostolic succession appeal to the same scriptural writings as do the Friends or the Dunkards, one may be forgiven for thinking that a priori doctrinal preferences have much to do with one's exegesis.

From the historical point of view, the Christian church must be studied as a living, growing means of expressing the Christian life. Nothing is farther from the truth than that idyllic picture which is sometimes drawn of a primitive church without schisms or differences of belief. The second chapter of Paul's epistle to the Galatians gives first-hand

testimony to a serious and fundamental divergence of view between Paul and Peter. The first chapter of the first epistle to the Corinthians reveals contentious parties among the Christians at Corinth. Recall the numerous references to wayward persons and groups in the pastoral epistles. Run through the extant literature of the early church, and observe how prominent a problem is the task of securing some sort of unity amid the variety of beliefs and aspirations. To the historically minded student it is evident that from the very first Christianity was too many-sided, too various in its aims, too catholic in its appeal to be completely defined in terms of any neat and finished organization. Moreover, this very variety was the product of life itself. A religious organization which was entirely suited to those who thought in terms of conventional Judaism was not adapted to Gentiles. The peculiar religious needs of the Gentiles created a ferment which made for new forms of group life. Circumcision had to be made optional. Place had to be made for Hellenistic ways of thinking in the place of Hebraic. The actual structure of the church was built up by the living interests of the age.

Moreover, this vital process of organizing church life so as to do justice to all the needs of men has never ceased. Marvelously as the Catholic church in the days of Hildebrand succeeded in its attempt at one authoritative organization, the pre-Reformation world was never free from "sects," nor was the Catholic church itself free from dissensions. Since the Lutheran reformation the external unity coveted by Catholicism has disappeared forever.



The rise of new sects and new denominations is understood historically by taking account of the vital religious needs which were crying for expression, and which found that expression inhibited by existing churches. From the point of view of history, then, the Christian church is a living, growing organization, inevitably affected by the life of men, inevitably criticized when it fails to meet vital needs, inevitably reformed either by inner amendment or by new church organizations so as better to serve its day and generation.

Thus thinking of the church as a historical development, let us examine its character in the light of the growth of democracy.

### **III. Church Organization in Terms of Autocracy**

The Catholic church is the outcome of the endeavor to organize Christianity in a way best suited to meet the needs of an imperialistic age. The Roman Empire had furnished an impressive example of a world organized from an administrative center at Rome, and this ideal of a unified world dominated the thinking of the Middle Ages. The Catholic church undertook to administer world-wide Christianity in the same efficient way.

But it is important to remember that the Roman Empire did not represent a democratic movement. It was rather an organization of the world planned from the imperial center. The characteristic feature of the worship of the emperor as a mark of loyalty indicates how completely the essential nature of the state was conceived in terms of overhead government. The possibility of a unified world depended on the

existence of a governmental authority raised above the differences of race and language and custom. And the validity of this universal governmental authority was expressed in the doctrine of the inherent sanctity and eternity of the Roman state. It stood before the eyes of men, and continued in their imagination throughout the Middle Ages as the Holy Roman Empire, accepted as an *a priori* metaphysical fact.

This same way of thinking naturally was employed in the interpretation of religious institutions. Especially after the Catholic church had grown to such imposing proportions did it seem like an eternally decreed divine institution. It was simply there in the world with all its power, exercising its functions in the name of a divine authority. To question this authority would have been presumptuous, even if there had been any desire to do so.

In our modern age, when we are so accustomed to empirical and scientific ways of ascertaining what we want to know, it is hard for us to appreciate the attitude of mind which prevailed when there was no such opportunity for information as is now available. Men were born into a world which they had little or no power to alter. They learned their trades and organized their social life by continuing the traditions of their fathers. The world was there as a finished thing, to which men must conform. In religious philosophy this took the form of an explanation of everything in terms of original divine decrees. God had enacted that things should be thus and so. The universe existed by reason of laws which he had imposed upon it. The value of institutions was determined

by asking whether these actually conformed to the divine laws.

Whenever dissatisfaction arose, therefore, men assumed that the difficulty lay in the fact that the divine mandates were being transgressed. To remedy evils men must first ascertain what God had willed and then make human actions conform to that will. Institutions and officials might be criticized by the standards of the divine requirement; but to hold them accountable to the mere whims of people was a monstrous ideal. The latter procedure would put the voice of sinful or fallible man in the place of the eternally righteous purposes of God.

This ideal of the organization of the world is essentially autocratic. The fact that the autocrat is God, whose purposes are utterly righteous and whose chief concern is the welfare of men, gave to the ideal a moral character which freed it from any suspicion of tyranny. Indeed, by contrast with the many instances of selfishness on the part of earthly lords and rulers, the benevolent rule of God was felt to be the strong defense of men. The only recourse against injustice was to demand that rulers should rule in the fear of God and act according to his commands.

Let us now look at the organization of the Catholic church in the light of this mediaeval conception of the world. According to Catholic doctrine, Jesus Christ, the divine Son of God, established Christianity in the form of a definite institution, and committed to that institution the administration of all that is essential to salvation. The

Pope is the "vicar of Christ." The validity of any office or sacrament or doctrine is to be determined by asking whether it is in accord with the divinely decreed constitution of the church.

And that we may be able to satisfy the obligation of embracing the true faith, and of constantly preserving it, God has instituted the Church through his only-begotten Son, and has bestowed on it manifest notes of that institution, that it may be recognized by all men as the guardian and teacher of the revealed word; for to the Catholic Church alone belong all those admirable tokens which have been divinely established for the credibility of the Christian faith.<sup>1</sup>

The Catholic church thus declares herself to be the sole divinely authorized Christian institution. To her and to her alone were committed the doctrines and the sacraments essential to man's salvation. In any controversy concerning content of doctrine or validity of sacraments the church has a divinely given right to pronounce what is to be accepted, while any rival voice may be shown to be attempting to usurp the authority given solely to the Catholic church.

Does an objector appeal to reason? The church replies that the revelation which it declares and interprets was divinely given to correct fallible human reason.

For the doctrine of faith which God hath revealed has not been proposed like a philosophical invention to be perfected by human ingenuity, but has been delivered as a divine deposit to the Spouse of Christ to be faithfully kept and infallibly declared.<sup>2</sup>

<sup>1</sup> Dogmatic Decrees of the Vatican Council, Session III, chapter iii.

<sup>2</sup> *Ibid.*, Session III, chapter iv.



Does a critic bring forward some scriptural text to sustain a position at variance with that proclaimed by ecclesiastical authority? The church replies that it alone has the divine commission to declare what scripture teaches.

That is to be held as the true sense of Holy Scriptures which our Holy Mother Church hath held and holds, to whom it belongs to judge of the true sense and interpretation of the Holy Scripture.<sup>1</sup>

Does one venture to cite some theology in contradistinction to the voice of the church? In 1870 it was solemnly decreed that the word of the Pope should be final on any question.

The Roman Pontiff, when he speaks *ex cathedra*, . . . is possessed of that infallibility with which the divine Redeemer willed that his church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church.<sup>2</sup>

Surely autocracy could not be more rigorously guarded. Where is there any room for criticism? The right to decide all crucial questions is located in an institution which asserts its sole authority to give right decisions.

What now is the mission of this autocratic church? Since it has a direct divine commission, it can stand in judgment on all other institutions. These are to be tolerated and encouraged in so far as they reinforce the ideals of Catholicism. They are to be opposed and destroyed in so far as they represent divergent ideals. Catholicism can brook no rivals. Its aim is not simply to make the world better, not even simply to make it Christian, but to make it

Catholic. Any non-Catholic organization of society is endured only when endurance is inevitable. But the ultimate goal is to have the world unified and spiritually governed by the Catholic church.

Take, for example, the Catholic attitude toward education. There is prevalent today a conception of education which would make the entire process consist in giving to developing human beings such a knowledge of facts and such a control of scientific methods as to furnish the ability to come to independent power of judgment. But such independence of judgment means criticism, debate, experiment. The doctrines of the church might then be examined by critical methods, and dissent from them might be induced. The student trained in a modern university will decide, for example, what to believe concerning the doctrine of evolution by studying the facts, not by asking what the church has decreed on the subject.

Such freedom of judgment is evidently out of harmony with the Catholic ideal. Instead of a world of ideas unified and organized by one supreme authority, secular education would give us a world of incessant debate and constant change. Consequently, Catholicism, in order to be true to its mission, must rigidly control education. The public schools are distrusted because they train boys and girls to come to conclusions without reference to what the church says. In order to safeguard the Catholic system there must be church schools, where the textbooks and the teachers will accustom children

<sup>1</sup> *Ibid.*, Session III, chapter ii.

<sup>2</sup> *Ibid.*, Session IV, chapter vii.

to the habit of deference to the church. Secular schools are constantly depicted as "irreligious," as lacking in moral teaching, as suggesting atheism and infidelity. We have a complete parallel to the control of education by autocratic political governments. People must be trained to accept the decrees of constituted authorities, not to form critical opinions of their own.

It is a fearful picture which Catholicism paints of the fate of a world which departs from unswerving loyalty to the authority of the one divinely appointed church. Read these lines from the decrees of the Vatican Council:

No one is ignorant that the heresies proscribed by the Fathers of Trent, by which the divine magisterium of the Church was rejected, and all matters relating to religion were surrendered to the judgment of each individual, gradually became dissolved into many sects which disagreed and contended with one another, until at length not a few lost all faith in Christ. Even the Holy Scriptures, which had previously been declared to be the sole source and judge of Christian doctrine, began to be ranked among the fictions of mythology.

Then there arose, and too widely overspread the world, that doctrine of rationalism, or naturalism, which opposes itself in every way to the Christian religion as a supernatural institution, and works with the utmost zeal in order that, after Christ, our sole Lord and Savior, has been excluded from the minds of men, and from the life and moral acts of nations, the reign of what they call pure reason or nature may be established. And after forsaking and rejecting the Christian religion, and denying the true God and his Christ, the minds of many have sunk into the abyss of Pan-

theism, Materialism, and Atheism, until, denying rational nature itself, and every sound rule of right, they labor to destroy the deepest foundations of human society.<sup>1</sup>

The recent Modernist movement in the Catholic church throws light on ideals of autocracy in religion. The great grievance which the encyclical letter of the Pope urges against the Modernists is their lack of submission to the authority of the church. They persist in employing criticism and scholarship as a basis for independent criticism of the church. "For them the scholarship of a writer is in direct proportion to the recklessness of his attacks on antiquity, and of his efforts to undermine tradition and the ecclesiastical magisterium."<sup>2</sup> The roots of Modernism are declared to be "curiosity and pride."<sup>3</sup> The evident cure is to eliminate curiosity and to humble pride. Curiosity may be done away with if instead of a desire to make independent discoveries one shall loyally set forth the authoritative findings of the church. Pride must be humbled by ecclesiastical discipline. The system of censorship, espionage, vigilance committees, propaganda, boycotting, and discipline recommended by the Pope in the encyclical letter reminds one suggestively of the methods by which the imperial German government sought to maintain its prestige. Under such circumstances, the main efforts of Christendom must be devoted to a defense of existing authority and a support of existing organizations rather than to the organizing of experiments looking to a better condition.

<sup>1</sup> Dogmatic Decrees of the Vatican Council, Session III, Introduction.

<sup>2</sup> *The Programme of Modernism*, p. 225.

<sup>3</sup> *Ibid.*, p. 219.



#### IV. Protestantism and Autocracy

What has been the attitude of the Protestant movement toward the ideal of autocracy?

Luther's challenge to the Catholic church was a fundamental challenge to ecclesiastical autocracy. Catholicism always interprets the Lutheran movement as the first fatal step away from a secure trust in divine control. "The error of Protestantism made the first step on this path; that of Modernism makes the second; Atheism makes the next."<sup>1</sup> But the original Protestant revolt against the Catholic church was made, not by setting forth democratic ideals consistently, but rather by fortifying the revolting Protestants with a counter doctrine of authority. The church was still conceived as an institution divinely established in specified form by Christ. The duty of the Christian is to ascertain the authoritatively provided form of the institution and the scripturally prescribed sacraments. A few citations from Protestant symbols will make this clear.

The Church is the congregation of the saints, in which the Gospel is rightly taught and the sacraments rightly administered.<sup>2</sup>

The important word here is "rightly." What determines what is "right"? There is presupposed in all the controversies an authoritative institution by Christ, or at least a plain indication in the Scriptures as to what may be "rightly" preached and what rituals may be "rightly" administered. Luther, for example, would not tolerate

Zwingli's interpretation of the meaning of the Lord's Supper.

"The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all things that of necessity are requisite to the same."

"The church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another."<sup>3</sup>

"Unto this catholic visible Church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world."

"The Lord Jesus as king and head of His Church, hath therein appointed a government in the hand of Church officers, distinct from the civil magistrate."

"To these officers the keys of the Kingdom of Heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the Word and censures; and to open it to penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require."<sup>4</sup>

In these standard statements, it is to be noted that while the authority to administer ecclesiastical affairs is taken away from the Roman Church, nevertheless the idea of church authority as imposed from above by the institution of Christ or by the word of Scripture is retained. In the absence of an authoritative papal head, there might be—

<sup>1</sup> *The Programme of Modernism*, p. 218.

<sup>2</sup> The Thirty-nine Articles, XIX.

<sup>3</sup> The Westminster Confession of Faith, chaps. xxv and xxx.

<sup>4</sup> Augsburg Confession, Part I, Art. VII.

and indeed there were—differences of interpretation as to the requirements of Christ or the teachings of the Bible. But every branch of Protestantism was certain that there ought to be one, and only one, authoritative church. Every Protestant church, therefore, conscientiously discredited the claims of all rivals.

We have already seen that the autocratic ideal of Catholicism demands the control of culture through ecclesiastical supervision. But has this not been the ideal of Protestantism also? What does a state church mean, if not such a control of culture? What did the religious restrictions on the privilege of citizenship mean, but the determination that the activities of government should be under the control of the church? What was the significance of the widespread opposition on the part of zealous Christians to the establishment of the State Universities in the United States? These "godless institutions," as they were called, were manifestly proposing to educate young men and women to form their conclusions without reference to what the church said. It meant that education was escaping from ecclesiastical control.

The logical outcome of preserving the autocratic conception of church organization without the autocratic power of the Roman church to hold men in a unified system was the period of denominational divisions in Protestantism. If the church is to be the institution in which the gospel is "rightly" preached and the sacraments "rightly" administered, primary attention must be given to the maintaining of a correct creed and the correct number and forms

of the sacraments. If any group became convinced that a given church was not properly interpreting scripture, there could be no toleration of the error. Autocracy admits of no toleration. The dissenting group would proceed to establish the "true" church and to exercise its autocratic right of anathematizing all churches which differed from its standards. By the same principle, heresy-hunting was an active and righteous enterprise; for when once a "pure" church had been founded by infinite pains, it would be nothing less than treason to permit wrong views to creep in again.

In the early period of Protestantism wars were waged for religious reasons. Since autocracy must be obeyed, not criticized, the only recourse in case of persistent obstinacy is to apply force. Indeed, when once a court of final appeal is established which does not permit any questioning of its sovereignty, the appeal to force is the only way in which to meet dissent. It was the autocratic spirit in the Protestant conception of the church which made inevitable the religious wars, the persecutions, the tortures, and the death penalties at which we now shudder. Autocracy can brook no rivals. An autocratic church cannot admit the right of a dissenting religious body to exist on equal terms with it. The political and the educational system must be so controlled that anyone who does not affirm allegiance to the sovereign church shall suffer some sort of disability.

Just so long as the spirit of autocracy shall continue in Protestantism, denominational rivalry, ecclesiastical interference with freedom of investigation, and a haughty spirit of superiority in



relation to non-ecclesiastical movements will inevitably prevail. To men who are accustomed to think in terms of autocracy, the "divine rights" of the church to which they belong constitute a sacred cause, to be loyally upheld at all costs. To be able to call a movement or a society "Catholic" is a source of great satisfaction to a member of that church. To many a Baptist, or Methodist, or Presbyterian it seems more important that there should be a church where the gospel is "rightly" preached in every community than it does to ask whether the interests of the Kingdom of God demand so many churches of that denomination.

It is the sad fate of an autocracy that it is unable to make a constructive use of criticism. Autocracy has a right to rule. It cannot be expected to take orders. Thus in the end an autocracy is found seeking to save itself at all costs. It uses people to support itself, instead of losing itself in the life of the people. Has not many a church today come to stand in the minds of people as an institution mindful primarily of strengthening and saving her own prestige? In over-churched communities where weak rival churches have a desperate struggle to maintain even a poverty-stricken existence, do we not frequently find that the church's most constant appeal to the community is for funds to save it from bankruptcy? It is the pitiful ending of every autocracy when it can be no longer actually the sole autocrat. The loyalties which support such autocratic conceptions of religion are our inheritance from the Middle Ages which assumed autocracy as the God-ordained principle of the universe. But

in our democratic age new loyalties are being formed, new ways of judging institutions are coming into vogue, new standards of ethics are coming to prevail. The church which is to serve the age of democracy must interpret Christianity in relation to democratic ideals. This challenge of democracy is already causing a ferment in Christian thinking which promises important reconstructions in the future.

### V. The Demands of Democracy on the Church

How must we think of the constitution and the mission of the church if we are to interpret religion in accordance with the ideals of democracy?

*1. Human needs must be considered more sacred than institutional regularity.*

This is the moving spirit of democracy. It demands "government of the people for the people and by the people." If an existing institution fails to minister to the needs of men, it must be criticized and altered. From the democratic point of view the gospel is "rightly" preached when it saves men rather than because it conforms to certain theological norms. The sacraments are "rightly" administered if they help the spiritual life of the largest number of people rather than because they are hedged about with inviolable technical requirements.

This is precisely the test which Jesus employed in relation to the institutional forms of religion in his day. Devotees of fasting asked him why his disciples did not fast like the highly respectable Pharisees? Jesus in reply asked why a man should fast when he is happy? Fasting is a mark of grief. As evidence

of sorrow it is appropriate and sacred. But for a man full of joy to fast would be hypocrisy. The form would be placed above the inner life. When his disciples violated the strict ideas concerning the Sabbath held by the Pharisees, Jesus defended their seeming laxity, asserting that the present needs of men were more important than even so hallowed an institution as the Sabbath. Not that Jesus rejected rites and ceremonies. On the contrary, so far as we can judge, he regularly employed them for the strengthening of religious life when they actually ministered to spiritual inspiration. But their place and importance must always be judged in relation to the circumstances of needy men and women.

The apostle Paul also is an eloquent exponent of this ideal of vital edification as contrasted with the ideal of an institution imposed on men from above. Circumcision was commanded without qualification in his Bible. It had apparently never been adversely criticized by Jesus, and had all the sanction of Jesus' example. It could be defended as an eternal requirement of God by all the arguments employed by High Churchmen today in support of their doctrines. Why did Paul make it optional for gentile Christians. Was it not because he put the vital experience of union with Christ above any external ritual? If the ritual helped to secure the experience, well and good. If, however, it became a matter for theological discussion, it should take secondary place.

Wherever the spirit of Jesus prevails human needs take precedence over technical regularity. Martin Luther's test of the validity of a minister's right to preach is entirely in accord with that

spirit. "Since we are all priests alike, no man may put himself forward or take upon himself without our consent and election to do that which we all alike have the power to do." A real priest must be a man to whom people voluntarily come in order to be brought into a consciousness of fellowship with God. If ordination enhances this vital power of his, well and good. But a man without ordination who can actually help seeking souls to find God is a better priest than a man in orders who has no vital touch with men. A layman's right to render religious service has always been recognized, even in the Catholic church. But there it must be kept in subjection to the authority of the divinely endowed officials of the church. In Protestantism the door was opened for a genuinely democratic recognition of a test of ministry which looks to human need rather than to official sanctions.

In our own day we are seeing a rapid and significant development of Christianity in the interests of what is called the "social gospel." The movement is really part and parcel of a humanizing of religious interest. The encouraging thing about the development, from the point of view of democracy, is that it has grown up directly in response to a sensitiveness to the sacredness of human life and welfare. What brought about the abolition of slavery? One of the sad commentaries on the conventionalism of the church consciousness trained in the school of autocracy is the way in which scripture was quoted in support of slavery. Many a church even in the North did not dare to permit abolitionists to speak under church auspices. It was not ecclesiasticism which abol-



ished human slavery. It was humanitarian sympathy. It is one of the heartening things about our modern situation that the social gospel is finding an increasingly free entrance into our churches. The democratic spirit of sympathy with human needs is profoundly influencing our church consciousness.

*2. Church organization should be determined by the conditions of actual ministry to men rather than by conformity to a model imposed by overhead authority.*

Our churches today are in sore perplexity because of a conflict of loyalties. We have inherited from former days the conception of unquestioning loyalty to authoritatively prescribed requirements. To be a Christian in good and regular standing has for centuries meant allegiance to the creed, the ritual, the polity declared to be divinely instituted. But at the same time the exigences of actual human experience make their claims.

There is today a great human need of the union of Christian forces in order to meet the evils of our day with power. But when church members have been trained to regard members of alien denominations with suspicion or even with hostility because of their failure to hold fast the "faith once delivered," union is made difficult. Would it not mean a compromise with the divine requirements to consent to any modification of the traditional program? One of the most interesting and baffling examples of moral confusion is seen in the attitude of men who, eagerly responding to the call of human need, long and pray for Christian unity; but who, in ac-

cordance with their ecclesiastical habits, prescribe as the essentials of unity the reordination of ministers of other denominations, or the acceptance by all of an authoritative creed, or the observance by all of some one indispensable ritual. The former impulse is a genuine expression of the human interest which is common to the gospel of Jesus and to the democratic ideal. The latter impulse is essentially an expression of a belief in overhead control. If a church is afraid to commit itself unreservedly to the democratic test of the needs of living men, if it is primarily concerned to conserve its security by appeal to an authority removed from the possibility of criticism or debate, such a church belongs to the old régime rather than to the age of democracy.

The tide of democratic idealism is rising fast. Extraordinary transformations of sentiment are taking place. A generation ago the polemic spirit was still strong among denominations. Each, to a large extent, regarded itself as the sole church in which the gospel was "rightly" preached, and defended its prerogative by appeal to the Word of God. Each denomination was planning its local and its missionary work as if no other denomination could be trusted. There seemed to be nothing wrong in planting a new denominational church in an already over-churched community, any more than there seemed to be anything wrong to a devotee of the imperial German government in promoting German *Kultur* in lands already organized under other national governments. But the democratic demand for a religious policy concerned with the welfare of the people of any locality rather than with

the prestige of any particular church or denomination is making itself felt as a decisive factor in modern Christian plans. The old denominational rallying cries awaken feebler and feebler response as time goes on. Who cares very much today whether a church is Methodist or Presbyterian or Baptist? What people ask is whether it is a "live" church, alert to the needs of men, able to serve their spiritual needs effectively. And the things which create this ability to render large and profound religious service are discovered by a sensitiveness to present-day conditions rather than by passively accepting prescriptions and forms from overhead control or by continuing unquestioningly to exalt denominational tenets. Said a witty clergyman to an ardent Episcopalian once: "Isn't the best test of apostolic succession a ministry of apostolic success?"

Indeed, the characteristic marks of strength in a modern church are likely to be aspects of church organization which have been developed in response to the perception of human need. How did the modern Sunday school come into existence? Was it due to theological demonstrations drawn from primitive church polity? Or was it because Robert Raikes and hundreds of men with his spirit loved children and asked what could be done practically to help them? How do we ascertain how best to give to children an adequate religious education? Is it by seeking to reproduce the methods and the textbooks of New Testament times? Or is it by attempting to make our Sunday schools as good as our week-day schools, employing the results of modern pedagogical study? How did young people's societies come

into existence? Was it not in response to the practical discovery of a pastor that the standard routine of church life provided no adequate outlet for the religious life of young people? What has been the guiding spirit of the Young Men's Christian Association? Has it not sought to give a religious interpretation and to provide an atmosphere of religious opportunity for the manifold aspects of complex modern life? What has the Federal Council of the Churches of Christ been endeavoring to do? Has it not sought to unite Christian forces in the activities supremely demanded by the needs of today, leaving within the union the democratic principle of self-determination of polity for each denomination? Is not the modern missionary movement advancing rapidly from a scheme for the autocratic introduction of an occidental religious *Kultur* into the East, to the vision of a spiritual inspiration of the peoples of other lands through Christian faith to discover and promote the supreme values in their own culture?

If we open our eyes to the actual judgments passed by a democratic age on the church, we find that just in so far as the church is insisting on autocratically imposed creeds and rituals and polities it is out of harmony with the great spiritual forces which are shaping the immediate future. On the other hand, just in so far as the characteristic features of modern church work, such as improved religious education, organization of the young people in wholesome ways, interest in the problems of local politics and social welfare, support of the Young Men's Christian Association work in the war, and the like, are emphasized,



a hearty and grateful popular support may be counted upon. We are on the threshold of a new day. It is coming to be tacitly recognized that a church has no rightful claim upon the support of men unless it is prepared to give a genuine return for that support in the shape of actual contribution to the spiritual welfare of living men. The democratic church will be less concerned to conserve unchanged the faith of the fathers than to create a vigorous faith for the children who are to shape the world in the next generation.

3. *The democratic basis of church membership is an active support of the vital enterprises of modern Christianity rather than a passive conformity to a standardized creed and polity.*

What makes one a real member of a church? There are many merely nominal members, who have been through the conventional routine of confession and baptism, but who count for almost nothing so far as the active life of the church is concerned. And there are also in practical Christian fellowship many persons who are not technically members, but who are devoted to the Kingdom of God. These latter may have conscientious scruples concerning a prescribed creed or ritual. Yet in their own way they love the enterprises of the church.

Democracy depends for its very existence on the conscientious and devoted activity of the citizens. In an autocracy the subjects may passively depend upon the ruling powers. In a democracy the government is effective only through the public spirit of the citizens. Carelessness and passivity spell disaster. From the days of au-

tocracy we have inherited a faith in the church as a divine institution so strong in its own power that no one need worry about it. But in spite of this supposed divine support, churches actually languish and die. Indeed, in a democratic world there is nothing to keep a church alive save a public interest which wants it to live.

But this means that the organization of a democratic church must embody ideals different from those which have hitherto prevailed. The ideal church member will not be content merely to receive gratefully the ministrations of a church which he has no share in making. He will rather glory in the opportunity to have a part in the making of the church. His duty as a member will not be summed up in attending faithfully services where, like a child or a minor, he receives instruction and is ministered to by the rituals. He will rather be discontented unless he can find some way in which he can actively aid in the promotion of the spiritual ideals which the church exists to stimulate.

In an autocratic church, the whole of Christianity is provided beforehand for the people. One trusts the church to secure one's personal salvation. In a democratic church, nothing vital is provided save as the voluntary co-operation of church members provides it. While it is true that a man is saved by using the means of grace provided in the church, it is equally true that the power of the church's ministry depends on the active responsibility of the members, on their intelligent understanding of the place which the church ought to fill in the community, and their active planning to make the church capable of meeting the

responsibility. Just in so far as the churches of today put foremost this test of membership they are training men in the spirit of real democracy.

Here a genuinely historical understanding of the history of the church reinforces the democratic ideal. As we pointed out earlier in this article, the church actually took shape in response to the demands of the age which it was trying to serve. Its great creeds were wrought out by eager inquiry and vigorous debate. Previous to the Council of Nicaea, the formulation of faith was the active concern of countless thoughtful Christians. After this Council with its note of authority had prescribed a formula, assent rather than inquiry and debate were emphasized. Every great creed is the product of striving, aspiring religious life. To be content with mere

assent to it after it is formulated is to sink to the level of second-hand belief. The democratic spirit of today is merely revivifying the spirit of the great days of creative activity in the history of the church. If emphasis on free activity brings criticism, and dissension, and debate, we shall only be repeating what has occurred in the great creative periods of Christian history. But whereas an autocratic philosophy emphasized a unity based on submission to authority, and hence inevitably bred intolerance and anathemas, a democratic philosophy, believing as it does in the possibility of progress through criticism and discussion, will know better how to link even unconventional and strange ways of thinking and acting to the great Christian purpose which the church symbolizes and attempts to further.

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## THE CENTRAL TASK OF THE MINISTER

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*It is a rare man who cannot give advice to ministers. The fact that such advice is so widespread indicates the important place which the ministry occupies. Nothing could be more discouraging than for the ministry to be left simply unnoticed. It may very well be, however, that the minister himself is quite as able to pronounce upon his mission as are some of his critics!*

That the world should experience so complete a shake-up was quite incredible. Yet almost everything suddenly went to pieces. When the war came very many waited for months before allowing themselves to admit that it was here. It seemed so impossible. Yet it

came. And we were all in it. But it is not to go on forever. So we are challenged to take new measures of many things in the light of our present and future. With the direct question of the church and the war I shall not deal. But for myself and others I have been



trying to think through into the heart of things and to define anew and clearly "the central task of the minister."

The present world-crisis has called into judgment about all our institutions and ideals, national and international. We are busy now, all serious people are, in evaluating anew the things that be, whether they be of God or of man. The Western civilization has gone on the rocks. It seems to be bankrupt. It needs some very essential and thoroughgoing reinforcement, a "new heart and right spirit within it." Christianity, which had part, but not the only part, in Western civilization, has also been called into court. Its spirit was right and its promise good. Only its reach seems now to have been too short. Or was the lump just too big for the leaven? Christianity has not failed—except in part. We and our Christian forbears have been too timid and apologetic in the presence of a boastful but needy civilization. Unchristian elements have too stiff-neckedly resisted the spirit of Jesus even until this hour, and he has not been allowed to enter and transform many relationships where he still was an only hope. The church (by this I mean the churches, your church and mine) has been the storm center for many wordy battles since the war. Everything is the matter with it, some say. Something must be the matter, we all reluctantly admit. I think it is like all sin, largely a matter of coming short. Much that the churches have done has been good—we just haven't done enough and done it thoroughly enough. The churches are in question, and with them the ministers. I heard a farmer, a church member, considered in-

telligent, this past summer strenuously argue that our government should send our ministers to fight in Europe and exempt all bona fide farm laborers. He thought himself honest in the contention. But "why is a minister" anyway? All these things are being asked today.

In defining the central task of the ministers there are other things too to be taken into the account. Every Christian minister is square up against a phalanx of hard things in his local field. Not only is the world-atmosphere all storm-shot, but the American air is full of spiritual handicaps. "The things which are seen" (seeable) are everlastingly swallowing up "the things which are not seen." For one thing, speaking in the large, modern beliefs are in solution. Crystallized doctrines are being broken down to take new form. This is true of the state and international life and of many things as well as of Christianity. Great numbers of people are swinging away from dogma toward reason and free thought. Sometime from external authority they will move into the compulsions of experience, and the pendulum will again swing true. And then the big prizes of American life stand out so commandingly! Our great resources, natural and otherwise, are so perfectly definable and so challenging. The game of gain and getting is so absorbing. Wealth gives a sort of social security not to be gainsaid. Luxury is withal so great a gain that godliness with contentment seems tasteless and too often goes abegging. Arnold Bennett once complained that to some people lawn tennis was more important than their immortal souls. Not all such live in

England. But this inordinate game of money-getting, this unbaptized mammonism (though much of it wears a Christian garb), is vitiating our American life. Its high pressure is wearing away the bodies and souls of men. It is estimated by Professor Harry Ward that "the great majority of our population" suffer undue fatigue unremittingly because of overstrain. This means lowered vitality. On Sunday it means (to us preachers) empty pews, endless excuses, sleepy heads, worn bodies, and disinterested hearts. Our churches, instead of being "forces," are tending to become "fields"—fields of spiritual sponges. These things all lead to relaxed institutional loyalty, and our churches suffer from careless members.

Despite all handicaps, though, the Kingdom of God, his will on earth as in heaven, is coming. Men, women, and children are being saved. The local churches are winning out, even though some die out. It is the Master's own way. And in the heart of things leading to salvation and the everlasting kingdom of our Savior and Lord there stand always the local churches. At their head stand the ministers.

Many other instruments are tending kingdomward these days. Our homes train in social living, and although in most of them Christ is an uncrowned King, we still are laying foundations which he can use. Our schools do a mighty work in socializing, humanizing, Americanizing our nameless mass of life, and yet they too often blush to speak his name. Our magazines and lectures have become preachers and sermons. Social idealism in all its less virulent forms is a kingdom ally. And even the

state may some day be recommended for membership, although the condition of its general health will prohibit its being actually baptized. In this country we're afraid of that. So the kingdom comes even now, individually, nationally, internationally (Thank God). It is evident that there is and must be division of labor here, division of field. In this bringing of all men and the whole world to God, where does the church take hold and what shall it do? How shall the ministers do their best?

Dr. Parkes Cadman says, "If God is our Father, the Church is our Mother—the ally of earth as well as the oracle of heaven." "The Church is our Mother." The central task of the local church, I believe, is the building locally of a Christian fellowship, genuine and whole-hearted, made up of men, women, and children, and cheered and dominated by the sure presence of the Spirit of Christ, long ago promised and sent. It is a human brotherhood under a divine fatherhood. Christ's own most distinctive work in life was the building of such a brotherhood under fatherhood, such a Christian fellowship. In death he sealed his effort with his willing sacrifice and ascended to reign over these local fellowships forevermore. It was hard work even for God's own Son, but he wrought at it unflinchingly and largely won. Every mother's son who shoulders (with God's help) the building of such a fellowship and stays by it will sweat, as it were, great drops of blood. Peter and John and Paul followed their Master in the building of local Christian fellowships. Peter counsels, "Be ye all like-minded, loving one another as brothers." John says, "Beloved, let us



love one another." Paul entreats, "By love, serve one another." The apostolic fellowship illustrated just the thing Christ purposed and the thing I have in mind. Let him who wishes to recall the spiritual warmth, joyousness, and power of that early fellowship read again Acts 2:41-47.

Now this Christian fellowship, locally active, was to be salt and light and leaven. "By this shall all men know that ye are my disciples," said the divine Brotherhood-builder, "that ye have love one toward another." By loving one another in the local households of faith we testify irresistibly to the reality and power of our Master, the Christian Lord of Love, and so others come to glorify God by beholding our good works. It has been well compared to the planting of colonies in the Roman provinces. They were put in foreign cities to leaven them with Roman ideas, ideals, and institutions. So we too may "colonize" for the kingdom and its Christ. It is in this way that God is in us, "reconciling the world to himself." It is the distinctly Christian way.

This genuine, effective, local Christian fellowship, human brotherhood under divine fatherhood, should be built with certain characteristics in mind. They are measures of its usefulness and tests of its power. However small it may be and whatever else it can be, it must be genuinely Christian. The Spirit of Christ, of love, of aggressive good-will, must be in it. For if any fellowship "have not the Spirit of Christ it is none of His." Its members must be like Christ or genuinely anxious to become like him; and the mainspring of the fellowship must be a joyous, unflin-

loyalty to Christ. It must be Christian. It should be compact and definite. The Christian fellowship gains nothing by being feverishly conciliating and hale-fellow-well-met. Let it stand upright in its integrity, with its loins girded up and face set forward. We do those we would help gross wrong by wheedling them into the belief that there's nothing wrong with them. A certain sense of separation is vital. Avoid numbers to save compactness and cutting-edge. Let our brotherhood be positive and aggressive, taking itself seriously, not too anxious to swallow up everybody in sight and afterward die from indigestion. What we are and what we believe and what we do are the real desiderata. What we are not and believe not and do not may largely be left on one side. Withal let us be tolerant. Let us be angry but sin not. We will not in Christianizing others suffer ourselves to contract their own Christlessness of spirit.

Our local fellowship must be a spiritualizing fellowship. It will seek ever to bring to bear the sanction or displeasure of the Christian God in every life, in every relation, teaching every member, whether eating or drinking or doing anything whatsoever, to "do all to the glory of God." The sense of timeless living will always be paramount. Human responsibility and divine assistance will not be allowed to fall forgotten. Supplementing this, growing healthily from it, will come the humanizing, socializing influence of our Christian fellowship. To every member "human" and "divine" must be forever linked. Not one will essay to worship God and remain unreconciled to a brother. This note of

humanity, the social sense, is coming now into its own in multitudinous ways and unexpected places. All real Christians will hasten it. Let us hear the voice of one who speaks forth the human claim of our everyday humanity:

His face had the grimness of granite;

It was bleached and bronzed by the sun,  
Like the coat on his poor, narrow shoulders;  
And his hands showed the work he had done.

His dim eyes were weary and patient;

And he smiled through his pallor and tan  
A wistful, sad smile, as if saying:

"I'm only an average man.

"I can't be a hero or poet,

Nor a dictator, wearing a crown;  
I'm only the hard-working servant  
Of those set above me. I'm down;  
I'm down, and it's no use complaining;  
I'll get on the best way I can;  
And one o' these days'll come morning  
And rest for the average man."

He wages all battles and wins them,

He builds all turrets that tower  
Over walls of the city to tell  
Of the rulers and priests of the hour.  
Without him the general is helpless,  
The earth but a place and a plan;  
He moves all and clothes and feeds all,  
This sad-smiling average man.

And such genuinely Christian fellowships will be dynamic. That is everything. In itself such fellowship satisfies. It also empowers, for the Spirit of the Living God will be in it, in them all. God leaps to put himself into such instruments of his will. They save men and bring in his kingdom. They are known by their fruits.

Here then is the God-assigned work of the local church. It accords with Christ

and the apostles. Here therefore is the central task of the ministers—the building of Christian fellowships in their own communities. Of course there are numberless things for the minister to do or get done. A few years ago a noted minister declared the task of the minister "superhuman." The tasks are, but "the task" need not be, God helping. Essentially the minister is a spiritual, a religious workman. That is his distinctive work. It is enough. It is the nearest like God of any service. Often we would gain in effectiveness and usefulness by strictly limiting our efforts and doing "this one thing." God's Kingdom comes. The local Christian fellowship brings it in. The minister builds the fellowship.

Real progress, Dr. C. E. Jefferson has said, comes by a groundswell. It is tidal, not eruptive. It is a slight mass-lift rather than fitful upheaval. It is so in building the fellowship. The minister as master-builder lays foundations, builds the superstructure, adds the tower. Before all and throughout all run spirit and tone and ideal. This is primary and of supreme importance. Here the builder takes hold. For success, everything must be done religiously. The preaching, praying, teaching, visiting, planning—all must be done religiously. Otherwise the ward politician might be a most effective assistant minister. The minister must be religious and a workman, genuinely so.

He will build the fellowship in not less than four ways—by exemplifying, teaching, pastoring, and organizing. No effective fellowship will be built so long as he says by his actions, "Brethren,



do as I say, not as I do." He must go before and lead the way. Rather let him by his actions say, "Beloved, follow me even as I follow Christ." In this matter of Christian fellowship he must be an example.

"Thy soul must overflow

If thou another soul would reach!

It takes the overflow of heart

To give the lips full speech.

The minister builds by being a preacher-teacher. He is more than a preacher. He is more than a teacher. I shall only hint at the material. The most dynamic of all religious preaching and teaching has been "Christ and Him crucified." The cross has never come into its own with preacher-teachers in these late days. The history of its interpretation has made us shy. But the social aspects of the cross have not yet been fully explained. Its boundless moral and social dynamic is far too little exploited. It surpasses all else in generating "the mind of Christ." At the cross rich and poor, learned and unlettered, join hearts and hands as nowhere else. There they learn to love God and serve one another. Then their fellowship truly is with one another and with God and his Son Jesus Christ. The fellowship builder will preach and teach Christ crucified and the Living Lord. Wisely he will aim at Virtue and let the virtues come as fruit on the tree. He aims at the fundamental spirit, the essence of fellowship, the motive and heart distinctly Christian. He may well renew his use of the bone-and-sinew building Christian doctrines. They are his God-given possession and his tools. As their master, let him use them to put spiritual iron in anemic believers. Un-

qualifiedly let him preach them now. The whole world knows he's right. Keep on the main tracks, though. To preach and teach side issues now is homicidal and treason against the Great King. And then many personal and social applications need to be pointed out. Having eyes, many people persistently see not. To open systematically (though not pedantically) the eyes of the blind is still a function of apostleship. "The Covenant" of the local church should be unearthed and set in the heart of the fellowship. In all teaching and preaching the brotherhood-builder may profitably strive consciously to do these three things: (1) to clarify and convict, re-enforcing the consciences of all; (2) to idealize and emotionalize, giving connotations rich and constraining to all Christian things and furnishing a church atmosphere where spirits expand rather than shrivel; and (3) to organize and incarnate all willingness and good intentions. Less than this is partially to fail.

The minister will, must, pastor the brotherhood, too largely a sisterhood. It is the shepherding ministry. He will need the shepherd heart, good sense, and much of the grace of God. A great English preacher once told some young men that God loved spinster ladies, and they would do well to leave it to him. So the Psalmist tells us that every believer may truthfully say, "The Lord is my Shepherd." But he who has no shepherd but "the Almighty, high and lifted up," will soon famish in the way. There are such abiding personal and social and religious gains in pastoring the flock that any earnest, Christlike, scientifically careful minister will not neglect

it. If he does, sooner or later the fellowship he is building will disrupt. Besides being an exemplar, a teacher-preacher, and a pastor, he will for effectiveness organize the fellowship. Much of the interest and power generated will be used up in wisely manning the organization itself. There are boards, committees, leagues, societies, and such auxiliaries to be kept usefully going. Then the Bible school offers opportunity unexcelled for service and enlistment. Still more pretentious outside undertakings may be wise. Two ways here are open. The church may undertake orphanages, schools, missions, almost any uplifting service, to use its own workers and keep its soul alive, as well as to minister to need. Such is the great fellowship at the Temple Church in Philadelphia, led by Dr. Russell Conwell. But usually the wiser way is for the church to generate the interest and then send its workers into the unselfish ministries of community life. Such might be the Red Cross, Y.M.C.A., the hospital work, the school management, good government, and many such things. Such was Dr. Maltbie Babcock's useful ministry in Baltimore. Anyway a sense of reality will not abide in any Christian fellowship unless its members, like their Master, go about "doing good." We must incarnate Him.

So much for the central task of the minister. Build the fellowship, and God builds with you. As far as possible keep the organization simple and flexible, not incumbered uselessly, but pliable

to spiritual necessity. Watch that it be dynamic, warming every spirit of man by the present Spirit of God, and diffusing the Spirit of Christ. It will also be good statesmanship, for what builds the local brotherhood brings in the kingdom. As Dr. Frank Ballard has said, the churches still minister "the highest truth; the noblest character; the broadest, deepest sympathy; and the largest hope." It is true, and in God's economy in large part the kingdom comes through the life and service of the churches. In the churches the ministers lead. Theirs is a hard, glorious task and most worth while. It is God's gift to the ministers. Organizing their time and effort around the central task they may launch into it like men, true men; for God works with them.

As Henry van Dyke faces life, so may we face our work of ministering:

Let me but live from year to year,  
 With forward face and unreluctant soul.  
 Not hastening to, nor turning from, the  
 goal;  
 Not mourning for the things that disappear  
 In the dim past, nor holding back in fear  
 From what the future veils; but with a  
 whole  
 And happy heart, that pays its toll  
 To youth and age, and travels on with cheer.  
 So let the way wind up the hill or down,  
 Through rough or smooth, the journey  
 will be joy  
 Still seeking what I sought when but a  
 boy,  
 New friendship, high adventure, and a crown.  
 I shall grow old, but never lose life's zest,  
 Because the road's last turn will be the  
 best.



# THE RELIGION OF LOVE

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*We have been told that human nature cannot change, that it must always fight. From our point of view we venture to hope that slowly but surely the attitude of men's minds changes as new interests develop. It is a part of the business of the church to lay emphasis upon those interests that look toward co-operation rather than hostility. And quite as fundamental is the duty of the church to develop a social-mindedness that is ready to sacrifice some of its privileges in the interest of larger social justice. As in so many other cases, the task of religion is fundamentally psychological. A world without good-will will be a world continually facing tragedy.*

Christianity has liberated the world, not as a system of ethics, not as a philosophy of altruism, but by its revelation of the power of pure and unselfish love. Its vital principle is not its code, but its motive. Love, clear-sighted, loyal, personal, is its breath and immortality. Christ came, not to save Himself, assuredly, but to save the world. His motive, His example, are every man's key to his own gifts and happiness. The ethical code He taught may no doubt be matched, here a piece and there a piece, out of other religions, other teachings and philosophies. Every thoughtful man born with a conscience must know a code of right and of pity to which he ought to conform; but without the motive of Christianity, without love, he may be the purest altruist and yet be as sad and unsatisfied as Marcus Aurelius.<sup>1</sup>

The foregoing words from the pen of President Wilson merit the most serious consideration of every leader of Christian thought and action in the momentous days through which we are now passing. The allied nations and those associated with them have brought the world-war

to a decisive and victorious close; the greater war against war remains yet to be won. It is entirely possible that a righteous peace might be concluded at the council-table. It is even possible that, once concluded, such a peace might be cautiously safeguarded by the proposed League to Enforce Peace, and yet that within a decade or generation another world-wide cataclysm of war might break upon us. No mere formal agreement, however solemnly asseverated by the signatory powers, no mere preventive coalition, however preponderant the balance of power therein represented, would afford a certain guaranty against a renewal of the world's mad carnival of blood and fire. If when the terms of peace shall have been fixed and accepted, the fires which have been working such havoc during the past four years are to remain checked, to be sure, but unquenched and smoldering, we may expect them soon to blaze out in fury again. Ultimately, an enduring peace must rest, not upon coercive measures,

<sup>1</sup> Woodrow Wilson in *When a Man Comes to Himself*.

but upon mutual assent to fundamental principles of justice, of righteousness; and it must be broad-based on mutual good-will. That such general agreement and good-will do not obtain in the world today needs no demonstration. If they are to be made the determining motives of human conduct, they must be inculcated with a superb insistence and incarnated with utmost fidelity. Herein lies a staggering challenge to the church universal of Jesus Christ. The most worthy worship which the church can render to the Father who is in heaven is the dedication of its every energy to the task of ushering in the heavenly kingdom upon earth. In order that the church may be girded for its task, there is urgent need of clarification in the minds of Christians of things fundamental in the faith which they profess. In days when the hearts of men are in such a tumult of righteous wrath, if not of vindictive hate, it is well for Christians to ponder well the practical implications of the gospel of loving good-will, for precisely this good news lies at the heart of the Christian message. If Christianity is to complete the liberation of the world, it will do so, "not as a system of ethics, not as a philosophy of altruism, but by its revelation of the power of pure and unselfish love."

That such a revelation is the distinctive mark of Christianity, the characteristic which sets it apart most clearly from all other religions, becomes increasingly apparent as one reflects upon the basic principles of the Christian faith. It is in the sacred books of any religion that one must look for the statement of faith and practice which distinguishes that religion, for sacred books are the

spiritual autobiographies written by developing religions while their distinctive viewpoints are in process of formation. The statement therein found may not be formal, but it is certain to be fundamental and final. It is, therefore, altogether proper that, in an endeavor to determine the feature of the Christian religion which most clearly distinguishes it from other faiths, we rest our case upon the verdict of the Christian Scriptures. Inasmuch, moreover, as the New Testament is avowedly, and, be it said with no disparagement of the great religious value of the Old Testament, we believe, in our day confessedly, the superior and more authoritative vehicle of revelation as compared with the Old Testament, it is quite as proper that the verdict of the New Testament regarding the essentials of Christianity be accepted as ultimate. Accordingly, it shall be the purpose of the following pages, by means of a study based chiefly upon data furnished by the New Testament, to support the thesis that Christianity is most accurately characterized as the religion of love.

The appeal to the New Testament is not rendered necessary by absence of emphasis upon love in the teachings of ancient Israel's religious leaders. Christianity is not a religious saltant or sport; its founder emphatically denied that his was the mission of an iconoclast or revolutionist; he affirmed the fundamental harmony of his message with those of lawgiver and prophet, representing his work as the projection of theirs, not its repudiation. Reactionary he was, to be sure, but his reaction was against a regnant formalism in religion rather than against the historic faith of



Israel. It is not surprising, in view of this fact, to find in the Old Testament broad foundations for the Master's teaching concerning the supremacy of love. Even the new commandment of John 13:34 is found by comparison with Mark 12:29-31 and Luke 10:27 and by reference to Lev. 19:18 to be new, not in that it is a command to the disciples to live in neighborly love, but in that it sets an incomparably higher test of that love than the one formerly specified. "Love one another as I have loved you" exalts a standard so much higher than that set forth in "love thy neighbor as thyself" that Jesus' command might well be characterized as new.

That the difference is one of emphasis and degree rather than of kind is readily apparent when reference is made to the treatment of love by Old Testament writers. Dr. Peter Lorimer has written:

So far it is from being true . . . that the Old Testament as compared with the New is almost exclusively a revelation of the severity rather than the goodness of God that it in fact contains a much larger number of . . . affecting appeals to human feelings in illustration of the Divine love than the New Testament.

Prophet, historian, legalist, psalmist, and sage are at one in characterizing Jehovah their God as one who loves his chosen people with a never-changing love. The following are typical instances: "Jehovah appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Again will I build thee, and thou shalt be built, O virgin of Israel: again shalt thou be adorned with thy tabrets, and shalt go forth in the dances of them that

make merry" (Jer. 31:3-4); "Blessed be Jehovah thy God, who delighted in thee, to set thee on the throne of Israel: because Jehovah loved Israel for ever, therefore made he thee king, to do justice and righteousness" (I Kings 10:9); "I beseech thee, O Jehovah, the God of heaven, the great and terrible God, that keepeth covenant and lovingkindness with them that love him and keep his commandments: let thine ear now be attentive, and thine eyes open, that thou mayest hearken unto the prayer of thy servant, which I pray before thee at this time, day and night, for the children of Israel thy servants . . . ." (Neh. 1:5-6a); "Jehovah is merciful and gracious, slow to anger, and abundant in lovingkindness. . . . The lovingkindness of Jehovah is from everlasting to everlasting upon them that fear him and his righteousness unto children's children; to such as keep his covenant, and to those that remember his precepts to do them" (Ps. 103:8, 17-18); "I love them that love me; and those that seek me diligently shall find me" (Prov. 8:17). If it be objected that over against these passages which represent Jehovah as a God who loves his chosen people there can be set in sharp antithesis an array of passages wherein he is made to visit wrath upon the house of Israel, it is to be replied that the anger of Jehovah is "a reaction of rejected love which manifests itself in imparting suffering and pain on the one who rejects it, proving thereby that its rejection is not a matter of indifference to it." Or if it be objected that Jehovah is a God of narrow national sympathies, lavishing his affection upon a single people while the countless millions

belonging to all other nations are the objects of his implacable hatred, it is to be replied that in the loftiest strains attained by writers of the Old Testament Scriptures the chosen people are looked upon as achieving their God-given mission only in proportion as they shall prove to be "a light unto the Gentiles," bringing them to the worship of the only true God, a God whose clemency toward them is guaranteed by the fact that he spared no pain to bring them to a knowledge of himself.

As the prevailing Old Testament view of Jehovah discovers him as a God whose property it is always to have mercy and to love his people, so also do these writings insist upon a reciprocal love on the part of the human recipient of divine favor, whether that recipient be an individual or a nation. The love of God for man is uniformly set forth as the exemplar and norm of the love that man owes to God. The Deuteronomist speaks in truly representative fashion when he asks, "And now, Israel, what doth Jehovah thy God require of thee, but to fear Jehovah thy God, to walk in all his ways, and to serve Jehovah thy God with all thy heart and with all thy soul?" (Deut. 10:12). This type of teaching is so prominent in Israel's Scriptures that G. G. Finlay has been prompted to write:

Love . . . holds a unique place in the Israelite as compared with other religions, as it signifies the *reciprocal affection of God and people*. According to Greek philosophy, the gods are as much above human affection as inanimate things are below it; "for friendship demands reciprocity; but relationship with God admits of no return of love, and therefore of no love in the

proper sense, for it would be preposterous if anyone said that he *loves* Zeus!" (Magna Moralia).

But the Old Testament does not limit the sphere of love to reciprocal affection between God and man; it also inculcates, as a necessary concomitant of this, love of man for man. It is significant that the priestly law contained an article enjoining such love and linking the name of Jehovah with the command. In Lev. 19:18, already referred to, occur the words, "Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah." Nor is the love of man for man to be restricted in its exercise to those of one's own race or nation. "Love ye therefore the sojourner; for ye were sojourners in the land of Egypt" is the admonition of the Deuteronomist (Deut. 10:19). This love should be constant and strong enough to weather any vicissitudes that life may bring, for "a friend loveth at all times; and a brother is born for adversity" (Prov. 17:17). While the explicit statements in the Old Testament touching the love of man for man are much less numerous than those relating to the love of Jehovah for man and those enjoining a reciprocal love on the part of man for Jehovah, the order of social conduct contemplated by these writings as a whole presupposes a spirit of love regnant among men. In sharp contrast to the narrow racial prejudice and egotism of post-exilic Judaism, the main currents of Old Testament feeling are richly philanthropic and altruistic. Nothing short of such an attitude could render possible



the prophetic social ideals, ideals which are attainable only in so far as the bearings of men toward each other are the expression of a profound respect for personality and a disposition of love. Had the dominant attitude of the leaders of the old order been other than this, certainly Jesus of Nazareth could never have felt himself to be the heir of their spiritual legacy.

The New Testament is a great love story—the story of a loving God, a loving savior, a community of loving believers. This story is also a prophecy—a prophecy of a time when that community of believing brethren who dwell together in love shall embrace all of the sons of men. The essentially Christian conception of God might suffer the excision of any of its other elements without sustaining a loss in any degree comparable to that which would be entailed by the omission of love from the attributes which make up that conception. To be sure, much is made of God's eternity, his holiness, invisibility, justice, truthfulness, omnipotence, omniscience, omnipresence, supremacy, unchangeableness, wisdom, long-suffering, faithfulness, uprightness, glory, and spirituality. These attributes go to make up a majestic deity, but subtract from them all that is expressive of the spirit of love and you have rather the austere God of Islam than the tender heavenly Father of Christian faith. Borden P. Bowne well said: "Not only must the object of worship be supreme reason and supreme righteousness, it must also be supreme goodness. This is a continuation of the somewhat negative conception of righteousness into the positive conception of ethical love."<sup>1</sup>

It is at this point, as Dr. Bowne further remarked, that religious thinking has most often come short, the non-Christian religions having conceived God as largely indifferent or selfish. It is at this very point of maximum weakness in other conceptions that the Christian view of God reaches its highest development. This development is attained without doing violence to the other constituent attributes. The love of God does not compromise his justice or his righteousness; it complements the one and conditions the other. It is the white light in which all the other attributes are seen in due proportion and perspective. It is a blending of all the others, for "God is love."

One of the chief themes of New Testament writers is the fatherly love of God. It is enforced directly and indirectly by express declaration and by parable. Passages which tell of this love which passeth understanding have been among the most priceless treasures of Christians in all ages. Its tenderness surpasses that of a mother for her babe; its strength exceeds that of a father for his son. From the early Pauline Epistles to the late Johannine writings it is an ever-recurring theme. In the Johannine writings we find the most complete statement of the New Testament doctrine of love. "The Father loveth the Son, and hath given all things into his hand" (John 3:35); "For the Father loveth the Son and showeth him all things that himself doeth: and greater works than these will he show him, that ye may marvel" (John 5:20); "Even as the Father hath loved me, I also have loved you: abide ye in my love"

<sup>1</sup> *Personalism*, pp. 296-97.

(John 15:9); "Therefore doth the Father love me, because I lay down my life, that I may take it again" (John 10:17); "And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me" (John 17:22-23); "And I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them" (John 17:26); "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3:16); "Jesus answered and said unto him, if a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23); "For the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father" (John 16:27); "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God" (I John 3:1a); "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:10); "We love, because he first loved us" (I John 4:19). Paul's emphasis upon the love of God is very strong. "God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8); "Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:39);

"But God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ" (Eph. 2:4-5a). There is perhaps no more beautiful illustration of the love of God for man than is to be found in the parables of the Synoptic Gospels. Such parables as those of the Lost Coin, the Lost Sheep, and the Prodigal Son are too well known to require quotation or comment. They stand as luminous illustrations of the love of the great father-heart of God for his children. This love is ever reaching out to man and seeking to effect for him the consummate miracle of the divine indwelling and the ultimate bliss of eternal union with God.

This outreaching passion of God for man finds its culminating expression in the incarnation of the Son. The purpose of the incarnation is repeatedly declared. That purpose is soteriological (John 3:16). The statement of the divine purpose in effecting the incarnation clearly implies a revelatory office as the means of fulfilling the soteriological function. A saving faith presupposes an object commensurate with the salvation which it effects. This object is the divine revelation in Jesus Christ. Belief on the Son means the acceptance, vitally and practically, of his revelation of the Father. "No man knoweth the Son save the Father; neither doth any know the Father save the Son, and he to whomsoever the Son willeth to reveal him" (Matt. 11:27). The apostle Paul, in writing to the Corinthian congregation, brings both the revelatory means and the soteriological motive to focus in the words, "God was in Christ recon-



ciling the world unto himself" (II Cor. 5:19). The significance for our present study of the revelation of God in Christ is that Jesus Christ reveals God as love. Tennyson could have found no more fitting characterization of Jesus than "Strong Son of God, immortal love." One of the most profound reasons why the Christian conception of God has superseded other conceptions and, in ever-increasing measure, is mightily gripping the hearts and minds of men is that this conception was not merely held up by its author as a perfect abstract ideal, but was actualized and visualized by him when he

Wrought,

With human hands, the creed of creeds,  
In loveliness of perfect deeds.

Jesus' creed of love held no precepts which he did not practice. He did not enjoin upon men an all-absorbing love for God without exemplifying such love in his total Godward bearing. The evidence of this love is to be found rather in Jesus' conduct than in his verbal confession. The fourth evangelist gives Jesus' declaration of the principle of love's confirmation: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10). A glance at the course of Jesus' ministry shows how faithfully and how cheerfully he kept his Father's commandments in an abiding spirit of love. "My meat is to do the will of him that sent me" (John 4:34); "I am come down from heaven, not to do mine own will, but the will of him that sent me" (John 6:33). The fact that the accomplishment of the Father's will led through want and misunderstanding and

hatred and persecution, culminating in an ignominious death, did not avail to dampen the ardor of that love or to engender the slightest revolt against the will that called for such a sacrifice. In the darkest hour of his life, the hour of his greatest battle, the hour of his dread decision, Jesus could say, "My Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt" (Matt. 26:39). This crowning act of filial obedience forever stamps Jesus as the incomparable exemplar of love for God.

The spirit of infinite gentleness, of sympathy, and forbearance which marked the love of Jesus for the little band who gathered to him and the restless crowds that surged about him, forever stamps him as also the great exemplar of love for men. His love stood sure when the follower faltered or fell. It was in no sense conditioned upon the response, upon acceptance or rejection, on the part of its object. He felt himself bound by a tie of peculiar intimacy to those who sought to do the will of the Father. He expressed the tenderness of his feeling for such under the figure of the closest and dearest bonds of human relationship. While speaking to the multitudes, he was interrupted by one who said that his mother and brethren were without and wished to speak to him. "But who," he asked, "is my mother, and who are my brethren?" "And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother" (Matt. 12:48-50; see also Mark 3:31-35;

Luke 8:19-21). The gospel narratives of Jesus' life are replete with touching incidents illustrative of his tender solicitude for the faithful few of these, his brothers and sisters. The love where-with he loved his own found fitting expression when, on the occasion of the last supper of which he partook with them, he girded himself with a towel, took a basin and washed their feet, in token of the fact that his mightiest mission was to minister to men.

Deep and abiding as was his love for his immediate adherents, it was matched by the yearning passion which he lavished upon the indifferent multitudes and even upon malignant mobs. He longed to break down the barriers of indifference only that he might thereby bring to the restless hearts of the masses his own abundant joy and peace. No motive of pride, no desire for self-aggrandizement embittered the water of life which he freely offered to thirsty lips. He longed for the conquest of the world only that he might, in very truth, inaugurate the Kingdom of God on earth. Because of this yearning he, when he saw the multitudes, was moved with compassion for them, for they were distressed and scattered, as sheep not having a shepherd (Matt. 9:36). He, the good shepherd, came to be a door whereby the scattered sheep might find their way back to the fold from which they had wandered, even to lay down his life for the flock (John 10:1-18). The heedlessness of the people never angered him, never broke the power of his passion for them. In the midst of the most scathing denunciation of scribe and Pharisee, when, in dread succession, he heaped woe upon woe on those who

sat in Moses' seat, he poured out this jeremiad of a breaking heart: "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37).

Even more worthy of note than Jesus' love for the indifferent was that which he exhibited for those who sought to discredit his claims, impeach his character, and subvert his every endeavor. He was no empty theorist when he exalted the ideal of love for enemies and prayer for persecutors. The ideal which he commended to his hearers was the guiding principle of his own relationship with those who wished and worked him ill. Though beset on every hand by intrigue and duplicity and connivance, he refused to retaliate in kind. Though an enthusiastic populace accorded him a triumph and hailed him with hosannas, he resolutely refrained from availing himself of the physical force which would have matched swords with his persecutors at the summons of any daring and zealotic leader. Then, after hate, incarnate in the machinations of bigots and the untamed fury of a mob, had done its worst, had mocked and scorned and scourged him, had nailed him hand and foot to a cross and held him up to the jeering derision of a multitude, he, from whose great heart no root of bitterness ever sprang, lifted up his voice and cried, "Father, forgive them; for they know not what they do." Small wonder, then, that Paul should write: "I am persuaded, that neither death, nor life, nor angels,



nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39).

A religion following such a founder as Jesus Christ and worshipping such a God as the Father whom he made known could not be exclusive or esoteric. In such a religion, selfishness or egoism in any form would be a grotesque anomaly. Christianity is necessarily committed to strenuous altruism. A God whose deepest concern is to win back the loving obedience of his erring children could not be acceptably worshiped by sordid lovers of self. A savior who made his life a golden altar of self-sacrifice could be fittingly followed only by those who, in losing their life, find life abundant, rich, and free. If this were not true, Christianity would be a pitiable paradox; in practice it would contradict its principle. If this were not true, Christianity as an abstract revelation would be sublime, but as a religion it would be utterly empty. The function of religion is not merely to make deity known. Religion is concerned with the inward, the outward, and the upward bearing of man. Christianity comes to its own in proportion as it effects in men an inner disposition, a manward and a Godward attitude which conform to those of the incomparable Christ. Christianity breaks down in tragic failure if there be not by reason of it the same mind in man which was also in Christ Jesus.

That such was the conviction of the Master and those who labored with and

for him, the New Testament affords abundant evidence. Love for God is laid down as the *sine qua non* of the faith. Religionists have not been by any means unanimous in making such the necessary attitude of men toward God. George Malcom Stratton points out the fact that the essence of religious feeling has been variously represented as sympathy, antipathy, adoration, "solemn reaction," "awe at the mysterious and unknown," a feeling of dependence or of independence or of ability to accomplish self-sanctification, even a feeling that man is indispensable to the maintenance of the very gods themselves.<sup>1</sup> Whatever special features may mark the bearing of a Christian toward his God, these features must be mingled with a mighty and disinterested love. Jesus makes such a love the first duty of man, his command enjoining it taking precedence to every other commandment. "The first of all the commandments is, Hear, O Israel; the Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:29-30). Throughout the teaching of Master and apostle there is an ever-recurrent note of insistence upon this love. It is not simply a subjective state; it does not spend itself in mere ecstatic thrills of emotion, however much it may stir the fountain springs of the heart at their depths. It, like the love of Christ, finds its confirmation in conduct. "Ye tithe mint and rue, and all manner of herbs, and pass over justice and the love of God" (Luke 11:42). "This is the love of God, that we keep

<sup>1</sup> *The Psychology of the Religious Life*, pp. 341-42.

his commandments" (I John 5:3a). The one sufficient evidence of an indwelling love for God is outward conduct consonant with such love.

Christianity, having affirmed and having revealed the love of God for man and having inculcated a requital of that love on the part of man, goes one step farther and makes the love of man for man organic in its law. When asked to name the first in importance among the commandments of the ancient law, Jesus unhesitatingly quoted the one concerning love for God; and then, in the next breath, he coupled with it the second greatest commandment, which must ever go linked to the first: "Thou shalt love thy neighbor as thyself" (Mark 12:30-33). In a parallel account of this incident, recorded in Matt. 22:34-40, we are told that Jesus closed the discussion with the words, "On these two commandments the whole law hangeth and the prophets." This means, if anything, simply that in Jesus' estimation the sum total of religion consists in practical obedience to these two cardinal commands. They are inseparable. The first cannot be obeyed while the second is ignored: "But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another" (I Thess. 4:9); "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (I John 3:17); "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that

he who loveth God love his brother also" (I John 4:20-21). On the other hand, faithful observance of the second is an infallible indicator of the first: "Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God" (I John 4:7); "He that loveth his brother abideth in the light, and there is no occasion of stumbling in him" (I John 2:10); "We know that we have passed out of death into life, because we love the brethren" (I John 3:14); "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me" (Matt. 25:34-40). Nor must this love be limited to those who return it in kind. Among the hardest sayings of Jesus are those in which he insists upon love for enemy and persecutor. It is hard for the human heart to smother the fires that flame up to blast with vengeance for inflicted wrong. But Jesus said "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also. Give to every one that asketh thee; and of him that taketh



away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. And if ye love them that love you, what thank have ye? for even sinners love those that love them. . . . But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil" (Luke 6:27-35). A narrowly literal interpretation of this and other passages of similar tenor has led to all manner and kind of vagaries. Jesus has been classed as a milk-and-water peace-at-any-price pacifist and even as a cringing advocate of spineless and immoral nonresistance to rampant evil. Those who so construe the Master's meaning must certainly forget his whip of small cords; they must quite ignore the fact that he was, from first to last, an undaunted protestant, that in the few short months of his ministry he hurled at buttressed wrong in every form a defiance so mighty that, after these nineteen centuries, the earth is still shaking with the shock of it. He who said, "It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble" (Luke 17:1-2) was surely given to no soft and sentimental toleration for wrongdoing. When he adds, "If thy brother sin, rebuke him; and if he repent, forgive him" (Luke 17:3), he sanctions the righteous resistance of evil, resistance which is prompted by love.

The principle of conduct here laid down is applicable alike to individuals and to nations. In the spirit of this injunction one could say with all emphasis, "Let this nation fear God and take its own part. Let it scorn to do wrong to great or small. Let it exercise patience and charity toward all other peoples, and yet at whatever cost unflinchingly stand for the right when the right is menaced by wrong which is backed by might."<sup>1</sup> But he must also be able sincerely to say, "We must not be vindictive, or prone to remember injuries; we need forgiveness, and we must be ready to grant forgiveness. When an injury is past and is atoned for, it would be wicked to hold it in mind. We must do justice as the facts at the moment demand."<sup>2</sup> A life, be it individual or national, which proceeds on any other principle breaks down in tragic failure. In these last four years the world has witnessed the most stupendous vindication of Jesus' principle that has been seen in all the sweeping centuries. Hate, the antithesis of his principle, hate systematically disseminated and inoculated into the very blood of a people, "hate of seventy millions, choking down," hate hideously applied to practical human relations has had a superb opportunity to show the best that it could do, and that best was to bring on the most ghastly tragedy that has ever made heaven weep and hell rejoice.

Surely the days are fulfilled when men should begin to learn the lesson of their age-long blundering. Surely the time is at hand when they shall seek a more excellent way. If so, a clarion call sounds for the Christian church, a call to proclaim the message of elemental

<sup>1</sup> Theodore Roosevelt in *Fear God and Take Your Own Part*, p. 55.

<sup>2</sup> *Op. cit.*, p. 46.

righteousness and love, fresh as it fell from the lips of him who spake as never man spoke before, as never man has spoken since the days of his flesh. In just such love as he proclaimed and exemplified lies the only surcease of sorrow for a distraught world. Without it, the letter of the law prevails—and kills; with it as the informing principle, the spirit rules with all its life-giving power. In its exercise the individual finds at once his richest joy and his greatest usefulness. In its practical exemplification society must find the only solvent capable of producing and

maintaining the fluency of the social order. Only in proportion as men, rooted and grounded in love, are strong inwardly to apprehend what is the breadth and length and height and depth, and to know the love of Christ which passeth the knowledge of the world, can the life of men be filled unto all the fulness of God. To effect such a plenitude of life is the challenge of this hour to the church of Jesus Christ. Only so can Christianity complete the liberation of the world and make the world safe for all things good and beautiful and true.

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## SHALL WE DISCARD THE LIVING CHRIST?

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*Just when we are told that the world is not interested in theology we find ourselves confronted by theology, for however we may obscure the issue, the present situation of the world proposes the question as to whether Jesus' teaching is idealistic speculation or divine revelation. That is to raise the old christological discussions in a new form, pragmatic rather than metaphysical. The Jesus who is a memory is different from the Jesus who is a present divine power.*

Nothing has been more characteristic of the Christian religion from the time of Paul to the present day than the belief that its founder is not dead but alive; and not only alive but active in this present world, so that believers may point definitely to this and that as his specific work and even meet him face to face in real, immediate communion. I say from the time of Paul; for to the primitive Jewish Christians, Jesus was not an immanent world-spirit in any

such sense. He was alive but inaccessible until his second coming on the clouds of heaven. The Holy Spirit poured out upon his disciples and the power of his Name in healing and exorcism were gifts of his, to be sure, but they were not conceived to be evidence of his presence on earth. He *was* not the Holy Spirit; he sent it down from heaven. It was Paul's experience on the Damascus road that changed the conception of Christ for all future Chris-



tians. Christ there was revealed not *to* him, by some rending of the heavens, but "in him," as he tells the Galatians (Gal. 1:15, 16) in describing his conversion. In other words, it seems likely that Paul conceived of Christ as immanent, as well as transcendent, and immediately present in the hearts of believers. In his immanent aspect Christ was a cosmic spirit, in the same category of existence with the demonic spirits and angels who peopled Paul's universe. As a man could be possessed by a demon, so he could be possessed by Christ. To the end of Paul's life there remained a definite object called Christ in his inner consciousness, which was the controlling center of his life. Paul felt that all he had to do was to let this possessing spirit act through him and he could not go wrong. He was unable to live up to his ideals through his own strength; but now that difficulty was over, for he was not Paul any longer, but Christ, just in so far as he remained united in intimate fellowship with his guiding spirit.

This belief was the source of Paul's amazing energy, self-confidence, and influence; and in one form or another it has been a part of Christian belief ever since. It has never been thoroughly understood, of course. The Greek church degraded it from a spiritual to a physical concept and made the sacraments the only method of participating in the divine nature of Christ, thus removing the personal communion which was the heart of Paul's religious life. The Latin church interpreted Paul's mystic "faith" in Christ as requiring merely assent to the doctrines of the church, which is the body

of Christ. Nowhere was it recognized that to Paul the Holy Spirit and Christ meant one and the same thing. Still there were always genuine "Christ-mystics" both in the East and in the West, though their communion with Christ was seldom practically fruitful like Paul's; and when finally Luther set justification by faith at the center of Protestant theology, Paul's experience became the typical Protestant experience. The living Christ is today a more essential part of what we call the "evangelical" religious experience than is the Jesus of the Gospels. It is the living Christ who converts and regenerates men in the Bowery Mission; whose spirit moves men at Billy Sunday's meetings; who is the source of moral power to millions of humble Christians the world over. If we were to ask for a definition of Christianity from the rank and file of church members, there would be a large group that would answer: "Moral regeneration and sanctification through the power of the living Christ."

What is this experience of the living Christ, and how is it related to the person of the historic Jesus? I suppose it might be described as the reinforcement of the individual will by conscious and continual submission to the personal influence of a personified ideal—an ideal which, moreover, the believer feels to be grounded in the nature of things and really as well as imaginatively present in power. I have said nothing about the relation of this ideal to the actual character of Jesus of Nazareth, because very often, if not generally, the ideal is derived from elsewhere. What seizes and transforms the

drunkard is the ideals he was taught in childhood. What a youth yields to when he joins the church is the moral standard prevalent in his church—very often copied from the popular morality of the district. Sometimes conversion is an even more fundamental overturn than this, a recrudescence under some favoring stimulus of the deep-lying social instincts, too long suppressed under a mass of selfish impulses and habits. In such cases the Christ who redeems is the parental instinct itself, the spirit of love that lies dormant in us all, the "light that lighteth every man that cometh into the world." In one or another sublimated form this instinct is appealed to in practically all experiences of the living Christ that are ethically fruitful like Paul's, and not merely mystical. It is powerfully or feebly fostered by the more or less vigorous moral consciousness of the local church.

The living Christ is a composite photograph of the best Christians the new convert sees about him. He is the embodiment of that group consciousness of the church which—when in times of stress it is sufficiently aroused to order—is known as the Holy Spirit. Speaking theologically then the living Christ is the more or less perfect incarnation of the eternal Logos, or Spirit of Love, which results when a man comes under the influence of the Holy Spirit speaking through the church. This incarnation is achieved by the continual influence of the ideal upon the actual. The ideal of yesterday is the actuality of today; the ideal of today is a new and more glorious thing. This ever actualized, ever glorified ideal is the living Christ.

"And all of us, with unveiled faces, reflecting like bright mirrors the glory of the Lord, are being transformed into the same likeness, from one degree of radiant holiness to another, even as derived from the Lord the Spirit." (II Cor. 3:18, Weymouth's translation).

We are ready now to consider whether the name "living Christ" is appropriate; in other words, whether the historic Jesus is in any sense to be found in this ideal figure. That is a very hard question to answer unequivocally. In the first place, even if one happens to attribute to the living Christ a character precisely like that of the historic Jesus, does the historic Jesus really speak to him in that ideal figure? Is there an objective reality to the living Christ, or is this but a figment of the imagination? Very much depends on our conception of the relation of the great souls of the past to present history. Are the immortal dead kept in some air-tight heaven where earth's hum can never reach them, or can they still do something to direct the stream of history in which they once so nobly struggled? To ask that question is to realize that even those of us who hold most firmly to the doctrine of immortality have not fitted it into our new conception of the universe. It is an anomaly, an excrescence, and gives us no help in the formulation of other doctrines. Personally I think that no immortality would be worth keeping unless one could continue to strive for the same causes that one now serves, and continue to be part of the same process of social evolution as now. If Jesus is in any sense working in this



world today, it is in the continual out-cropping of that parental instinct of love of which he is the chief embodiment in history, and more especially in the lives of those who strive to work out the principle of love to its ultimate consequences in an ever-changing environment.

Why cannot we Protestants adopt the Catholic doctrine of the "communion of saints" and believe that there is no real gap between the churches on earth and the church in heaven, but that the living and the dead form one body, with Christ as head, bound together in such intimate union that the moral victory of one is the moral victory of all? For me there is no intellectual impediment to such a view. I must admit, however, that, though I do not find the objective identity of the living Christ and the historic Jesus logically inconceivable, the subjective variations in the conception of the living Christ actually held by Christians are so great as to make it difficult to affirm such identity. "Christ" is simply the reflex of local moral codes, if we are to judge from appearances; and often enough he is made to act as the protagonist of pharisaic ideals that the Jesus of history fought against all his life. I should like to observe, nevertheless, that the same variation of subjective judgment exists with reference to our conception of God and our conception of the historic Jesus; and in neither case do we conclude that no objective reality gives rise to these fluctuating subjective estimates. I am strongly inclined to assert that there is a present reality working in the world which is substantially identical with the personality of Jesus of Naza-

areth. The lines along which identity can be traced are the following:

1. With a very considerable proportion of Christians the basis of their conception of the living Christ is the picture of Jesus which they find in the Gospels. Jesus thus lives in their minds substantially as he lived in Galilee, though of course the picture is very imperfect. If there be no such thing as personal immortality, Jesus has at least this immortality of influence.

2. The personality of Jesus was, as John put it, the incarnation of the Logos. We might say that it was the supreme example of a character based on the parental instinct, in which all the social instincts had free play, and so there was no warping or frustration of original human nature, as all instincts were given their due place as ministers to the central purpose of love. Now original human nature is the same today as it was in Jesus, and in each of us it is striving to work itself out into the same harmonious and satisfying pattern of life that we see in him—not identically the same, no doubt, but the same in general type. Or, as John would say, the Logos which was incarnate in Jesus seeks to reincarnate Himself in us.

3. There is besides what is commonly called the "operation of the Holy Spirit," that sense of moral guidance which many Christians have. It is true, as I have already pointed out, that this is largely the product of local and temporary moral codes; but so great was the initial impress of Jesus' personality upon his followers that I cannot think that its effects have ever ceased, and even when we do not consciously go to the Jesus of history for

guidance and inspiration we are getting from a thousand sources his own personal influence, transmitted from generation to generation of Christians.

4. Finally, we see in Jesus a revelation of the eternal God. Jesus may have ceased to exist, or may have passed beyond our ken, but the same God who meets us in Jesus' life meets us in the life of the world today.

Here the question at once arises, however, whether communion with the living God is not so all-inclusive an experience that it makes unnecessary the whole conception of the living Christ; whether, in fact, the experience of the living Christ does not weaken our sense of God and blur the picture of the historic Jesus at the same time, and so is to be discarded for religious and moral reasons. Now I quite agree that the all-inclusive experience is the experience of God, and all other experiences should minister to it if they are to be worth fostering. What I do not agree with is the tendency to remove all intermediaries between God and man. I think God is best seen, in fact only seen, through intermediaries, and that therefore a "thick" philosophy, as James would say, gives a much richer sense of God's presence than a "thin" philosophy, as well as according much better with the facts of life in all their variegated beauty. The more forms in which we visualize God, the better, provided they lead us up to the fountain-head. This I believe the conception of the living Christ is able to do in its own peculiar way, so that it deserves to be kept distinct from other conceptions. There is and always will be a place for an idealized Jesus, in whom

are embodied the ideals of our own day, as well as the qualities which we admire in the historic Jesus. If we have such an ideal and recognize its distinctness in certain respects from the historic Jesus, we shall not be led into the error of reading our ideals back into the historic Jesus. We shall be able, as Gerald Birney Smith suggests, to treat Jesus as we treat the Bible, with perfect intellectual candor, not requiring him to conform to our ideals, but giving him liberty to be what he may be. If personal immortality be a fact, and Jesus really is working in the world today, we must suppose his ideals to have developed to meet the changing vicissitudes of history, just as the conception of the living Christ, the embodiment of the Christian ideal, has developed in the consciousness of the church.

The question is indeed open whether it be not better to discard the historic Jesus than to discard the living Christ. The living Christ is a safe guide for today, for he embodies ideals that have been painfully achieved since the time of Jesus; but the historic Jesus has nothing definite to say to us on some of the greatest questions of our day—international questions, social questions, and the like. It may be that he lived a perfectly sinless life two thousand years ago, but how does that help us, who have to live under such different conditions? Now I do not feel any great force in these arguments. The historic Jesus is just as much our prophet and Savior as he ever was, and he is absolutely necessary to our guidance and salvation at two vital points where the living Christ fails us:



1. It makes a tremendous difference that Jesus really lived; that the ideals which he represented in his teaching were really proved practicable in his life. It is this that makes him our Savior, that under typical human conditions he met and mastered the forces of evil to which most of us yield. Conditions have changed somewhat, it is true, but the fundamental evils that killed Jesus' body but could not kill his spirit are with us today, as Rauschenbusch makes so plain. At critical points in our moral history, when we are tempted to give up our ideals and yield to expediency, it is the historic Jesus alone that can give firmness to our wavering wills and minds. If the living Christ can do this it is only because we are firmly convinced that none of these new Christian ideals are out of harmony with the ideals which the historic Jesus successfully incarnated. Without the historic Jesus as its firm foundation the conception of the living Christ is powerless to help us in such crises.

2. It is to the historic Jesus that we go for new ethical insight into new social situations. Hermann is quite right in his observation that as a rule the living Christ does not free our souls and lure them on to new heights of perfection as the historic Jesus does. The living Christ gives us a vivid realization of the ideals we already hold, and helps us to live up to them; but when new moral issues arise he cannot help us. It is an easily verifiable fact that members of evangelical churches who make most of the doctrine of the living Christ are remarkable for moral vigor but lacking in ethical discrimination.

What they need is a more intensive study of the character of the historic Jesus. If that will not convict them of sin and make ethical reformers of them, nothing will; not even the study of ethics will do it so well, for there is more in the personality of Jesus than ever has been or even can be crammed into a system of ethics. "What would Jesus do in this situation?" is very near to the final rule of conduct, even though the historic Jesus never found himself in that situation; for as the classic embodiment of the attitude of love there is something finally authoritative about the ethical pattern of his life, about the attitude in which he stands over against his environment. He is not to be taken as an arbitrary authority; his own example is opposed to such a procedure; but he is to be made an inspiring counselor and guide in our own efforts to solve ethical problems.

Experience has taught most of us that in Jesus are to be found truths that we afterward discover running through all life and blazoned across the face of the heavens—but we should never have found them in life if we had not first found them in Jesus. Experience has taught us that on the whole it is safe to trust Jesus' principles—his central principles, that is—even when it is impossible at first to verify them in life; for many times a persecuted sect like the Quakers, by steadfast adherence to ridiculed and apparently impracticable ethical principles which they believed they found in Jesus, has at length proved that these principles *are* practicable. As long as Jesus continues to do this for us he is our supreme prophet.

I must still insist, however, that alongside the conception of the historic Jesus, and constantly interacting with it, we need to retain the conception of the living Christ; for it keeps before our minds in vivid form the whole body of ideals that have developed in the course of Christian history as the necessary result of the reaction of Jesus' spirit upon changing social environments, and it gives us moral power to live up to them. If there is one thing that we miss in the liberal Christianity which more and more prevails, it is that sense of the presence of a great sustaining moral power which used to be the glory of the evangelical churches. Ethical sensitiveness is here aplenty in the

liberal movement, but I am not so sure about moral power. If this diagnosis be correct the conception must be rescued. It must of course be constantly corrected and replenished by comparison with the Jesus of the Gospels, as conscience is constantly corrected by reflection and by new insight into one's own deepest desires; but it can no more be done away with than conscience itself. The living Christ is the most vital and intimate form in which God comes to us; and in all but the more extreme and doubtful cases his voice—which is at once the voice of God, of Jesus, and of the Spirit in the church—should be for us authoritative.



# THE WORLD-WAR AND THE FUTURE OF THEOLOGICAL STUDY IN THE ENGLISH-SPEAKING LANDS

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*The theological scholarship of Germany will ultimately be judged from the point of view of science rather than of merit. A theology is no worse because it has been used by Germany. This seems self-evident, but there is another fact that is also self-evident—that we are coming to see that there has been another line of theological development which, while it is as surely scientific as that of Germany, has possessed the unique quality of having been developed from the point of view of people as well as of subject-matter. German theology has never really found its way into German preaching, and German theological scholarship has never taken a large place in the German social attitude. But British theological scholarship, on the other hand, has been developed from the point of view of the religious life itself. We believe that Dr. Walker has called attention to an important matter in the article which follows.*

Among all the reconstructions and readjustments which must come out of the Great War, those of the religious world take no subordinate rank. It is still a question how profound a revolution may there take place. Will men realize more profoundly their need of God, or will the war result in the reinforcement of the trend toward materialism? If there be a turning toward God, will it be toward the Father revealed in Jesus Christ, or will there be an attempt at eclecticism in faith? What change in attitude toward the church may come out of the war? What will be the final judgment of men on the way in which the church has met the challenge of the war? Will it be that the church has proved itself adequate to the emergency, that the spirit of ministration so much in evidence has been the fruit of the church's ministry, or will it be that the church has been weighed in

the balance and found wanting? Faith has its answers to these queries, but answers based upon scientific induction would seem hazardous at present.

Meanwhile there is another question of deep interest to the Christian scholar, and that is as to the future of theological thought. "Theological" is here used in its wider sense as covering all scientific study of religious questions. The problem has its chief significance with relation to the thought of English-speaking lands. They have come to an unquestioned hegemony in the struggle against autocracy and militarism. How far will they hold that hegemony, now that the victory has been won, and what will be its scope? Will it reach beyond the domain of politics into those of commerce, industry, social organization, and intellect? Things are going to happen in France, in Italy, in the Slavic world, in Germany herself; but at the

present time it is impossible to see how all this can rival in significance what is to come to pass in Great Britain, Canada, Australia, and the United States. Hence the theme of this paper.

At the outset we are confronted by the fact that for over a century we have been dependent upon Germany for leadership in theological study. The initiative in theological study passed to Germany at the Reformation, was challenged for a time by Geneva under Calvin, but passed definitely and confessedly to Germany when, after the bankruptcy of empiricism in Hume, Kant at the close of the eighteenth century promulgated the critical philosophy. Since that time the world has been studying, discussing, criticizing, and accepting, or else rejecting, German thought. At one extreme was the tacit assumption that Germany had spoken the last word in theology and all related lines, and that we of the Anglo-Saxon world must absorb and reproduce it. At the other extreme was the assumption that everything which came from Germany was necessarily rationalistic and skeptical, and that it was our duty to refute it. Positively or negatively Germany dominated the field. Long before Pan-Germanism became a political ideal the autocracy of German thought in the theological realm had been established. We read German books, we made our pilgrimages to Berlin or Leipzig or Heidelberg as to a theological Mecca, we sat at the feet of her great thinkers, and we accepted German ideas, or let our own be determined by our reaction to them. A sort of hypnotism was upon us, a German hypnotism. Those alone may speak with perfect

freedom of these things now who have themselves felt the spell of German scholarship, for into their judgment there can enter nothing of unsympathetic jealousy of things German. Those who have had that experience have no need to be ashamed of it now in view of what has just been said. It would be base ingratitude now to deny the world's indebtedness to the land of Kant, Hegel, Bauer, and Wellhausen.

It is evident, however, that in the altered world of tomorrow Germany can never again be what she has been in the past. For one thing, there is the frightful toll of life which she has paid. Who can tell how many future Fichtes, Lotzes, Dorners, Ritschls, have been slain in battle? All the lands engaged have paid their toll of precious life, but in the end Germany's loss will be the heaviest. Further it would seem that it will be impossible for her to maintain her universities on their old princely scale. The impoverishment of the land, the enormous restitution which must be made, the depression consequent on defeat, all will have their influence.

More striking than all, however, is the fact that the German spell is broken. Harnack may be as brilliant after the war as he was before, and there may arise new Harnacks equally brilliant, but not at least in generations can they command the confidence and enthusiasm which they have had in the past. The sophistry of German politics will cast a sinister shadow over German scholarship, and he will be a daring man who will make a pilgrimage to Berlin to get the final word on any subject.

Shall we ever lose what Germany has already given to us? Is it conceivable



that we shall ever forget the lesson that Luther taught, that salvation is by faith in Jesus Christ? We shall deepen and broaden our conception of faith, and we shall grow enormously in our knowledge of Jesus, but we can no more lose the new conception of the life with God which Luther gave than we can lose Jesus himself from human history. Nor can we lose the demonstration which Kant gave that the true realm in which to find God is not that of metaphysical speculation but that of the moral life. Nor can we lose the new definition of religion which came from Schleiermacher, that it is not a theory but a feeling, not a thing primarily of head but a thing of heart. And how can we forget the great message of German idealism as it advances with majestic steps from Leibnitz to Kant, Fichte, Schelling, and Hegel, and then through Lotze to Eucken, or to the neo-Kantians and neo-Hegelians of England and America! What have we to put in its place? Not pragmatism, empiricism grown modest, no longer attempting to be a philosophy but merely a sublimated prudential platform made to do duty as a philosophy. Not Bergsonism, with its wild dashes at truth and utter lack of consistency; for Bergsonism has no room for God. Its Supreme Being is a sort of superhuman dilettante, experimenting with the world to see how it goes and what can be done with it, and using man as laboratory assistant and laboratory material. He who would keep out of the slough of materialism finds himself ever on the track of the great German idealists.

Nor is reaction to be feared in the realm of biblical scholarship. To those

who have sat in darkness and to whom a great light has arisen, it matters not that the guides who led them to the mountain peaks whence they saw it have themselves been misled by their guides in the fields of national and international politics. Nothing can ever take from them the broadened, deepened, enriched Bible which is now theirs. Nothing can ever drag them back into the Stygian darkness of infallibility, inerrancy, and the like; and they are entirely content with the progress of the diffusion of the light into all the abodes of darkness. These things are theirs, and nothing can ever take them away. The breaking of the spell of the name German might once have retarded progress or brought on reaction. It cannot do it now. These men have seen for themselves and need not that any should tell them, not even German scholars.

Entirely apart from the effect of the war, there is reason to believe that the great days of German theology had gone by. Fountains of inspiration always run dry in time. Has not that fate befallen a land which can put *Thus Spake Zarathustra* in place of Kant's *Essay on Universal Peace*, whose Old Testament scholarship has within a generation produced nothing noteworthy save Pan-Babylonianism, and whose newest theology is that of Tröltzsch and the *Religionsgeschichtliche Schule*? Eucken himself was a survival rather than a symptom. Now comes the war to complete the paralysis of German theological thought.

Are we of English speech in position to open fresh fountains? Can we take the leadership which Germany has lost? Have we any powers and capacities which make us equal to that task?

He must needs be a discoverer himself who is to predict the problems and movements which are to arise. There are however some general facts which those less gifted may note.

The writer had the privilege, after two years in the atmosphere of a German university, of attending a summer school of theology in historic Oxford. The giants of the English theological and philosophical world were largely there—Fairbairn, Seth, Bruce, George Adam Smith, Sanday, Robertson, Ryle, John Watson, with Edward Caird and Wallace in the background. It was a feast, a vision, an inspiration; but the sudden transition brought the difference of atmosphere into sharp contrast. There was no difference in general in fundamental viewpoint. Oxford was quite as critical as Germany. Yet there was a difference.

First, at Oxford there was the passion of it all. These religious questions were not cadavers to be remorselessly dissected. They were souls pulsating with life, big with destiny. They must be brought to men. Religion in its highest interpretation must be vitalized to the multitudes. The attitude of lecturers and hearers alike was, How may we get down through this vast mass of new learning to the meaning of it all for our everyday religious living? The gathered throng of ministers was composed not of mere scholars searching after truth but of preachers seeking a message and power to give it to men. Over against this put the experience of a German theological student, now on the faculty of one of the universities. He had been invited by one of the pastors to preach an Easter sermon, but as an

unordained man had been obliged to submit his sermon in advance to the superintendent of that district and had been informed by that functionary that he would allow no such heresies to be preached in his district. When the matter was reported to one of his professors his comment was, "It was entirely unnecessary for him to say those things in a sermon. I believe the same as he does, but I would never put it in a sermon to the common people. If I had to preach an Easter sermon, I would preach it so that they would never know the difference between my views and the ordinary ones." There it is. The theology of the German universities is an esoteric affair, something for the inner circle of scholars to amuse themselves with. The common people are accursed, for they know not the higher criticism and the manipulation of the Ritschlian value judgments. It is the curse of German life all through. It knows not democracy.

Do we not see distinctly the result of that attitude of mind in one realm of thought? The social movement in Germany is almost exclusively political. We have made it religious. He who would study sociology in its religious bearings, in the light which it casts upon the practical program of Christianity, must not go to Germany. It has never had anything to teach him. There social reorganization has been altogether a matter of national efficiency, or a sop to keep the proletariat quiet, or else, on the part of the Social Democrats, a revolt against the whole existing order of things, religion along with the rest.

Is it wide of the mark to infer that another line of theological advance in



this country has come out of our religious democracy, namely, that of religious psychology? In that new science, or department of a science, we are in the lead here in America. Hall, James, Starbuck, Coe, Ames, Leuba—what German names are to be put alongside them? It is a large task which we have undertaken. Its results may well react on all our thought and bring forth a new school of theology.

Only one point of difference has been mentioned between the atmosphere of Oxford and that of Germany, and that altogether in favor of the English-speaking world. The other contrast was not so favorable. In Germany scholars were asking only one question, "What is the truth?" They were ready to go anywhere where truth led them. That that truth upset all their confessions and carried them away from all their traditional practices never disturbed them. The confessions and practices remained as a part of the machinery of government and were highly useful in the case of women, children, and peasants. Scholars were left free, therefore, to roam and browse as they would. Nothing practical would come of it. In Oxford there was always a tone of apology, a look over the shoulder to see how this new truth stood related to what had once been conceived to be truth, a timidity about going to the roots of things. As far as this grew out of a recognition of the fact that ultimately all the results of scholarship must go to the common people, and that therefore they must be looked at through their eyes as well as through those of cloistered investigators, it was an entirely healthful attitude of mind. But when it made the

investigators themselves stop short in the middle of their search for fear they might come upon something revolutionary, and when it made them all too soon desert their critical steed and remount the old dogmatical nag, in other words, go at the work of constructing dogma before the results of criticism had emerged from their half-light, the tendency was not wholesome. The motive, however, is not to be lightly overlooked when one thinks of the possibilities of ecclesiastical censure. In Germany, in spite of cultus ministers and all their minions, there are no heresy trials for university professors. In Great Britain and America there are.

Will someone please mention what even conservatism has gained by all our pother over Robertson Smith, and Agar Beet, and C. A. Briggs, and H. G. Mitchell, and all the rest of the disciplined ones? They have neither been silenced nor ousted nor given a narrower hearing. If we are to lead in the realm of theological study we must free our scholars from fear of ecclesiastical and all other kinds of censure save that which comes to the man who does his work ill. The censure of his brother-scholars will be fierce enough and relentless enough. We need not adopt the cynical German attitude of indifference toward traditions of faith and practice. Is a God of truth divided against himself? Cannot his truth be trusted, wherever found, to lead into the whole truth?

Whether we take the hegemony in the world of theological study or not depends upon our success in making the ministry again a learned profession. It can hardly claim that rank now. Ministers study beyond a doubt, but

the administration of parish finances, the arts by which the speeding throng can be inveigled into the cultivation, at least in a superficial way, of its soul, and the manipulation of the manifold forms of church machinery invented by an age enamored of mechanical devices, leave no time for the pursuit of deeper subjects. When the time comes for the preparation of the pulpit message it can be only hastily put together, too often out of the materials brought to hand by the vast array of homiletical helps. Look at the meager number of our theological quarterlies and their indifferent support! Where they exist at all they are lost beneath the organs of federations and associations and societies, whose name is legion. Scholarship grows not alone in the halls of universities, colleges, and professional schools. If it is to be sane and normal it must have its roots in a vast democracy of thought beyond scholastic halls. The truth is, our boasted democracy has been a thing of shreds and patches. We American citizens would not think of such a thing as letting the Kaiser rule over our politics, but we are entirely willing that anyone who will take the trouble may rule over our intellects.

As to the means for bringing this to pass, of course it is true that no busy pastor can be a master of a wide range of scholarship; but every minister can have at least a theological avocation, some one department into which he is putting wide reading and as deep thinking as he is capable of doing. Such an avocation need not often be brought into the pulpit, but it will inevitably vitalize all his preaching. A ministry thus touching truth at its sources will create an at-

mosphere of scholarship which will bring large results, will multiply and inspire the leaders of thought, and will restore the ministry itself to something of its old-time prestige and power.

Measured in terms of abiding worth, it must be confessed that a survey of thought on the deepest problems by English-speaking thinkers since the Reformation is not reassuring. English poetry, English fiction, English science, English colonization, English invention, have led the world; but English philosophy, with Hobbes, Locke, Hume, Mill, and Spencer as its choregi, cuts a sorry figure beside Descartes, Spinoza, Leibnitz, Kant, and their successors. Moreover, there is the fact, frequently noted, that the original thinkers in this realm were all of them men outside of the university. Academic England remained traditional in philosophy. Nearly contemporaneous with the Tübingen school and the inauguration of the movement of historical criticism in Germany was the Tractarian movement in England, but what a difference in abiding value! As for our American scholarship, we have had one original theologian, Jonathan Edwards, and one essayist in the realm of theology and philosophy, Emerson. For the rest, we have been getting ready, absorbing, working out small problems in a creditable way. In general, the thought of our English-speaking thinkers has been encyclopedic rather than creative, apologetic rather than constructive.

Must a race which has produced a Shakespeare and a Browning, a Thackeray and a George Eliot, a Sir Isaac Newton and a Charles Darwin, a Jonathan Edwards and a Thomas A. Edison, take a permanently second place in the



world of pure thought? We have been content with second-hand theology because we were too busy with material things, and because others were ready to furnish us with ideas. The theological pawnshops which we have pat-

ronized are permanently closed. Are we not ready, forgetting our timidity, abandoning the covert of our traditionalism, to use the undoubted powers with which we are endowed in searching after the deep things of God?

## WILL THE RETURNING SOLDIER WANT THE CHURCH?

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*The more we discuss the returning soldier the more we discover that we are really dealing with no mere abstraction. It is easy to generalize, but hard to face concrete realities. There is therefore all the more need of the testimony of those who have been in actual touch with the soldiers. In the strict sense of the words "the returning soldier" does not exist. What we have is returning soldiers, hundreds of thousands of them. Just what they will be and just what they will do remains to be seen, but in the meantime churches ought to remember that it is easier for middle-aged folks to be content than it is for young people.*

Will the returning soldier want the church? The answer to the question rests with the church itself. He will be more open to religious influences, that is sure. There are thousands who went into the war with motives that they would not have described as religious but which can hardly be called otherwise. The conflict had the sacredness of a great crusade. They were ready to die for what are, in the last analysis, religious things—the triumph of right over wrong, the securing of justice for others, the establishment of permanent peace, the making of a better world. Perhaps, as Donald Hankey said, "they never connected the goodness in which they believed with the God in Whom the

chaplains said they ought to believe." Nevertheless, in the strain of war the fundamental realities of religion came to have a more vital meaning for them. Men who had never thought much about God came to feel that underneath were the Everlasting Arms. Men who had never prayed much in a definite way found their thoughts reaching out to God and felt that they had been helped thereby. Men who would hardly have called themselves Christians came to feel that there was some connection between Christ and the cause in which they were engaged.

There was also at the front religion of a far more articulate kind than this. The three outstanding soldiers in the

allied armies were men to whom faith in God and in the triumph of His cause was one of their greatest resources in the war: General Foch, who had mass said regularly for himself and his army; Sir Douglas Haig, who attended religious services almost every Sunday during the war; and General Pershing, who so appreciated the importance of religion in the army that he cabled to the War Department, urging the sending of far more chaplains. The young soldier of France whom Maurice Barrés describes gave expression to the faith of thousands when he wrote to his family: "Today we leave for the trenches. Tonight I shall be watching over you. You know who will be watching over me."

Just as long as men are religious, just so long will they want some kind of a church. The spirit of doing things together is absolutely essential both to Christian worship and to Christian work. No one will realize more quickly than the soldier how true this is. He knows the danger of isolation. He knows also the inspiration that comes from a feeling of comradeship in a common task. He appreciates to the full Edward Rowland Sill's remark: "For my part I long to 'fall in' with somebody. This picket duty is monotonous. I hanker after a shoulder on this side and the other." It is this human impulse to "fall in" that gives rise to any organization. It is the need to "fall in," in order to do any effective Christian work, that makes the church a necessity. You might as well expect a zealous soldier to take his gun and march off single-handed against the national foe as expect a Christian to carry on his work apart and alone. Better than anyone else does the soldier

realize that it must be literally true that "like a mighty army moves the Church of God." He knows that if Christians do not "move like an army," united in the achievement of a corporate task, they will never succeed in moving very far.

The question, then, is hardly whether the returning soldier will want the church. It is, rather, What kind of a church will he want? And the question may really be answered in a word by saying that he will want just the same church that any other man wants. The soldiers are not a special class or kind of men. But those who have been face to face during the war with the grim realities of life and death will see certain things about the church in clearer light. There will be lessons that we shall need to learn from them if in the days of reconstruction that lie ahead the church is to lay hold of the loyalty of these men.

In the first place, the returning soldier will want *a church in which the one great controlling ideal is that of unselfish service.* This is the spirit that the war demanded of him and that the war developed in an unparalleled degree. The crisis of the past months revealed in men latent capacities for unselfishness and sacrifice that we had never realized they possessed. Never before had we seen such consecration to a worthy cause, such devotion to unselfish ends, on the part of a whole nation. There never was a time when so many men found their great objective in life in ministering to the growing good of the world rather than in acquiring selfish gain. This was true not only of soldiers but of the rank and file of men and women all over the land, for when others were dying for



us at the front a man at home was ashamed to lead a selfish life. Out of this new experience of vicarious living came a fuller realization of the central meaning of Christianity as a life of service even to the point of sacrifice. No wonder that before the Battle of the Somme, as Chaplain Tiplady tells us, the favorite song among the British soldiers was Isaac Watts's old hymn:

When I survey the wondrous cross  
On which the Prince of Glory died.

Now that the war is over are we going to drift back to our old easy-going selfishness, our individualism, our unconcern for others? Whatever be true of the rest of the world, the returning soldier will expect something else of the church of Christ. He will expect it so to have caught the spirit of Christlike service, the meaning of which he has himself come to see more fully out of his experience in the war, that this will be the one dominant principle of its life. He will want to find in the church the great home of all those who have come to share the ideal of unselfish living.

In the second place, the returning soldier will want a *united church*. In the furnace of war men realized the unity of their faith, not their divergencies. The things that they shared in common meant everything to them. The matters on which they differed seemed then very trivial and unimportant. An effective symbol of the interdenominational character of religion in the army was seen in the union communion services that were held in our great cantonments and sometimes participated in by more than a thousand men of at least a score of different branches of the church. Men in the

midst of war did not have much use for denominational fences, and they will not have much use for them when they come back. Least of all will they be concerned with churches that spend half their time in controversy and petty rivalry with each other when they ought to be joined hand in hand in a common task.

In the early days of the war the Kaiser was reported to have said to his brother-in-law Constantine, "We shall beat them, because they have no united command." Soldiers who have seen success come to the allied armies after they had effected the united front are not going to be satisfied with churches that continue to carry on their work in the old disjointed and unco-ordinated way. No doubt they will still speak of themselves as Methodists, Baptists, Presbyterians, and other groups, but they will surely realize more keenly that, although they bear many given names, they all have the same family name, because one is their Master, even Christ, and all they are brothers. They may not expect all Christians to unite in a common creed, but they will expect them to unite in a common purpose and to do whatever may be necessary in a practical way to make that purpose most effective.

In the third place, the returning soldier will want a *church with a vision of its task as a great and heroic one*. We have learned in the war that it is the heroic that appeals to men. We have come to see that if the challenge be great enough men will respond with everything that they have and are. Perhaps we have also learned that one of the reasons why the church has not

called forth a more enthusiastic response is because it has not seemed to present a great enough program as its task. Men have too often thought of it as centering its efforts simply on getting select souls into heaven. Or else its work may even have appeared to consist mainly in having splendid edifices, large congregations, eloquent sermons, good music, and fervent prayers. To many, no doubt, the church seemed more like a religious club than a Christian army engaged in a tremendous undertaking. They failed to see in it anything that demanded heroic effort or that would make sacrifice for its sake appear as a joy.

Among the hundreds of returned soldiers now in the Recuperation Hospital where I am stationed there is a young fellow, in the prime of life, who has had the lower part of his face blown away by an explosive bullet that struck him in the mouth. From exposure in the trenches he has also contracted serious disease of the lungs. Through a miracle of oral surgery a pair of jaws has been made for him, but even so he is hardly more than a wreck of his former self. The other day I said to him, "You got battered up pretty badly, didn't you?" "I guess I did, chaplain," he replied, "but it would have been lots worse than this not to have had the chance to do my bit over there." Such is the sacrificial spirit in which men will respond to a cause that seems great enough. The war made that kind of an appeal to the heroic. Jesus also made it: "Whosoever would come after me, let him deny himself and take up his cross daily and follow me." But has not the church too often tried to enlist men by appealing to an impulse for ease

and safety rather than for the difficult and sublime? Has it not too often seemed to say, "Whoever would have a pleasant, comfortable time, whoever has an eye to his own advantage, let him come into the church." Surely the war has taught us to make a more daring appeal, and one more in keeping with the spirit of Jesus. Let us rather say, "Whoever would have a share in the greatest work in the world, even to the point of sacrifice, whoever wants a cause that is worth his all, let him come into the church."

A church with such an appeal ought to be able to gather to itself and permanently to sustain all the spirit of heroic endeavor that the war showed men to possess and succeeded in developing throughout the land. It would then afford in the finest way what William James called the "moral equivalent of war." "What we now need to discover in the social realm," he wrote in his *Varieties of Religious Experience*, "is the moral equivalent of war: something heroic that will speak to men as universally as war does, and yet will be as compatible with their spiritual selves as war has proved itself to be incompatible." These days following the war are the time of all times when we ought to present the task of the church in so large a way that there will be in it "something heroic that will speak to men as universally as war does," something that will appeal to their awakened desire for magnificent effort and call them to maintain these new standards of unselfish endeavor.

But the church will never be able to do this unless it conceives its mission in as heroic terms as its Master con-



ceived his, as nothing less than the establishment of God's Kingdom of righteousness and good-will in the world. It must definitely set for itself no smaller task than making the spirit of Christlike love and service prevail in every aspect of human life. It will refuse to be satisfied until family life, politics, business, industry, international affairs are all controlled by this ideal. It will never be unconcerned with the liquor traffic, commercialized vice, sweatshops, child labor, bad tenements, industrial injustice, political corruption, class selfishness, race prejudice, the menace of future wars, nor with anything else that stands in the way of Christ's ideal of a human brotherhood resting on a basis of the divine Fatherhood. Let the church be a clear witness to possibilities that lie beyond the present facts, and offer to men the opportunity of helping to usher in the better age that is to come. This was the kind of an appeal that stirred men at the front. It is the kind of appeal that will seem worth while to them after their return.

Further, the church that is to have a great enough program to appeal to the heroic in men must not only conceive its task in no less an intensive way but also in no less an extensive way than we conceived our task in the war. The war has made us all think in international terms as never before. It has made us patriots not only of America but of the world, and this new emphasis on the international spirit, when applied to the church, brings us to the heart of the foreign missionary enterprise. It means that we are concerned in molding not simply our own nation but the world according to the ideal of Jesus. In these days when the

phrase "a league of nations" is on everybody's lips, can the church be satisfied to think of its task in any provincial, near-sighted way? Is the vision of the church to be circumscribed in a time when the vision of all thoughtful men is leaping across the confines of country and of race? Certainly such a church would fail to present a challenge magnificent enough to evoke a great response from men who have come to see the significance of the world-war in which they have been engaged.

Enlistment in the Christian church, if its task is thus conceived, could be presented as a great permanent enlistment for continuing in a more comprehensive way the same high cause to a particular phase of which we devoted ourselves in the war. We must make men see that the world is not going to be transformed simply because the Allies have won a victory, but that it can be transformed if men will "carry on" in the same spirit of heroic service and unselfishness. It is not enough that one kaiser be dethroned; the kaiser-spirit of self-aggrandizement at the expense of others must be dethroned everywhere. We shall still need to give ourselves unceasingly in support of the moral and spiritual issues that were involved in the war. We shall still need to be united in the common task of securing the full triumph of right over wrong, love over hate, the spirit of service over the spirit of selfishness, the ideal of Christ over every un-Christlike thing in human life. It is now our part "to be dedicated here to the unfinished work which they who fought have thus far so nobly advanced." It is our superb opportunity to make the returning soldiers feel that the church

is the true rallying-ground of all who are "dedicated to the great task remaining before us," in order that their comrades who have fallen in Europe "shall not have died in vain." Let the church take to itself in the fullest way the stirring challenge that Lieutenant-Colonel John McCrea made to his fellow-soldiers just before he gave the last full measure of devotion on the field of Flanders:

Take up our quarrel with the foe!  
To you, from falling hands, we throw  
The torch. Be yours to lift it high!  
If ye break faith with us who die  
We shall not sleep, though poppies blow  
In Flanders fields.

A church that is content with standards of comfortable respectability will break faith with those who died. It will have so feeble an appeal that the rank and file of returning soldiers will have no part or lot in it. But if the church will catch up the torch and carry it farther and farther on in the same spirit in which our finest men engaged in the war, it will surely be a church that the returning soldier will want. The best soldiers of our country would then be good soldiers of Jesus Christ, and like a mighty army would move the church of God.

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## THE BIGGEST THING IN CHRISTIANITY

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Jesus was once daring enough to say to a group of his contemporaries, "Ye are the salt of the earth: ye are the light of the world." They were people who had joined with him in trying to live the new kind of life which he taught. This made them, in his judgment, very different from others. In becoming his genuine disciples, that is, in trying to be from day to day the sort of people he urged them to be and said they could be if they would, they had become a most distinctive and important element of human society. They had become as vital to the life of the human world as "salt" and "light" are in the physical world.

The creation of this new kind of people was the foundation of Jesus' whole

work. Everything else that he accomplished, or hoped to accomplish, for human life depended upon that. The same thing is true today. The first and most vital work of Christianity is the making of Christians. Everything else in the whole Christian program follows that and depends upon it.

Plainly, therefore, there is no question more important to the Christian church than the question, What is it that makes people Christian? What are the chief essentials of personal Christianity?

One would suppose that this inquiry must have been answered long ago. It was answered clearly and fully by Jesus himself; but that that answer is clearly understood and fully followed by



modern Christianity I am by no means so sure. My doubt on this subject is not new but, on the other hand, a year's experience with the American Army in France has clarified my opinion and deepened my conviction with regard to it, and I have come back with the desire to speak out as clearly and as forcibly as I can the conclusions that I have reached. That is what I wish to do in this article, to point out in what ways it seems to me that the church's view as to what is most essential in personal Christianity has deviated from that of Jesus, and what change is necessary in order to bring it back to the true Christian standard.

We hardly need to be reminded that at different times in the past the Christian church as a whole, or in the various communions into which it is divided, has gone seriously astray on this subject. Sometimes the observance of certain religious ceremonies, the proper use of sacraments and rituals and the like, has been so emphasized as a Christian duty as to be made in effect a prime essential of discipleship; people were not considered to be Christians at all unless they qualified in this respect; and often, if they did qualify in this respect, other matters, which ought to have been regarded as far more essential, were much neglected. Sometimes again the acceptance of certain doctrines has been exalted to a place of prime importance, and the test of personal Christianity has become, Do you believe thus and so? It was not so long ago that all but a few of the chief branches of the Christian church were making that mistake, and many of the older Christians of the present day have lived through

the period during which belief in Christian doctrine has given way to loyalty to Christian ideals of life as the chief requirement in a Christian. Not all Christians have perceived the rightfulness and necessity of thus removing belief from a primary to a subsidiary position, but an increasing number have hailed this change as a return to the true standard and practice of Jesus himself.

So far, so good; but, if we are to make sure that we are in thorough accord with Jesus in this matter, it is not enough to give first place to loyalty to Christian ideals in general. We must also make sure that in deciding which of these Christian ideals shall be given the most decisive place we again put first what Jesus put first, and relegate to a place of secondary importance whatever he treated in the same way.

It is at this point that there seems to be need of change in our modern standards of Christian discipleship.

What I am aiming at can best be made clear by pointing out that among the qualities demanded in the Christian ideal of character and life there are two sets or groups which are quite separate from one another and present a noticeable contrast. Roughly these may be described as, on the one hand, the self-centered qualities and, on the other, the outgoing qualities. The self-centered qualities are those which are usually thought of when the phrase "personal morals" is used. The most important of them, it will be generally agreed, are chastity and temperance. They represent the side of Christian character which James had in mind when he said that one of the things required in "true

religion" is to "keep oneself unspotted from the world."

What I have called the outgoing qualities of the Christian are, on the other hand, those that are of more importance to a man's fellow-men than they are to himself. They are the qualities which emphasize the duty and privilege of directing one's own life in such a way as to make it contribute to the welfare of other people. Honesty and sincerity are examples of this. By far the most important quality in this outgoing group is, however, "service" or "Christian love," for Jesus uses both terms to describe it, and it needs both to save the description from being onesided and incomplete. The kind of love that Jesus meant when he urged it as the chief duty of the Christian is not the sort of love that is satisfied with benevolent feeling, but rather the sort that completes itself in benevolent action, that is, in service. And the service which Jesus constantly insisted must be a distinguishing mark of his disciples is not like the service which we so often see in the world of business and commerce, the unintended by-product of a purely selfish enterprise, but rather service prompted by a deep desire to serve and by a profound concern for those to whom the service is rendered; in short, prompted by Christian love.

Nor was it only by the names "love" and "service" that Jesus described this great basic quality. When, for example, he insisted that his followers ought to "seek first the kingdom of God," and constantly emphasized, as he did, the Christian duty to further the interests of that kingdom in every possible way,

he was still speaking of that same "service prompted by love" to which Christians are called, only this time he was showing it in its relation to society as a whole rather than to individual people. He was stating his requirement that a man, in order to be a Christian, must make his service extend, not merely to the few people whom he can reach in a direct personal way, but also to all those, his contemporaries or men of future generations, who will benefit by anything that makes the world itself a better place to live in, that helps to make it a "Kingdom of God on earth," as Jesus described it.

Finally this great outgoing quality of the Christian appears in its most heroic form as "sacrifice," the name by which Jesus indicated what completeness and intensity of service the true Christian gives when some great need in the human life around him calls for it. Jesus, by his own example as well as by his teaching, showed what he meant by saying that a Christian will spend himself for others to the point of sacrifice.

We have before us then these two groups of Christian qualities: those, on the one hand, that concern chiefly a man's duty to himself, the sphere of personal morals, and, on the other, those that concern chiefly his duty to his fellow-men, especially the great Christian duty to give and spend one's self for the good of others. It will have been observed, no doubt, that besides these two groups there is of course a third one, to which I have not alluded, comprising those elements of the Christian life which concern especially a man's duty toward God, the most



vital and far-reaching of these, in Jesus' conception, being a spiritual fellowship with God and the doing of God's will.—I have not spoken of these because it is not with regard to them that there seems to me to be a doubt in the mind of contemporary Christians as to what the true ideal of the Christian life is. About the prime necessity of these Christian fundamentals, fellowship with God and doing God's will, there is no debate. It is only when we come to the inquiry, What sort of a man will enter most deeply into God's fellowship? and, What sort of a life does God will that man should live?—in short, it is when we come to the study of those two contrasted groups of qualities which I first pointed out that we Christians have, in my judgment, set up an ideal that is different in certain respects from that of Jesus himself.

To come at once to the point, the whole thing resolves itself into a question as to the relative importance of those two groups. Is one of them more important than the other? And, if so, which of them ought to be put first? Which of them ought to count most in determining whether a man is a Christian or not, the correctness of his personal morals, or the degree to which he makes his life a life of loving and self-sacrificing service?

Let it be clearly understood that there is no question here of making a choice between the two contrasted groups of qualities, insisting on only one of them and setting the other aside as unnecessary. Both of them, of course, are necessary. Correct personal morals and a life lived for the good of

others are both essential to a complete Christian.

While, however, neither group can rightly be neglected as unnecessary, it is still possible to give to one or the other of them a more dominant influence in determining what it is in character and conduct that is most distinctively Christian. As a matter of fact this is what has always been done. Christ himself did it at the beginning. The modern church of our own time has done it. In each case one of the two groups has been put in the foreground, has been most constantly insisted upon, and has been given a leading influence in marking the difference between a Christian and any other sort of person. But which group has been treated in this way in each case? The personal-morals group or the self-sacrificing service group? My contention is that, whereas Jesus Christ very clearly gave the place of primary importance to the second, the Christian church in modern times has gone a long way toward giving it to the first.

Surely it is evident to all of us that Jesus did lay his chief emphasis upon the qualities which center in unselfish service. That was the striking and surprising thing about his teaching. That was the thing which marked such a decided difference between his ethics and the ethics current in his time. If his main interest had been in personal morals in the narrower sense (the sense in which the phrase is generally used), he never would have been hailed as the teacher of a new kind of life. He would merely have been repeating the same thing that many others had taught before him; but instead of that he set

forth that tremendous expansion of the ideal of human conduct which calls upon a man to use his life for the welfare of others rather than for himself. If the most that a man could claim to his credit was that his personal morals were irreproachable, that in itself could not be taken as proof that he was fit to be received as a disciple of Jesus. There still remained the question, whether he was able to forget himself in the interest of other people, whether he was willing to deny himself, if need be, in the way of that larger service. Only when a man had risen to that had he entered the distinctive realm of the Christlike life. If he failed in that he could not win the approval of Jesus, let his private morals be what they might; and indeed many of those whom Jesus emphatically condemned, sometimes in scathing terms, because of their meanness, their unkindness, their persistent transgression of the laws of unselfishness, were men whose private morals appear to have been above reproach.

When people who lived wholly for themselves pointed to their immaculate behavior, according to the common standard, as a proof that they were patterns of righteousness, Jesus indignantly denied their claim. Moreover, he seemed to think that people of that sort were not even promising material for the making of really good men; he had more hope that a generous-hearted sinner could be redeemed from his sin than that self-centered respectability could be cured of its selfishness. He expressed himself very emphatically and in very plain terms on this subject, for do you remember what he said to the

chief priests and elders of the Jewish people, those who were the choice exponents of current morality, but whose whole thought was centered on themselves? He said to them, "The publicans and the harlots go into the Kingdom of God before you."

Has the example of Jesus in this matter been faithfully followed by the modern church? I believe that the facts force us to answer that question, No.

In the first place, with regard to the modern people who correspond to those chief priests and elders, the men and women of our time who live selfish lives, but whose personal morals are entirely satisfactory, does the Christian church single them out as our most notorious examples of un-Christian living? On the contrary, would not such action be considered rather drastic? Does the church dismiss from its fellowship or exclude from its positions of responsibility and honor people whose only fault is that they are selfish? In theory, to be sure, we all agree that selfishness, the spirit of those who are not interested in serving other people and who decline to make any sacrifice on their behalf, is inconsistent with Christianity; that people who are controlled by that spirit are not good Christians, however exemplary their conduct in other respects may be. In practice, however, that is, in dealing with individual cases, how feeble our application of this standard often is. How often we act as though unselfishness and sacrifice were only a sort of extra adornment of Christian character instead of being the very warp and woof of it. How many people we acknowledge as Christians in good and



regular standing, although their unselfishness is barely noticeable, and you would have to watch them a long time before you found them performing any act of genuine sacrifice; and with regard to our own selves, how seldom we seriously regard ourselves as having failed in our religion, as having actually denied the faith, if the only thing that is wrong with us is that we have been more selfish than usual. Surely there is a wide gulf between this easy-going attitude of ours and the passion with which Jesus taught the Christian duty of self-sacrifice.

This tendency of the church to be slack with regard to the group of qualities which Jesus most insisted on is made the more conspicuous by the fact that with regard to the other group the church has been extremely strict. No doubt has been allowed to arise regarding the insistence of the modern church upon correct personal morals. Considered by itself, this is of course entirely to the church's credit. For the church to condone a low standard of personal morality would be to fail lamentably in its duty, to desert the leadership of the Master at a most important point. The trouble comes from neglecting that other duty, still more vital, of which we have spoken. In the words of Jesus, "This ought ye to have done, and not to have left the other undone," for the result of lowering the demand for unselfishness and sacrifice on the one hand, and keeping at full strength the demand for correct personal morals on the other, has been to make it appear that correct morality is the main thing demanded of a Christian—that that is the essence of Christianity.

It is not only that this mistaken impression is given to outsiders, but that Christians themselves become infected with it, that the tests for church membership, the rules of church discipline, the whole plan for Christian education and training, have come to be influenced by it.

That this tendency to elevate questions of personal morals to the supreme place in Christianity is both real and dangerous is nowhere more clearly proved than in the fact that from time to time groups of Christian people and even whole denominations have gone beyond the usual demands of personal morality and have added stricter rules and more minute regulations of their own, insisting that these also must be accepted as necessary to Christian discipleship or to membership in their branch of the Christian church. Thus, for example, a pledge of total abstinence from the use of alcohol and the promise to refrain from card-playing, theater-going, and smoking have sometimes been set forth as requirements for church membership.

That individual Christians should observe these restrictions for themselves, if they think they ought to, and should urge others to observe them is perfectly right and proper; but that these restrictions, or others like them, should by the church be made compulsory, should be used as a test for deciding whether a man is a Christian or not, is utterly unwarranted. It is more than that: it is a libel against Christianity. It makes men outside of Christianity, men who need Christianity, suppose that the thing Christianity is most concerned about is the enforcing of

these restrictive rules for personal behavior. It makes them forget, it makes the church itself forget, that the thing Jesus Christ was most concerned about was to produce a race of men who would be generous-hearted, unselfish, ready and eager to serve their fellow-men, even at a heavy cost to themselves; men who, in the great emergencies of life, would even be willing to die for a great cause, as Christ himself did on Calvary.

I said at the outset that it was my year's experience with the boys of the American Army in France that had caused me to make a new study of this whole subject and had led me to certain clear convictions with regard to it. Let me now explain more fully what I meant by this.

In the matter of the personal habits and behavior of the thousands of our soldiers whom I saw in France there was of course much that might have been improved. A great many of those boys in khaki, if they had talked frankly with you about it, would have told you that in order to become Christians they would have to reform at a good many points. Partly that opinion of theirs was mistaken, being based on precisely that distorted idea of Christianity to which I have been so strenuously objecting; but partly it was based on fact. There were in the behavior of many of them a good many things of the sort that a man would have to change if he became a Christian.

The more of those men I had a chance to talk to personally, and the longer I had the privilege of addressing groups of them on Sundays and week days, the less I felt drawn to give my

main attention to questions of personal conduct, even to the more important ones, and the less I felt that the best use I made of my opportunity was in my attempts to correct some moral fault or warn against some moral danger. Why did I feel that way? Because I had come to realize that for a large proportion of those boys their share in this war was nothing less than a self-dedication to a great cause, a full giving of themselves to an utterly unselfish enterprise. With some of them that had been true from the moment of enlistment. Others had reached that attitude only at a later period. In either case the main thing was that they were consciously, seriously, solemnly, risking all that they had, in order to help in achieving a great good for the world. More and more, as I discovered this fact about them, I realized that the high purpose which had thus gripped them was nothing less than the spirit of the Lord Jesus Christ, who in his day in a great cause "made the supreme sacrifice," and who called on those who would be his disciples to "deny themselves, take up their cross, and follow him."

What other fact about these soldiers of ours could compare in importance with this fact that the fire of Christ's great spirit had been kindled in their breasts? What was there that anyone could do for them to compare in importance with helping to make that spirit permanent?

As for the bearing of this experience on the standards and the work of the Christian church, I cannot help saying to myself, "Before the war these same boys were right here among us in



all our cities and villages, and yet how few of them comparatively did we succeed in reaching with the really distinctive message of Christianity, that message to which their hearts were attuned, however, for the war has brought out this response to it."

If Jesus Christ himself had been in the world to teach his own religion, are we not sure that he would have discovered the capacity of those boys for

service, for sacrifice, and that he would have deepened and broadened it in them and made it the basis for a complete regeneration of their lives, just as he did with those who came under his personal influence in Palestine so many years ago? Can there be any doubt then that his church in the world today ought to be more alert than it is to do that same thing and better organized to do it?

## CURRENT OPINION

### **Morbid Apprehension of Bolshevism**

The exultation and hopefulness which followed the signing of the Armistice have undoubtedly given place to a new pessimism at the world's growing unrest. The Peace Conference has labored for more than two months and to date has brought forth nothing tangible. More than half the population of Europe is in desperate economic straits, a condition ideally favorable for the propaganda of social revolution. Hungary has apparently been lined up with the Lenin régime. The Spartacans in Germany are held in check only by a reign of terror in which many hundreds have already perished. Strikes and incipient mutinies among troops have alarmed Great Britain; and Italy and France have reason to fear an aroused but untaught proletariat. The magazines which deal with current events refer to Bolshevism in nearly every paragraph. The fear of this shaggy specter is apparently more intense today than ever was the fear of a Hohenzollern victory.

The procedure of the Peace Conference, the slowness of which has been so vigorously criticized, is being speeded up in response to the growingly intense economic and social situation. It is now generally regretted that the Conference did not provide more immediate relief for the economic distress of Central Europe, as such action might have prevented in large degree the success of the propaganda of disintegration. It is to be hoped that no ill-considered political dispositions will be made in the effort to obtain an early peace. Working under the pressure of abnormal post-war economic conditions, exposed to the high-power criticism of the press in all countries, and handicapped by the persistence of race feuds, fears, and prejudices, the conferees will do nobly if they succeed in salving the

wreckage of European civilization as a basis for the great reconstruction.

### **Bolshevism Describes Itself**

The public can now obtain, through the daily press, from accredited witnesses of its operation somewhat full knowledge of what the system is which stalks in Russia today. But the treatment by A. Shadwell in the February *Nineteenth Century and After* of "Bolshevism according to Lenin and Trotzky" has a peculiar value as a direct study of documents issued by those high priests of Bolshevism which have come into this writer's hands. The documents fully bear out the accounts of the Red Terror of Moscow and Petrograd which have become familiar. The whole régime rests on a ruthless exercise of force. "We conquered through methods of suppression" says Lenin, and confesses that the methods included "shooting on the spot." Trotzky's account of the inner history of their rule shows both leaders to be sincere fanatics and loyal to each other. It is admitted that massacres have been committed. "The cleansing of Petrograd" says Trotzky (in language worthy of Oliver Cromwell), "was carried out with great intensity." When the Peace of Brest-Litovsk was signed the Bolsheviks did not expect the Allies to win the war. They submitted to the harsh terms imposed with their eyes fully open to German aims, because there was no other way to "peace."

The picture of Lenin is of a strangely mingled character, in whom idealism expresses itself in relentless brutality. Preaching a doctrine of a socialistic community, he calls to the working class, "Workers, unite, unite!" and then proceeds to insist in his own words on "the unquestioning subordination of the masses under the single will of the director of the



process." Mr. Shadwell does not fear any approximate duplication of the movement outside of Russia and concludes that it will be best to let the system work itself out undisturbed, as a test of class-war socialism.

### **Should the Allies Withdraw from Russia?**

The feeble military policy of the Allies in Russia having admittedly failed, the question now seems to be between withdrawal and intervention on a crushing scale. Ambassador Francis in his evidence before the Overman Commission seems to favor the latter policy, on the ground that withdrawal would mean widespread massacres in the now occupied territories. But there is evidently a weight of opinion in favor of letting the Russians work out their own salvation from Bolshevism.

The *Living Age* for March 22 republishes from *Le Temps*, Paris, an address by M. Pinchon, French minister of foreign affairs. It is a reply to a criticism of the allied policy in Russia, and the frequent interruptions, especially from the Socialist and other Left groups, are sufficient proof of the strength and intelligence of the opposition to intervention in France. M. Pinchon is reported as saying of Bolshevism: "There is no man returning from Russia who does not try to put us on our guard against this terrible danger." Comparisons made by opponents between the Bolshevik terror and that of 1793 were summarily ruled out by the President.

A writer signing himself N. T., in the *World Tomorrow* for February, in an analysis of Bolshevism, finds some sort of rationality in its aim for a co-operative commonwealth in which only those who work shall vote. Yet the crudity and terrorism of the Bolshevik program repel even one who comes to it not unsympathetically. And the best advice this writer can give us is to leave the Russians alone in order that "the world may learn many

valuable lessons from their great experiment."

### **Liberalism Opposes a Vindictive Policy Toward Germany**

The *New York Nation* for March 15 has an account of conditions in Germany by the English journalist Henry W. Nevins, which is typical of the liberal views of the hour. Mr. Nevins finds Germany more completely broken in power and spirit than has been generally supposed. Intellectual and commercial life are in utter collapse. The Kaiser departed with dishonor, the navy surrendered almost without a blow, and the army has been broken up. Thus the nation has suddenly lost the main props of its old national faith. Hunger is very widespread. Through war profiteering a small class is able to command sufficient to eat, to the greater suffering of the poor. The rest of Europe has treated with derision Germany's sincere efforts to establish a democratic government. The dominant statesmen at Versailles have not implemented their promises to treat a democratized Germany with more leniency than imperial Germany would have been treated in defeat. Mr. Nevins characterizes the proposed German constitution as "the most democratic existing anywhere in the world today."

### **French Policies and the Peace Conference**

The *New Republic* for March 15 editorially condemns the attitude of the allied governments for their failure to provide against the ravages of famine in Central Europe. The better counsels of English and American members of the Peace Commission have not prevailed, but instead the irreconcilable attitude of the French delegates has dictated a policy. Full support, it is argued, should at once be given to the Ebert government. "French statesmen must be weaned from carrying on a permanent feud with Germany. It is not a

question whether France or Germany is to survive or perish. It is a question whether European civilization is to survive or perish." Under the heading "La Victoire Désintégrale" this journal again lays the blame for present disquieting conditions mainly at the door of France, whose policy is one of retaliation without consideration of probable results and reactions. "A victorious Germany would have reduced France to insignificance and impotence. Victorious France intends to do the same thing to Germany." It is unfortunately this policy which is prevailing, in effect, at the Peace Conference; but it is a policy which, if persisted in, is bound to bring demoralization and disintegration not only to Germany but ultimately also to the rest of the civilized world. The victors are now being tested, and "the responsibilities of victory are greater than its rights."

#### **The Anglo-American Entente**

The *Yale Review* for April prints a somewhat extended treatment of Anglo-American relations and policies entitled "The Converging Democracies," by William E. Dodd. Mr. Dodd begins with the judgment, drawn from recent world-events, that the peoples of Great Britain and the United States are being "placed under bond to work together for the common good." Their success in self-government, their rapid numerical increase, their advanced democracy, and the promise which they give of "becoming Christian and humane in their dealing with the backward peoples of the earth," place them in leadership of the world. The War of 1776 was one of those struggles against government by the so-called better classes which have been characteristic of the English in contrast to the German race. It was a revolt against an oligarchy of London trade magnates. The writer then interestingly sketches the history of democratic progress in both countries, showing the fatal antagonism which appeared at every stage in nineteenth-century history.

It was the War of 1812, in which America joined the side of Napoleonic autocracy, that brought about the long-standing bitterness between the two peoples. England was slowly turning to democracy until the middle of the century, while the reverse tendency was in progress in America. Then came reactionism in England under Palmerston, just when America was returning to democracy under Lincoln. When the pendulum swung back in England under Gladstone, "Americans entered on their long apostasy to democracy" in the plutocracy of the late nineteenth century. It was not, indeed, until 1912 that both nations at one time committed themselves to democratic programs under the present leaders, Wilson and Lloyd George. By that time German propaganda was vigorously attempting to prevent the healing of the schism. The effect of this, together with the force of economic motives in the western and southern states, was to cause a long delay in America's entrance into the war. That she did finally enter Mr. Dodd ascribes to the masterful leadership of President Wilson.

The present co-operation and understanding between these great nations constitutes this the greatest moment in history; but Mr. Dodd fears the early disturbance of this democratic co-operation through the opposition of the moneyed autocratic parties in one nation or the other. Indeed this was almost effected before the Peace Conference, but the effort was defeated by Wilson's decision to attend the Conference. The peril is always imminent, however. "The rich man is our problem," because he wants the nation to compromise its democracy in order to protect his markets. The greatest of all the problems before a reunited England and America is to "maintain that measure of democracy and of Christianity which they now possess," and their continued harmony will depend upon success in maintaining these, and in expressing them in the treatment accorded to other peoples.



### The Churches take up Economic Reform

That the church is tired of being purely a middle-class institution is apparent in many of its present activities. Certain denominational units are indeed going to the workers with official approval of some of their chief economic demands. The Canadian Methodist church, through a report adopted at its last annual conference, has committed itself to the following revolutionary statements:

The present economic system stands revealed as one of the roots of the war. . . . The war has made more clearly manifest the moral perils inherent in the system of production for profits. Condemnation of special individuals seems often unjust and always futile. The system rather than the individual calls for change. . . . The democratic control of industry is just and inevitable. . . . We declare it to be un-Christian to accept profits where laborers do not receive a living wage. . . . As followers of the Carpenter of Nazareth, we sympathetically seek to understand the problems of life as they confront the classes of labor in Canada, and thus rightly estimate the pleas they make for justice, and find in them allies in the struggle to realize the ends of fair play, humanity and brotherhood.

The *New Republic* of February 8 hails this pronouncement with jubilation and applauds the church from which it emanates as being "leagues ahead of any religious organization in the United States." In this country the Catholic church, which has always retained contact with the workers to a greater degree than the Protestant churches, seems to be taking the lead in the direction of economic reform. The chairman of the National Catholic War Council, Bishop Peter J. Muldoon, has officially published a statement in favor of radical changes to lead to self-government in industry.

### Democratizing Privilege

Richard Roberts, discussing "Christianity and the Profit System" in a series of

articles in the *World Tomorrow*, has been hopefully forecasting the coming overthrow of the system of capitalistic profit. In the March issue he takes up the question, "Are the interests of capital and labor identical?" The antagonism between the representatives of these two functions of industry is traced back to the teachings of the Manchester school of economists, who regarded labor as a commodity subject to the same market conditions as food or clothing. This view has logically brought a complete schism between the interests of the capitalist and of the laborer. Christianity now has to deal with a privileged class and an exploited class—the latter very much aware that it is being exploited.

Mr. Roberts demands three initial reforms in the direction of a Christian solution of the schism: (1) A minimum standard of life should be assured to every worker. (2) The chief necessities of life should be placed outside of competitive commerce, i.e., "standardized as to quality and price." (3) Surplus profits, above a fixed limit, should be utilized for the common good, leaving to capital a reward so slight as to make its pursuit undesirable.

### The Process of Disarmament

The League of Nations' program contemplates a sweeping reduction of armaments; but the actual reduction of armies which the Versailles Conference so far demands has to do almost exclusively with Germany. The *Public* for March 22 editorially sees in this, however, the assurance of real disarmament for the future. "Other nations will soon see that it is unnecessary to maintain a great military establishment if Germany has none." And the release of all but 115,000 of her men from military to productive employment will so add to her industrial efficiency as to force others in competition to bring their own armies and navies to a proportionate establishment. The old idea that national life was to be maintained merely by force of arms will give

place to a rivalry of farms and workshops which will call for the employment in peaceful production of those formerly constituting the fighting class.

The principle of reduction of armaments is adopted in the tentative draft of the constitution of the league in the following language (Art. VIII):

The high contracting parties recognize the principle that the maintenance of peace will require the reduction of national armaments to the lowest point consistent with national safety and the enforcement by common action of international obligations . . . and the executive council shall formulate plans for effecting such reduction.

### **Sinn Fein and the Future of Ireland**

Two articles on Ireland from the opposed points of view of English liberal and Irish Sinn Feiner appear in the *Public* for March 22. P. W. Wilson, a former member of Parliament, under the heading, "The British Government and Ireland," argues that while Ireland, like the American colonies, was misgoverned by the aristocracy, she has not been misgoverned by the people of England. There is no opposition anywhere to her political freedom except in Ireland herself. The usual oratorical pleas for Irish liberty in America omit mention of Ulster, which is the crux of the whole problem. Mr. Wilson blames Lloyd George for patronizing Sir Edward Carson, and thinks that the government bungled the recruiting problem. He points out that Ireland contributes nothing in money to the maintenance of the army or navy, and that Irish M.P.'s have taken a hand in the government of England and opposed educational and other reforms which had nothing to do with Ireland.

John J. Murphy, in his short article "Ireland Her Own," upholds the Sinn Fein agitation for independence. He does not state what he would do with the Ulster loyalists, but he points out that they are not Irish in their sentiment, having been settled in Ulster as colonists of the conquerors of

Ireland. He denies that an independent Ireland would menace the British Empire and explains the British policy on the ground of lust of power and desire for economic advantage obtained by throttling Irish competition. Mr. Murphy denies that Sinn Fein has any program of social revolution; its sole aim is that of national independence.

### **The Problem of Leisure**

If the workers continue to obtain concessions by which hours of labor are reduced, the problem of disposing advantageously of their leisure time will become more and more prominent. Carol Aronovici in the January issue of the *American Journal of Sociology*, in an article on "Organized Leisure as a Factor in Conservation," studies the social aspects of leisure. He is aware that "from the very beginning of civilization leisure has played the most important part in all social achievement" but connects the movement for conserving leisure with reformers like Ruskin and Toynbee. In his discussion of leisure in relation to education and culture Mr. Aronovici advocates continuous education of the masses "to maintain a normal store of information necessary in the constant adjustment to daily life and problems . . . to correct erroneous ideas acquired in so-called official education . . . to protect the masses against class education and class control," etc.

*Culture*, as distinguished from *Kultur*, is the moral and spiritual development of a people, and this spiritual phase of education is insisted upon, for without it science, art, and literature are devoid of the joy of mental power. The church should have a large place in the emotional sphere of leisure. Unfortunately divided on issues of creed, its leaders are now beginning to see the need of uniting the church as the most spiritual factor in the socialization of the world.



### Belgium Resumes National Government

Vicomte Davignon explains, in the *New Europe*, "The Political Situation of Belgium," which he says is without precedent, owing to the profound transformation wrought by the war. The pre-war ministry was not recalled, but a new ministry was inaugurated under M. Delacroix. The cabinet, which had been for thirty years solidly Catholic, now consists of six Catholics, three Liberals, and three Socialists. King Albert took occasion in his speech from the throne to announce a startling measure of reform—the abolition of the old system of voting, which gave plural votes to the propertied class, and substitution of the system of equal voting rights. (Apparently the change does not disturb the method of proportional representation, in which Belgium has been in the lead of modern democracies.) This reform amounts to a change in the constitution and has been, technically speaking, unconstitutionally brought about. But the constitutional process would have delayed the measure until 1920, and it was felt to be too urgent to admit of delay. At the same time complete liberty is given to trade-unions, which were fettered by the old constitution. It is hoped by these bold measures to unite the people for the solution of the enormous problems of reconstruction which lie in the immediate future—problems which have been accentuated by the German effort before leaving the country to excite the proletariat, and by the enemy's cultivation of the dual-language controversy.

### The Passing of Religious Neutrality

In the (quarterly) *Biblical Review* for January we note a distinctly optimistic view of the religious situation, in an article by George Heber Jones on "The Passing of Religious Neutrality." Dr. Jones believes that as a result of the war a great change has

come over the popular mind. The rise of social democracy had withdrawn the masses from the church in Germany and in France. M. Briand could say in the Chamber of Deputies that thirty-five million French people were professed atheists. A similar attitude was characteristic of the labor movement in America. It appeared also in university life, where it was abetted by the system of extreme specialization.

"The whole situation may be summed up in the statement that the popular attitude outside of distinctive church circles was one of religious neutrality.

Today this situation is materially changed. The war, which made political neutrality on the part of nations a practical impossibility, and which even in the case of the few nations which professed to be neutral has been more a formality than a fact, has also changed the attitude of great masses of men from one of religious neutrality to that of profoundest conviction."

The evidence adduced in support of this is not quite so full and convincing as we could wish. It is found in the prevalence of the custom of noonday prayer, in the ethically Christian tone of current discussions, and in the drama, which is using the scriptural materials to enforce lessons of spiritual penalty for wrongdoing. The latter fact is due, it appears, to the feeling of the masses that since the German atrocities there is a place for hell and damnation. France and especially Belgium are, we are told, experiencing a new spiritual life.

The causes of this new alignment with Christianity on the part of the masses are mainly four, according to Dr. Jones: (1) the recoil from the moral apostasy of the Central Powers; (2) the moral results of the enlistment of large numbers of men; (3) the solemnity of life in the army and navy, which gives a personal reality to religion; (4) the large and practical place taken in the war by the agencies of religion,

supported by the great army commanders Foch, Haig, Pershing, and Diaz, all men of religious convictions.

### Social Results of the War

An attempt to estimate the social consequences of the war on the world in general is made by E. L. Coblentz in the *Reformed Church Review* for January. He points out that the ten million lives lost represent a loss not simply of workers but of sons and husbands whose families will be deprived of their love, care, and comfort; and the poignant grief at these bereavements is a social factor to be considered.

Among the moral losses of the war are the tendency to exaggeration and profanity and the capitalizing of patriotism in various ways. On the other hand, not only men but sectarianism has been shot to pieces on the battlefield. The spiritual experiences of the soldiers have been overstated, but doubtless the movement toward church unity will be accelerated. Mr. Coblentz believes that the political results will include the passing of "nationalism as the maximum unit of organization." He does not, however, expect the League of Nations to abolish war, which has been a habit of humanity for ages. "Deviltry cannot be cured by diplomacy. . . . No alliance can be holier than the allies who compose it."

In the economic field this writer sees the real gain from the war. President Wilson's phrase "making the world safe for democracy" lifted the struggle into one of ideals. The real lovers of liberty and democracy will not accept the ante-bellum individualism nor the Marxian socialism of the Bolsheviks, but will insist on public supervision of public utilities. Political democracy without industrial democracy is only a name. This will mean the overthrow of a wrong spirit and the acceptance of Jesus' teaching of "the relative value of things in comparison with the supreme value of personality."

### Church Unity—Not Yet

Rev. J. H. Shakespeare, a prominent English Baptist, has raised a storm of criticism among his brethren by his recent book, *The Churches at the Cross-Roads*, discussion of which has been running for months in the *British Weekly*. Mr. Shakespeare's book is an essay in the direction of church union. He advocates the federation of the Free churches of England with the established church. His plan involves the inclusion of distinctive features of the Free churches, but the offense lies in his admission of episcopacy and his suggestion that the ministers of the other churches should for the sake of unity submit to reordination by a bishop.

There must be no readiness to press formal difficulties or to fail to see that if in the united church the essential elements of Congregationalism and Presbyterianism are included, it is not unreasonable to crown the edifice with that principle of government which is so dear to the Episcopal church.

He suggests reordination as a "striking historic act in which unity is achieved."

Mr. Shakespeare's critics have ignored the main contents of his book and attacked this brief passage. A sarcastic editorial in the *British Weekly* gave the signal for one of the liveliest of controversies, participated in by representatives of all shades of religious opinion. Mr. Shakespeare has been attacked by a chorus of correspondents, including a prominent High Church layman, Mr. D. C. Lathbury, but has been cordially defended by Professor Vernon Bartlet and by J. E. Roberts, president of the Baptist Union. The latter, while confessing himself not in full agreement with the book, accuses the editor of the journal of "an utter absence of any sense of the urgency of Christian co-operation." Like the proceedings of the December Conference for Organic Union held in Philadelphia, mentioned in another column this controversy illustrates the diffi-



culty in the way of organic union in the intensity of denominational feeling.

### French Catholics and the Russian Church

An irenic movement of some importance is reported by J. Calvet in the *Constructive Quarterly* for March, under the title "French Catholics and the Russian Church." The movement under review parallels the late political alliance between France and Russia. On the Russian side the figure that looms largest is that of Vladimir Soloviev, who was inspired by Leibnitz' dream of Christian unity. Soloviev aimed at a union of the Russian church with the Latin church under authority of the Pope. Yet he had no wish to see his own Orthodox church swallowed up in the Church of Rome, and he did not solve the problem personally as Newman did by leaving his own church and joining the Roman communion. He was fully alive to the contribution which the Russian church was to make to the proposed union. He lived for a time in France and formed a group of friends among French Catholics. They worked with the aim in view of a negotiated agreement of union that would retain the spiritual values of both communions. Soloviev's principal work, *La Russie et l'église universelle*, was published in France; since his death his Russian works are being given to the French public in translations, and a French Jesuit has written a biography. French studies on the Orthodox church continue to keep alive the interest begun by Soloviev and his friends.

On the other hand, the members of a group of Catholic students are devoting themselves to a careful study of Russian religion, with no definite program of diplomatic union, but with the object of creating mutual sympathy and understanding. This effort springs out of the work of Abbé Portal, who, failing to obtain success in his plans for a *rapprochement* with the Anglican church, turned his attention to Russia.

The leading spirit of this movement, Gustave Morel, by the sweetness and modesty of his disposition overcame the prejudice of the Russian ecclesiastics and thinkers, and made warm friends in the Russian church. Morel, like Döllinger, believed in the study of ancient Christianity as the basis of mutual understanding but apparently had no thought of tampering with his own Catholicism as a result of such study. He also believed in and promoted the cultivation of personal relations between different groups of Christians. Men of like mind, particularly Quénet and Gratieux, are keeping in touch with the religious situation in Russia today. In the present admitted prostration of the Russian church these students do not despair for its future. They are bent, not on exploiting or absorbing it but on establishing with it relations of brotherly love.

### The League and the Churches

The Bishop of Carlisle writes an article, "On Some Parallels between a League of Nations and a Re-Union of Churches," in the *Hibbert Journal* for January. The hopes for ultimate reunion must be built on the effort to keep the churches in vital correspondence with their environment. "As the League of Nations must depend for its stability and strength on the conviction of the universal brotherhood of men, so the league of the churches must depend for its loveliness and power on the full conviction and frank recognition of the Universal Fatherhood of God without destruction or respect of denomination." As the nations join a league without losing their nationality, so, Bishop Diggle believes, the churches must become superdenominational in spirit before they come to union and concord. Meanwhile he proposes to cultivate this needed spirit by "interchange of pulpits and intercommunions at the table of their common Lord." The agreement on forms of government may be long delayed, but no

spiritual church will be willing to wait indefinitely for the spiritual reunion.

### The Eclipse of the Papacy

How the Roman Catholic church system will come out in the coming readjustment of religion and democracy in Europe is a question of the greatest interest. An attempt to estimate the effect of the war on the papacy is made in the March *Contemporary Review* by Alfred Fawkes, in his study on "The Papacy and the War." He holds that the papacy broke down in the war crisis, failing to perceive the real nature of the war itself and regarding it as like other conflicts before it, to be brought to an end by a compromise. Benedict XV has really fallen away from the traditions of the papacy. "The great mediaeval Pontiffs would have faced the man whose lawless ambition let loose these horrors upon humanity with a pride equal to and a resolution greater than his own." But the present Pope has taken the attitude of a milk-and-water pietist. Yet he was not neutral, as recently published evidence shows. The papal nuncio at Munich knew what was brewing in July, 1914. The anonymous writer in the *Revue de Paris* for October-November, 1918, of the series of articles "La Politique de Benoit XV," concludes that the Pope's favor toward the Central Powers was due to the fact that "he considered our ambitions more dangerous and more tenacious than those of Germany." One shrewd French observer has stated that the abdication of Benedict V would contribute to the common good and to the advantage of the Catholic church.

The prayer for peace issued to the French bishops was amended by them to include a petition for the triumph of right. The clerical press fumed thereat, mournfully forecasting a victory for "your hybrid allies, England, Italy, America, the eternal enemies of the church."

The situation is particularly embarrassing to the Ultramontanes. It can only fix the doom of the papacy, a survival of a world that has passed away. Bryce pointed out that the Holy Roman Church and the Holy Roman Empire are the same thing viewed from different angles. The spirit of the empire had revived in the Central Powers; now it is gone with their defeat, and the papacy has received a mortal blow. Mr. Fawkes does not anticipate a revival of Roman Catholicism in alignment with the new democracy. This is possible for the Lutheran and Reformed churches, although they too have lost credit by the war; it is possible even for Russian orthodoxy; but for Rome such reform would mean suicide.

We doubt if this judgment will be supported by those who observe the evidences of adaptability in American Catholicism. In the strange evolutions of history is not even a Catholicism without a papacy conceivable? Whatever shifts the Vatican may make, the fact seems indisputable that its moral credit has been irretrievably damaged.

### A Theistic View of Evil

The problem of evil is discussed from a theistic standpoint by F. R. Tennant in an article on "Divine Love and the World's Evil" in the March number of the *Constructive Quarterly*. The subject is approached with the supposition that the war has given it an increased interest to both the philosopher and the plain man, although theoretically it has not of course been affected by the war. The writer takes up the two aspects of evil, namely, moral evil and physical and mental suffering. With regard to the latter, since God loves his creatures he seeks their highest welfare, even at the expense of their mere pleasure. Hence "God's world is not the best possible, if by 'best' we mean happiest or hedonically the most enjoyable." Divine omnipotence does not imply impossibility, or "the power to realize a contra-



diction." Physical evil is rooted in the uniformity of nature, without which there could be no prudence or prediction, no intelligent and therefore no moral life. Hence physical evil is not absolute evil or superfluous. Even excessive forms of suffering, such as imbecility, which has no recompense in character, as by-products of the order of nature not directly willed by God are not superfluous. In spite of evil it is the general belief that life is worth living; and Mr. Tennant would have the Christian reckon the hereafter in estimating the worthwhileness of life. He gives a plain doctrine of compensation: "For the joy set before us we can afford the cost." Apparently the average man who is not a Christian cannot afford it. In a later paragraph he hints at a wide-open heaven but does not assert it.

Mr. Tennant leads us to the "graver" problem of moral evil. Man is creator as well as creature, "Man's sin is not God's act; but the possibility of man's sin is God's responsibility." This resembles Augustine's view of man's being created "good but not unchangeably good"; but he asserts a larger freedom than does Augustine. Just as physical evil follows from nature's regularity, so moral evil follows from man's waywardness. In neither case does God intervene, since to do so would be to make the world "an incalculable miscellany of miracle," and morality would be impossible. In man's great moral failures there is a question not of God's power but of his self-consistency. It is better that men be permitted to learn morality even by suffering than that they should never learn it.

Theism involves the view of meliorism which some other philosophies make impossible; although in our view of history "we must take refuge in patience if we would

escape despair." Already wickedness maintains itself by assuming the disguise of goodness—a recognition of the improving environment. Again, while evil is divisive and self-thwarting, there is an "increasing consensus of the good." The final overthrow of social evil is intrinsic in the world-order. Dr. Tennant discusses, but does not claim to share, the views of those who look upon the divine struggle against evil as an eternal strife. Human experience suggests to him the contrary, "a relative freedom from conflict . . . earned by self-discipline and struggle."

### **Expansion of Education in England**

The *Living Age* for March 29 prints a summary of an address by the President of the Board of Education in England, Mr. H. A. L. Fisher, on "The Place of the University in the National Life." The state has now become fully conscious, said the speaker, of its responsibilities to learning and education. During the war the universities have obtained a popular recognition which they did not formerly possess, owing to the importance of their practical services to the state. New legislation would enlarge the aid of the state to education and greatly increase the attendance at the universities, and in addition extend the amount of extramural university teaching. Education would no longer cease with the elementary school, as at present in the vast majority of cases. Cheap secondary schools and part-time day continuation classes would be developed. The workers are now beginning to trust the universities as institutions which exist for the benefit of the public. The total result would doubtless make for the moral and intellectual development of the nation.

# THE CHURCH AND THE WORLD

## MISSIONS

### **After the War What of Foreign Missions?**

This is the thought which seems to be occupying the minds of all leaders in the mission world. Writing in the *Harvard Theological Review* on the effects of the war on Protestant missions, James L. Barton finds that the church's interests have been disturbed to a degree not second to that of any other enterprise. In the German colonies, in the Balkan Peninsula, and throughout the Turkish Empire, to say nothing of those fields which were affected more indirectly, the work of the missionary has been interrupted and sometimes even stopped altogether. The missionary force has been depleted, the cost of operation has in many cases been more than doubled, and untold inconvenience has been suffered in the movement of missionaries to and from their respective fields.

The region which has perhaps suffered most severely has been that formerly under the dominion of the Turkish Empire. Here American missions had been established for almost a hundred years, with a total investment during that time of not less than forty million dollars and property actually worth from eight to ten millions. As soon as Turkey declared war the special concessions under which these missionary enterprises had been conducted were withdrawn. The missionaries were left without guaranteed rights, unspeakable atrocities were practiced upon the native converts, schools were of necessity closed, the native Christians were forced to flee for their lives, and several of the missionaries themselves met death either at the hand of assassins or through disease.

One of the most remarkable indirect results of the war has been the realignment

of the whole Moslem world due to the collapse of Turkey. Previous to the outbreak of the war the Sultan of Turkey had been recognized by the millions of Mohammedans scattered throughout the East as the Caliph of Islam and the keeper and protector of the sacred shrines of Mecca and Medina. The refusal of these millions in other lands to follow their Caliph in a holy war, instigated by Germany, marked the first serious defection of allegiance. The downfall of Turkey has completed the disintegration. The Moslem world is today without a head, unless it be that, the King of the Hedjaz succeeds in his ambition to set himself up as the new defender of the faithful. If this state of disintegration continues it cannot fail to have a significant bearing upon the program of Christian missions.

Dr. Barton sees another effect of the war in the "enlarged vision of missions in relation to the state." The last two years have revealed a marvelous advance in the thinking of the civilized world upon the sisterhood of nations. We are rapidly learning that no country on earth can remain backward intellectually, morally, or nationally and not to a degree become a dead weight and even a menace to the other nations of the world. We are learning that the principles which lie at the foundation of any true alliance of nations are the principles taught in the New Testament. Facts of this character are convincing the missionary leaders that the horizon of their vision must be enlarged to include a message to the nations as well as to the individual and to society.

It is daily becoming more and more apparent that the future of world-democracy is intimately bound up with the task of the foreign missionary. Twenty years ago but



a small portion of the world's population lived under a democratic form of government; but in the last few years China and Russia have revolted against the old régime, India is clamoring for more self-expression, Japan is extending greater political rights to her people, and, what is more, these four countries, which possess about two-thirds of the population of the world, have thrust their way as never before into an active participation in world-politics, and must henceforth have an ever louder voice in the affairs of the nations. Now if these people are actuated by the proper ideals and if the laws that they make are based upon the principles of justice and brotherhood the world will move on steadily toward that happy day when the nations shall dwell together in unity. What will be the result to the world if these millions of the world's population come into a democratic form of government with ideals which will not only be a menace to themselves but a curse to the rest of humanity?

Education alone, with its colleges and universities, its histories, philosophies, and science, will not make these Eastern peoples safe for the world. Education in Christian principles and development of Christian character alone will suffice.

### **Prospects of the Catholic Church in Central Europe**

That the leaders of Catholicism are following with the keenest interest the future possibilities of their church in the newly formed states of Europe is seen from the following, which we take from the *Missionary*, published in the city of Washington, D.C.:

All wide-awake Catholics are curiously scanning the eastern horizon of Europe for signs of the times; what will be the outcome of the present upheaval, balanced in the scales of Catholic truth?

In Germany the Catholic church has been in a minority, though Bavaria and most of the Rhine Valley are dominantly Catholic; but now, as far as one may judge, the fate of the

former empire is in the hands of the socialists. If the radical wing of that party gets control all religion will suffer. But if old-time German socialism gains supreme power the cause of religion has nothing serious to dread. Separation of church and state will of course be introduced, and the German Catholics must voluntarily support their religious institutions of all kinds. All experience shows that they are quite competent to do so. That a moderate socialistic state would actually prohibit private schools of all kinds and monopolize the grand totality of education is not likely; that is a trait of anarchism, or of a socialism fiercely venomous.

It seems certain that the South Slavs will effectuate their centripetal aspirations and form a federal nation of their entire race, with Servia as its point of mutual union. The bulk of the people are religiously minded and are about equally divided between the Greek Orthodox church and the Catholic church of the Roman rite. This will necessitate religious fair play, a synonym for religious liberty. Herein will be a golden opportunity for conversions, because the Croats and the Carniolians are all fervent Catholics, and all are provided with a faithful and enterprising clergy. Meanwhile, conversion of the Orthodox would not mean the forfeiture of their Greek rite and liturgy, nor the loss of any of their other cultural privileges. Throughout the whole of this new nation the Catholic clergy have ever sponsored their people's racial aspirations.

As to Poland, that heroic race is wholly Catholic; and when the skies have cleared from its stormy re-entrance into the family of nations, the true religion will both aid its civil life and consecrate and elevate its people to a career of unrivaled achievement in every domain of life.

The new republic of the Czecho-Slavs will be three-quarters Catholic. The majority of its people are whole-heartedly so. There is an active minority of doctrinaires who may try to hurt religion and oppose the church if they can; but it is a most promising fact that the new president, although formerly a radical and an unbeliever, is convinced that the hope of a nation is in moral and religious development. There will be no encouragement of an anti-religious spirit among the Czecho-Slavs. Fortunately the entire Bohemian clergy have from

before the armistice ranged themselves on the popular side.

In the former Russian Empire the prospects of Catholicity are promising, and millions of the Ukrainians are Uniat Catholics; that is to say, following a Greek liturgy but organically united to Rome. Already these have gained many thousands of their countrymen to union with the Apostolic See. Those who know the conditions affirm that the entire new nation will be converted. Schismatic parishes and even dioceses are returning to the church with their bishops and priests at their head. Our readers may not all be aware that several millions of these Ruthenians, as the western Ukrainians are called, were forced into schism by the Russian autocracy within the last 150 years, with circumstances of the utmost brutality.

We are of course curious to know what will be the political and legal status of the church in these new Slavish commonwealths. Experience proves that religious liberty, as that condition is known in America, is an exceedingly favorable condition for not only the practice but especially for the spread of the Catholic faith.

### **Missionary Program in the Primary Department**

Miss Blanche Young McNeal, writing in the *Heidelberg Teacher*, gives a few helpful suggestions concerning the best methods of arousing interest in the young minds. In one school there are employed three effectual methods of presenting missionary work and one basic principle. The first method is a sand table, the second is the illustrated story, and the third is the dramatization of stories and missionary songs. The principle is that the work be presented in an attractive way.

On the first Sunday in October, or after the departmental changes have been made, the missionary program for the year—a program which has been well planned—is begun and is carried through one Sunday each month. The teacher, with the Bible in his hand and with the Master's command, "Go ye into all the world and preach the gospel to the whole creation," on the blackboard, contrasts the blessings of our Christian land with the suffering and darkness of

heathendom—the blessings due to the wonderful Book, the darkness to the lack of it.

Missionary songs follow; then come competitive missionary Bible texts by individuals and classes. Then comes the story, always illustrated by the sand table, pictures, dramatization work, or a letter from the boy in Turkey who is supported by their liberality. Of course there is the missionary calendar to be hung on the wall as an eye reminder of the special truth taught that day.

The missionary prayer must have in it the spirit of the children's love and sympathy for those who do not know. The collection is often twice as large as the amount of the ordinary offering, for they have been denying themselves all during the month for this occasion of occasions. One lad became so enthusiastic over giving that he went into the "*Saturday Evening Post* business" and divided his income—not his profits—on the fifty-fifty basis, thus contributing over six dollars in one year.

Missionary culture is the rightful inheritance of every child. Many parents do not realize this and leave all training of this nature to the Bible school. The opportunity is great and should not be neglected.

### **With the Chinese in France**

From the *Missionary Herald* we take the following account of the Christian work that is being carried on among the Chinese laborers in France by the Y.M.C.A.:

There have been established seventy-five centers of work, with about as many British missionaries and Chinese workers, besides the score of Chinese and some forty Americans who have already sailed or are preparing to leave to represent this country.

Four main lines of work are being maintained: recreation, education, moral and religious uplift. For recreation various games were introduced. In education a start was made in the fact that the world is round, beginning with the globe and ending with lantern



slides. Volunteer letter-writing classes had been started, those who could write acting as scribes for those who could not. Streams of letters are going back to China with the Red Triangle on them and the Chinese characters for "Christ Church" and "Green Year's Association." The tendency to gamble among the Chinese was being overcome by amateur theatricals, which were having an amazing vogue. The Christians were being gathered in Brotherhoods, with a deacon or elder appointed; hard-wood boards were hung in the Quiet Room with the names of those Christian Chinese carved upon them, who were thus encouraged with the sense of their comradeship and inspired to keep true to their profession.

We have yet to hear what is to be done with this Labor Battalion; whether the men will be kept in France for rehabilitation work, or whether they will soon begin to leave and return to their native land. It is given to wonder what report they will carry back and spread through wide areas of China as to Europe and its people, the war and its conduct by the Allies, and, in particular, concerning the Christian hand of good-will that was held out to them.

### **The Wandering Jew on His Way Home**

A brief estimate of the Zionist movement is given in the March number of the *World Outlook*:

The harps hung up in Babylon are to be taken down at last—for after 1,842 years the war decided that the Jew may go back to Palestine. The faithful have prayed for the restoration all these centuries, and for twenty-two years the Zionist organization has worked to this end. Then on November 2, 1917, Great Britain proclaimed that Palestine should once more belong

to its own people. All the nations have agreed, and it needs only the decree at the peace table to make it official.

There are now in Palestine 100,000 Jews, or about one-seventh of the whole population. It is hoped that within a generation there will be 1,000,000 Jews there. The difficulty is not to get them to go, but to restrict immigration until the land is ready for them. Palestine is an agricultural country, but it needs long care before it can yield the necessities of life for a normal population. American Zionists are raising a million dollars to be spent in developing the resources of the country.

In all the world there are 14,000,000 Jews, 3,000,000 of whom are in the United States. Already 10 per cent of the Jewish farmers of this country (the class most needed now) have made application to return to Palestine.

There will be no more kings of Judea. Instead there will be a republican form of government, probably under the trusteeship of Great Britain. It will be a mixture of the oldest and the newest governments, for the plans are for a nation based on the principles of the United States; but as far as feasible laws relative to divorce, relations of parent and child, inheritance, and occupancy of the land will be based upon the old Hebrew laws. Specifically the outlines of the government proposed are summed up under the following heads:

1. Equality, regardless of race, sex, or faith
2. Public ownership of land, natural resources, and public utilities
3. Individual initiative guaranteed
4. The co-operative principle the basis of economic organization
5. No land speculation or financial oppression
6. Free public education in all its grades
7. Hebrew to be the national language

## **RELIGIOUS EDUCATION**

### **The Present Sunday-School Situation**

The following is a summary of an address by Louis O. Hartman, delivered at the annual meeting of the Board of Sunday Schools, recently held in Chicago, as reported in the *Graded Sunday School Magazine*:

The year 1918 was a trying one for Sunday schools. There were startling

numerical losses throughout the country and in practically every phase of Sunday-school work. At least a dozen denominations had actual losses; and most of the others suffered severe cuts in their accustomed gains. Some of the decreases in enrolment were: Baptist (North), 88,409; Congregational, 2,588; Evangelical

Association, 57,442; Protestant Episcopal, 26,189; Reformed, 35,531; United Brethren, 16,342; Methodist Episcopal, 124,945. In the United States we suffered a loss, in round numbers, of 525 Sunday schools, 8,000 officers and teachers, and 130,000 in average attendance. In fact, we have to report losses for every single item of the fifteen that are included in the statistical reports, except those having to do with finances.

What is the trouble? There has been no end of diagnosis, some of it careful, most of it careless and superficial. It is interesting to survey some of the alleged causes, for they illustrate the variety of mental attitudes existent in the church. We enumerate a few without comment: Red Cross, Liberty Loan, Y.M.C.A., and other drives, bad weather, fuel shortage, dropping the names of soldiers and sailors, union services, indifference of parents, inefficient superintendents, the graded lessons, the lack of graded lessons, waning emphasis upon evangelism, evangelism of the wrong type, new theology, too much outworn theology in the teaching, war preaching, etc. Many of these factors were at work in 1918, but all were certainly not peculiar to 1918. Some that have validity are valid only for particular schools or communities and therefore cannot be applied to the total situation. In other cases the explanations offered are mere guesses and reveal only the particular type of mind of the explainer.

The immediate cause of the 1918 losses is doubtless to be found in the conditions of war. Perhaps a few were lost through the misapprehension that enlisted men were to be dropped from the rolls. This, however, does not account for much of the loss. The indirect effect of the war, however, in taking up the time and attention of our entire constituency and in utilizing vast numbers of our pastors and Sunday-school workers in Red Cross, Y.M.C.A., war-camp service, and other patriotic movements has caused the closing of some schools, the entire

breaking up of some classes, partial demoralization of attendance in others, and the lessening of emphasis on Sunday-school work in general.

Deeper than this immediate cause is another not so easily defined. It is the changed attitude of mind and heart occasioned by this world-tragedy. It is well to talk of the new epoch for faith, to emphasize the moral value of war, and to appraise its idealistic elements; but there is another side. Georg Brandes has written: "My own personal view is that the war has set back humanity a century or more. It has destroyed by the hundred thousand all those youthful forces to which we might perhaps have looked for a revival of spiritual life." There is another item which must be taken into account in connection with this, and that is a growing attitude of criticism and even hostility to the church. Can anyone suppose for one moment that this insidious influence plays no part in the conditions that finally issue in numerical losses in the Sunday schools?

What are we going to do about it? We must begin to concentrate on teaching, preaching, and pastoral work. We must call on the entire church to help in a strengthening of the pastorate both in Sunday-school leadership and in preaching and pastoral work. There must be a lessening of outside pressure on pastors; fewer campaigns and drives; more time for the fundamental work of study, preaching, teaching, and the cultivation of personal relations with the people.

Again, during the whole of 1919 we must concentrate our efforts on bringing back every last soldier and sailor into active relation with the Sunday school. Let us see to it that every teacher and officer who has dropped out or slackened his efforts on account of war work is re-enlisted for aggressive Sunday-school work.

In all our efforts we should keep the objective "bigger and better Sunday



schools" constantly to the front as never before. The present situation is serious, but there is no need for pessimism. By putting forth our best efforts we shall be able another year to show gains instead of losses.

### **The Work that is Recalled With Joy**

The *Westminster Teacher* publishes an incident from the pen of J. E. Russell which should bring encouragement to any faithful Sunday-school teacher:

A prominent New England business man had come to his last illness. He had been enthusiastic in business life in the days of his strength, but as he talked with his pastor towards the end, his mind did not turn to his commercial success nor to his investments in property, but rather to his achievements as a Sunday-school teacher, to the investment of influence he had made as the leader of a Bible class of young women for a number of years. He had not been satisfied with being simply in charge of the class on Sunday; he had sought to know the home conditions surrounding the young women whom he taught, and when they moved away and left the class he kept track of them and continued to be interested in their welfare.

In giving an account of his last sickness his pastor writes: "Few hours are more pleasant in memory than the hours that I spent by his bedside. He was genuinely happy. He said: 'This has been a bed of roses for me.' He dwelt with keen pleasure upon the calls which several members of his Bible class in former years, who were now wives and mothers in Christian homes, had made upon him during his illness, and how they had told him that they had received their deepest and, in several cases, their first religious impressions from him. All his thoughts were centered upon the wealth of character he had been able to create, and the influences for uplifting men and women which he had set in motion."

All faithful Sunday-school teachers are laying up for themselves precious memories for the day when they are laid aside from active service and await the time for the crossing of the bar.

### **Churches and Americanization**

From the February number of *Religious Education* we take the following message to the churches from Dr. P. P. Claxton, United States Commissioner of Education, and a warm friend of moral and religious instruction:

Our responsibility today is more than a personal one. We are responsible for the soul of our country, and in the fulfilment of this responsibility the forces organized in the places of worship can be most helpful. They can increase in all men, irrespective of race, those spiritual capacities which enable them to be good citizens and to dwell together in brotherhood.

They can help by encouraging all newly arrived immigrants to learn all they can about America, its history, its laws, its customs and ideals, and to become owners of homes rather than to continue to live in tenement houses. Churches and synagogues where new Americans worship can observe American holidays, commemoration days, and festivals with appropriate sermons and other fitting recognitions. They can provide social occasions when native and foreign-born can meet for recreation, rest, and opportunities for mutual understanding and appreciation.

They can give all recently arrived immigrants some vision of the nobility of America, and their officials can preach loyalty and the unity of many races in one nation on the basis of brotherhood and that tradition of idealism upon which America is founded. . . .

They can help the members of their congregations to avoid detrimental comparison of races, as all races have a native capacity for good citizenship. They can make the place of worship a center for Americanization activities, encouraging and helping all to speak our language, to meet native Americans and have opportunities for learning American standards of living and of citizenship. They can encourage the men to give their wives and children an equal chance with themselves to know America, to learn the language and follow those ideals of social intercourse which belong to a democracy.

The more we teach and secure facilities for teaching the language of America, the more we decrease the liability of foreign-born men and

women to exploitation, industrial injuries, social segregation, transiency, and un-American standards of living.

The more the American community provides accurate information on laws, the war, and American ideals, and protects immigrants from exploitation, insanitary housing, and other forms of social neglect, the less shall we hear of the alleged "menace" and "problem" associated with each new race that arrives.

The more we all practice our Americanism—enforcing good laws, providing just labor conditions, actually working with those concerning whom we have bright ideals, and with tireless enthusiasm consciously building a nobler nation—the more certainly will the hundreds of thousands of our foreign-born American soldiers return from the trenches and find the America worth fighting for awaiting them.

#### **The Massachusetts Joint Committee of Religious Education**

This is a day in which old organizations are undergoing transformation or are finding themselves in danger of being replaced by others more representative of the spirit of the times.

The Massachusetts Council of Religious Education, a new body, of which Professor Walter S. Athearn with his program of education is a representative member, and the Massachusetts Sunday School Association, which has hitherto held the field in that state, have formed a joint committee with Mr. George A. Goodridge as executive secretary and educational director, this

action being preliminary to the amalgamation of the two organizations.

An elaborate scheme for the advancement of religious education in the state, which will parallel the system of public-school education, is the aim of this joint committee. The work will involve a state board of religious education, a state director of religious education, training schools for leaders in each city of over ten thousand inhabitants, common educational standards, week-day religious schools, and a religious survey of the whole state with reference to the needs of the children and young people in educational, social, industrial, and recreational conditions, and the creation of a widespread consciousness in matters of moral and religious education.

There is a grave question in the minds of some as to whether this method of promotion of religious education through an independent state organization will meet with the approval of the denominations, and it is very possible that in some states the co-operation of the denominations will be more valuable than that of other existing organizations. However that may be, there seems no longer a question that any program of religious education which will command support today must be really educational as well as religious.

The twenty-page bulletin which has been issued by this Massachusetts Joint Committee is extremely edifying reading.

## **CHURCH EFFICIENCY**

### **Christian Unity**

The one thought which seems to be uppermost in these post-bellum days is how best to co-ordinate the Christian forces for the task of religious reconstruction which is before the church. We therefore devote a few pages to several phases of this question upon which the leaders of the churches have recently expressed themselves.

*Have denominational schools a moral right to exist?*—The editorial in the October

number of the *Christian Union Quarterly* challenged this right and launched the question for discussion. It says in part:

One of the chief barriers to unity and catholicity is the denominational school. It is not only the institution of a party in a distinct sense, being controlled and supported by a denomination, but it becomes a necessity for the perpetuation of that denomination, being the source from which denominational direction and guidance commonly come. If it does not stand for a partisan interpretation of Christianity as



strongly as formerly, and this we are glad to acknowledge, it is at least the institution of a distinct party within the church, whether that party be Roman Catholic, Episcopalian, Congregational, or Disciple. If the denominational school is not partisan at all, as some now claim, then there should be immediate willingness to consolidate with the schools of other communions, in keeping with the times, thereby reducing expenses and at the same time securing better equipments; better spiritually, mentally, and physically. . . . The times demand that the denominational schools face the issue as our armies are facing the issue on the European battle-field, and not to be satisfied with their denominational isolation, but seek earnestly for such consolidation of educational interest as will strengthen the unity of the church in its warfare against the forces of evil. . . . Denominational schools ought to get together. It is both possible and practical. These times demand united effort. Pride and the love of a party must give way to service and the love of the whole church.

The January number of the same magazine brings to hand twelve letters from the presidents of theological schools representing six denominations. They furnish interesting reading. The Methodists, as a general rule, speak in favor of affiliation, the Congregationalists present two viewpoints, the Presbyterians are cautious, while the Episcopalians, Christians, and Disciples either dissent or favor co-operation, retaining denominational control. We quote briefly some of these conflicting opinions:

C. S. Nash, president of the Pacific School of Religion, Berkeley, California:

The strictly denominational school, controlled and administered in that narrow interest, using a curriculum which puts its sectarian stamp on its graduates, is out of date. It should consider a number of alternatives. If it remains under denominational control, it should at least liberalize its funds and curriculum so as to train on equal, non-sectarian terms students from all quarters. Or such a school would take a more forward step by making itself undenominational in constitution, board of control, and faculty. Better yet would be

co-operation and federation of such undenominational schools as are near enough for the purpose. And best of all would be unions of many small schools into a few splendidly equipped ones, established at great educational centers in the mighty currents of the world's life, among cosmopolitan populations which furnish laboratories for training and fields for service.

Charles M. Stuart, president of the Garrett Biblical Institute, Evanston, Illinois:

A union theological seminary movement is bound to come, and I should personally be favorable to such a movement and interested in it. . . . I doubt whether the church is quite ready for a plan which would wipe out entirely the denominational inheritance of the past; nor am I sure that this would be desirable, even if possible. If the theological students of today were to study together, it would be easier for them as the ministers of tomorrow to work together in closer harmony and with more cordial co-operation.

James G. K. McClure, president of the McCormick Theological Seminary, Chicago:

General sentiment in favor of unity, however beautiful it sounds and however unctuously it is expressed, will, I fear, produce very little result until we actually face the definite matters that keep us apart—matters that always must keep us apart until they are changed. As the relation now stands, there are (I fear again) principles of polity existing among our Protestant bodies that make real unity between these bodies impossible. When those principles of polity are changed, and only then, the dawn of the day of unity will have come.

Hughell Fosbrooke, dean of the General Theological Seminary, New York City:

Holding as I do that every body of Christians has vital hold upon actual truth and that such hold is more far-reaching and penetrating than the reach of any individual members of the group, I cannot help feeling that, for the effective interpretation of their particular trust, men need in their days of training the close and intimate participation in the corporate life of their communion that only the denominational seminaries can give.

E. Lyman Hood, president of the Atlanta Theological Seminary, Atlanta, Georgia:

The last official statistics obtainable state that the theological schools in the United States now number one hundred and sixty-nine. In them are 1,422 teachers and 12,051 students. The real estate is valued at \$24,321,211 and the endowments total \$40,895,681.

The writer maintains that in attempting to answer the question propounded in the editorial we must bear in mind the relation of the schools to each other, to their respective denominations, and to the people.

This needed mobilization of seminary forces would bring new incentive and faith to teachers and students. . . . Furthermore it would successfully eliminate a competition from two sources; first, from the larger universities which are at present openly appealing to the more scholarly of our students to prepare, by graduate work, for the varying forms of the Master's work. And second, from the so-called Bible schools, which have raised the cry that the teaching in our seminaries may be philosophic, but it is no longer primarily biblical. And these schools of so comparatively a new type are not only getting the ear of the public but the young men and the young women of the people. We must get together if we are to live.

W. F. Tillett, dean of the Vanderbilt University School of Religion, Nashville, Tennessee:

I do not know of anything that would promote genuine Christian catholicity and co-operation and bring about Christian unity both visible and invisible among the various denominations so speedily and effectually as the transformation of denominational into interdenominational schools of theology and the consequent education of the young ministers of these various denominations together in interdenominational theological seminaries. One generation of young ministers thus educated would speedily solve the problem of church unity.

George G. Bartlett, dean of the Philadelphia Protestant Episcopal Divinity School:

With the end for which the editorial yearns I am in profound sympathy. A divided church seems to me the tragedy of tragedies. . . . I am firmly convinced that reunion must be had; and that to gain it we must all be ready, not to forget or depreciate the convictions that make up our differences, but to trust to the inherent power of truth to prove itself; and so trusting must be ready to enter upon peace conferences with few or no reservations or conditions. . . . But I cannot feel that an attempt to end or transform the denomination schools will at present prove practicable or wise or truly helpful; though I am ready to believe that even now some of our seminaries might profitably be abandoned, or combined. In the main, however, I am firmly persuaded that the denominational school must be maintained for the present at least, and strengthened—much as I also hold that its spirit cannot any longer remain narrowly belligerent and sectarian.

Ozora S. Davis, president of the Chicago Theological Seminary:

Personally I believe that we must seek Christian unity of spirit and service; but I do not feel the need of uniformity of organization or ritual. I believe that real Christian union may for the present be best promoted by variety of forms expressing essential unity of spirit and temper. And to this ideal the denominational theological school is necessary.

R. H. Crossfield, president of Transylvania College, Lexington, Kentucky:

I am of the opinion, however, that such a unification will not come until the ministers and leading laymen of the various communities are made to see the importance of such a move, and are willing to co-operate most heartily with the theological seminaries.

*The Philadelphia conference.*—Many things have occurred during the past decade to awaken interest in Christian unity. Among those that have been the most outstanding in America are the creating of the Federal Council of the Churches of Christ in America in 1908; the establishment in 1910 of the Protestant Episcopal Christian Unity Foundation for research and conferences; the appointment in 1910



of the Protestant Episcopal Commission on the World Conference on Faith and Order, the establishment at the same time of the Disciples' Association for the Promotion of Christian Unity, while the Presbyterians already had a standing committee on church co-operation and union.

Another new chapter in the same movement was opened by the recent Conference on Organic Union of the Evangelical Churches of America, held at the invitation of the General Assembly of the Presbyterian Church, in the city of Philadelphia in December of last year. In spite of the lack of time for extensive preparation and of the suspension of the annual meetings of several of the denominations owing to the influenza epidemic, sixteen communions were represented by a total of nearly one hundred and fifty delegates. The close of the conference was marked by the unanimous adoption of the following resolutions, which we transcribe from the *Christian Union Quarterly*:

That the members of this conference from each communion be asked as soon as possible to appoint representatives on an "ad interim" committee to carry forward the movement toward organic union.

The committee shall be composed of one member from each communion, and one additional member for each 500,000 communicants or fraction thereof.

The same privilege of membership on the committee shall be extended to evangelical denominations not represented here.

The members of the committee appointed by the Presbyterian Church in the U.S.A. are asked to act as the nucleus and convener of the committee.

This committee shall be charged with these duties:

To develop and use at its discretion agencies and methods for discovering and creating interest in the subject of organic union throughout the churches of the country.

To make provision for presenting, by personal delegations or otherwise, to the national bodies of all the evangelical communions of the United States urgent invitations to participate

in an interdenominational council on organic union.

To lay before the bodies thus approached the steps necessary for the holding of such council, including the plan and basis of representation and the date of the council, which shall be as early as possible and in any event not later than 1920.

To prepare for presentation to such council when it shall assemble a suggested plan or plans of organic union.

*Pulpit exchange between Anglicans and non-Anglicans in England.*—The matter both of exchange of pulpits and of intercommunion are receiving some lively discussion across the water. The *Christian Commonwealth* (London) says:

The pioneer work done by the City Temple is bearing fruit. It is now possible for an Anglican clergyman to preach in a Nonconformist church without being "inhibited" by the bishop of the diocese. The visits of Bishop Henson and Rev. W. A. Cunningham Craig to the City Temple have been followed by one from the Rector of St. Botolph's, Bishopsgate. . . . It only remains for the Anglicans to invite Nonconformists to preach in their churches to make the interchange complete. As will be seen by what follows, the Bishopsgate rector is courageously taking steps in this direction. Rev. Hudson Shaw, who was in khaki, conducted the whole of the service in the City Temple on Sunday evening. . . . Before the sermon the rector said: "I am tired of talking, tired of saying the smooth things to my brethren who worship with other forms and in other churches; the time has come when we must act, and so I hope Dr. John Clifford will preach in my church next Thursday at midday, and so I preach in your church tonight. It means for my part just a longing for fellowship with all Christians, I do not care who they may be."

*The Labor Movement and Christianity in Japan.*—The following by H. W. Myers from the issue of February 15, 1919, of the *Mission News*, published in Kobe, Japan, will be of interest:

About ten years ago there was in Tokyo a group of active, aggressive Socialists who

had absorbed the most radical views of the Western world and were eager to spread these views in Japan. In the course of time the Marxian Socialists and the Christian Socialists drew apart. The Christian group, under the leadership of Professor Abe, of Waseda, with Mr. Kinoshita, Mr. Tokutomi, and others, wrote numerous books on social questions and published a flourishing magazine called the *New Century*. Then came the so-called Nihilist plot under the Katsura ministry, when Kotoku Denjiro and his friends were executed. The government suppressed the whole movement with an iron hand. The school libraries were searched, and all books having a socialistic tendency were carefully removed. It is even said that one book called *The Social Instincts of Animals* was removed on account of its suspicious name.

Following this suppression the *Yu-ai-kai*, or Laborers' Friendly Society, was organized, and this is today the nearest approach to a labor union in Japan. As is well known, the government will not permit the organization of a labor union. It is illegal to organize or promote a strike, and in accordance with Article 17 of the Police Regulations for Public Welfare, all who take part in a strike are liable to fine and imprisonment. The *Yu-ai-kai* is permitted as a society for social intercourse and uplift only, but undoubtedly this society will become the basis for a bona fide labor union in Japan as soon as the permission to make such an organization is granted. The *Yu-ai-kai* now has about 30,000 members, of whom 12,000 live in the Tokyo region, 10,000 in the West Japan district. About 8,000 are sailors, and 800 are women. The sailors' department is centered about Yokohama.

The organizer and president of the *Yu-ai-kai* is Mr. Suzuki Bunji, a Christian, called the Gompers of Japan. He is at present on his way to attend the Peace Convention in Paris.

At a meeting of the society on January 11, in Kobe, Mr. T. Kagawa, referring to President Wilson's fourteen conditions, said that the

laborers of Japan had fourteen demands; and he read the following as their proposed program for labor legislation: (1) The Right of Organization; (2) Minimum Wage Law; (3) Eight-hour Labor Law; (4) Equal Wages for Equal Work, Whether of Men or Women; (5) Insurance: Old Age, Accident, Unemployment, Sickness, Disability; (6) Profiteering to Be Suppressed; (7) Free Education for All; (8) Right of Collective Bargaining (Strike); (9) Emancipation of Women; (10) Labor Basis for Society, Rather Than a Capitalistic Basis; (11) Public Ownership of Public Utilities (Coal, etc.); (12) Universal Suffrage; (13) Abolition of Conscription; (14) League of Nations and Universal Peace. This is a rather ambitious program, and no one expects to carry out this program all at once. But Mr. Kagawa and other leaders of the movement are carefully studying the present legal status and the steps necessary to gain these points, one at a time. The *Yu-ai-kai* is gradually getting a strong body of sympathizers back of it, and the problems of labor laws, factory conditions, and the education and uplift of workers are being widely studied. There are a hundred members of the *Yu-ai-kai* in the Kansai Gakuin and sixty in the Higher Commercial School of Kobe. Baron Shibusawa is a strong supporter, and leading economists and university professors frequently speak at the meetings.

A point of special interest to us as Christians is the extent of the Christian influence in this movement. Mr. Suzuki, the president and organizer, is a Christian. Mr. Suzuki Jun-ichi, the Secretary and Treasurer, is a Christian. Mr. Kagawa, the Hyogi-in, or counselor for the Western Section, is a Christian minister. Mr. Yasui and Mr. Tanabe, two of the directors in Kobe, are Christians. At one meeting four out of the six speakers were Christians, and the number of references to Christ and his teachings was astonishing. May it not be that we have here the basis for a future mass movement in Japan toward the gospel?



# THE BOOK OF THE MONTH

## THE GENESIS OF THE CHRISTIAN MINISTRY<sup>1</sup>

SHIRLEY JACKSON CASE, PH.D., D.D.

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This volume is a characteristic product of staid British scholarship. It is composed of six essays written by Anglican divines representing the universities of Cambridge, Oxford, and Dublin, and is edited by the late Professor Swete of Cambridge. In point of time the studies cover the ante-Nicene period of church history. The topics treated are "Conceptions of the Church in Early Times" by Arthur James Mason, "The Christian Ministry in the Apostolic and Sub-Apostolic Periods" by Joseph Armitage Robinson, "Apostolic Succession" by Cuthbert Hamilton Turner, "The Cyprianic Doctrine of the Ministry" by John Henry Bernard, "Early Forms of Ordination" by Walter Howard Frere, and "Terms of Communion and the Ministration of the Sacraments in Early Times" by Frank Edward Brightman. A series of elaborate indexes complete the volume.

The editor explains that the essays have been written at the request of Canon Wilson, of Worcester, who asked for a fresh examination of the questions which gather around the origin and early development of the Episcopacy, and the nature and degree of the sanction which it possesses. Stated in his own words the question raised by Canon Wilson was "Whether history shows that the Episcopal churches, Greek, Roman, Anglican, and others, are so exclusively the branches of the Catholic church that they are debarred by fundamental principles from recognizing the non-Episcopal bodies as true

branches of the one Catholic church; whether men are right in saying, what is sometimes stated, that we alone have a divinely commissioned fellowship, and that others have their ministry and their sacraments from below, that is, from human appointment." A distinctly polemical interest might be expected to dominate contributors writing with this specific problem in mind. These essays, however, are not apologetic in form. On the contrary, their aim is simply to lay before the reader the historic data as furnished by all the extant sources of information. To be sure, it is evident that the writers sometimes favor interpretations which ascribe sacramental functions and powers to the church when to a student with different ecclesiastical connections the evidences of sacramentalism might seem less obvious. But generally speaking, the historical materials are exhibited in a fairly objective manner.

What then does history prove? Does it show that the ministry of the Episcopal churches has been decreed from heaven, while that of the non-Episcopal churches exists merely by human appointment? Unquestionably history makes clear that Christians at a comparatively early date *regarded* their community and its ministry as a divine institution. To this fact, already generally recognized among historians, the essays add nothing essentially new, and they interpret the familiar data in hand along lines previously laid down by Lightfoot in his

<sup>1</sup> *Essays on the Early History of the Church and the Ministry.* Edited by H. B. Swete. New York: Macmillan, 1918. Pp. xx+446. \$4.00.

well-known essay on "The Christian Ministry." True to their Anglican heritage, the authors—or at least those who deal with this particular phase of the discussion—regard the early Christian ministry as consciously official from the start, rather than at first a functional activity of charismatic or prophetic character, subsequently taking on a more official form.

However, is this point so vital as has sometimes been assumed? It certainly is not impossible, though perhaps not probable, that Christians from the very first regarded their community life as a divinely established institution and its ministry of divine appointment. Yet, even so, is modern religious thinking to be bound by the same opinion? It was the custom in ancient times to regard all social institutions, and particularly those of a religious character, as existing by divine decree. This interpretation of an institution was practically synchronous with the first consciousness of its worth and the desire for its perpetuation. But in modern times, when social activities and organizations are studied genetically, must not a new interpretation of origins, expressed in terms of functional values, displace the *a priori* theory of earlier times? While the essayists, or at least some of them, are obviously aware of this crucial problem, their attitude toward it is professedly non-committal. The editor plainly states that it is not the purpose of the volume to ask whether the Christians of the first days were right or wrong in their opinions regarding the problems under discussion. In fact he predicts that readers who turn to the early history of Christianity for ready-made solutions

of modern problems will find the essays disappointing, while to other readers who attach little weight to the precedents of early Christianity, they may seem irrelevant. Each of these methods of procedure is deprecated. To quote, "The right attitude toward the history of our faith lies between these two extremes, consisting neither in a blind acceptance of all that bears the hallmarks of antiquity nor in the equally fatuous refusal to be guided, where guidance is needed, by ancient precedent." These words, commendably cautious and sincere as they manifestly are, will doubtless seem to some readers to involve a fundamental evasion of the most important question at issue.

To sum up our estimate of these essays, they call forth hearty commendation as a comprehensive array of historical statistics. It would be difficult to find a more succinct and scholarly account of the several topics studied. At the same time the discussion sheds almost no new light upon the subject, nor can it be said to mark any substantial advance of critical historical scholarship in this field. One cannot refrain from regretting that the essayists have so uniformly failed to note any vital connection between the growth of the church as a social institution and its immediate environment at successive stages in its history. A study concerned less with the church's *being* and more with its *becoming* might have furnished, not only much new information regarding this early institution and its ministry, but also some interesting suggestions of how the church today should interpret its mission in the new social order.



## BOOK NOTICES

**They Do Not Die.** By Charles A. Hall. New York: Macmillan, 1918. Pp. xii+133. \$1.50.

This is not a book that attempts a proof of personal immortality in any usual way; it consists of a series of affirmations which seem to the writer not only reasonable but imperative. A single quotation will show the method and quality of the reasoning:

"In the spiritual world there are all sorts and conditions of men and women who have passed on from earth, and whose sympathies have become more exquisite, and among them there must be many who concern themselves with the constant stream of new arrivals, making their entrance into spirit-life easy and pleasant. Each spirit undergoing the great transition will become evident to these spiritual ministrants; they will see nothing of the laboured breathing and bodily decay that distress the watchers on this side, because they have no material sense by which they can become aware of them: all they will recognize is the real man, the spirit, growing into consciousness of the spiritual world, and they will rejoice at his safe arrival. They, too, will give instruction to the newly arrived, and care for him until he is prepared to go his own way."

This is the burden of the book. The writer seems to be perfectly sure of his ground. To those who are able to share his confidence the volume will bring comfort, for it is affirmative, specific, and hopeful.

**Concerning Prayer: Its Nature, Its Difficulties, and Its Value.** By various authors. New York: Macmillan, 1916. Pp. xiii+504. \$3.00.

"In this volume a lady, three laymen, two parish clergymen, two clerical doers—all Anglicans—a Wesleyan theological tutor, a Congregational minister, and an American professor belonging to the Society of Friends, put forward some thoughts which are the result of a sustained corporate effort to clear up their own ideas on this important matter." The result is one of the most complete modern treatments of prayer, not sustained at a uniform level of clarity or force, as would be inevitable under the circumstances, but altogether earnest and worthy the subject. Of the fourteen chapters in the discussion we note three as peculiarly valuable: "Prayer and the Mystic Vision," by Rufus M. Jones; "Prayer and Bodily Health," by Harold Anson; "Prayer for the Dead," by the author of *Pro Christo et Ecclesia*. Professor Jones

discusses the mystic vision with the insight and skill of which he is master. "Eternity has in some sort been set in our nature and we can no more shut the infinite out of our being than the inlet can shut out the tides of the sea." "We are framed and made for intercourse with a supersensuous world and we cannot live within the limits of the tangible and describable world." Now prayer is essentially immediate correspondence and fellowship with this infinite and eternal; and mystic vision is identified with the central act of prayer. Harold Anson defends the proposition that "the Church is called upon to discover and practice the method [of Christian healing] used by Christ, which is founded upon a rational and discoverable basis." He feels that the best psychotherapists have discovered the main outlines of this rational basis and that the Christian churches ought to welcome their research and, under carefully guarded conditions, their practice. At the same time he does not accept either the theories or the practice of Christian Science. Discussing prayer for the dead, the author defends the practice on the grounds that it is a natural instinct for us to desire the highest welfare of our beloved dead and we have not only the right but the duty to lay all our wants before God. Direct prayer to God for departed souls is a normal part of the true religious life.

**The Church and the Great War.** By Worth Marion Tippy. New York: Revell, 1918. Pp. 139. \$1.00.

Dr. Tippy is executive secretary of the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America. He has gathered in eighteen chapters a report of what the churches in the United States did in a practical way to help win the Great War. There are two chapters in the book which will arouse debate; they are concerned with the "Conscientious Objector" and the "Fellowship of Reconciliation." In dealing with the conscientious objectors Dr. Tippy says, "On the whole the policy of the Administration has been just and prudent, and its fruits are now revealed in a united country." In the light of such an article as "Disciplinary Barracks" by Evan Thomas in the *Survey* for February 1, 1919, this statement needs further consideration. The chapter on "Economic and Political Reconstruction" is especially significant in view of the recent declaration of the Methodist church of Canada. This is a preliminary report of the work of the churches in war time, not wholly unprejudiced and requiring still further study.

**Young Men and Prayer.** By Thomas C. Richards. Boston: Pilgrim Press, 1918. Pp. 81. \$o.60.

This little book contains three parts: "Strong Men and Prayer," a scrappy and loosely articulated series of illustrations; "Why Men Pray," a discussion altogether too brief and quite inadequate; and "Prayers of the Young Man," twenty-two prayers, composed by the author, suited to the occasions of a young man's experience when prayer is especially appropriate. These prayers are the most valuable part of the book. Howard Arnold Walter's familiar stanzas "I would be true" are quoted from "*Harper's Bazar*" [sic] under the title "A Young Man's Prayer," but the poem gives the title to the volume, *My Creed*, and was finally issued by Badger in 1912.

**Jesus in the Records.** By Henry Burton Sharman. New York: Association Press, 1918. Pp. viii+235. \$o.75.

This is a book for daily study of the life and teachings of Jesus according to the records in the first three Gospels. There are twenty-three studies, which cover all the chief events in the Master's life as these records report them. The arrangement is designed to stimulate independent thinking; the questions are uniformly suggestive and generally clear; the "Findings in the Study" at the conclusion might profitably have been enlarged in the interests of greater clearness. The book is admirable for use in study classes of all sorts; it will be useful also in private devotion.

**The Twentieth Century Crusade.** By Lyman Abbott. New York: Macmillan, 1918. Pp. xii+110. \$o.60.

In nine letters Dr. Abbott discusses with his characteristic insight and force the essential problems that were raised by the Great War. The value of these has largely passed away because of the peace which follows the defeat of Germany. The last letter on the coronation of life by a noble death is a permanent message to all who have suffered the loss of dear ones in the war. The little book will remain a valuable record of sane American thinking in a time that tried men's minds as well as their souls.

**Religion—Its Prophets and False Prophets.** By James Bishop Thomas. New York: Macmillan, 1918. Pp. xxvii+256. \$1.50.

Religious Bolshevism in the prophets of Israel comes in for an encomium in the pages of a theological professor's meditations on the historic conflict between the prophetic and priestly types of religion, especially in the life of

Jesus, the supreme development of the prophetic type. The philosophy of the book may be outlined as follows: The key to an understanding of historic and social movements is to be found in the phenomenon of leadership. In religion the opportunities of leadership reach their climax, for good or for evil. The religious leader who is truly devoted to the welfare of men and who seeks the emancipation of the downmost common man and his highest social elevation is the prophet. He is usually set over against the false prophet and the priestly caste and encounters the gravest personal dangers. Apocalypticism is the attempt of priestly writers to masquerade as prophets.

The book follows along the general lines of Wallis' *Sociological Study of the Bible* (1912) and is similar to it in spirit, method, and material. It is an able preachment of the social gospel, elucidated from its roots in Hebrew prophecy to its present-day emphasis and its future hope. It makes manifest that there are ever lurking in the immediate background of organized religion the possibilities and dangers of priestly exploiting in the "cure of souls."

In the zeal of partisanship, however, the author impugn's viciously the motives of all priests and other organizers of religion, making them the conscious exploiters of people and attributing to them the sole motive of the "will to exploit." Iteration of the term "exploiters" slaps the reader incessantly. One is reminded of the prevalent scholarly attitude of a few centuries ago, as enunciated in Toland, that religion was "the creation of selfish priests." The promulgation of the Deuteronomic code, for instance, is hardly the deliberately dastardly forgery of exploiting priests our author would have us believe (p. 47). A little more evaluation of the influence of *milieu* on the priests and of psychical elements in human nature would tend to tone down the absurdity of stating that *all* leaders of religion, save a few souls of peculiar prophetic insight, are crooks and thugs.

This effulgent excrescence, however, does not spoil the book, for it is well written, stimulating, and resplendent with the inspiration of a prophetic soul breaking out in Jeremican self-expression. The trenchant distinction between historic Christianity and the Christianity of its founder is well delineated and made the basis of an inspiring challenge to the reader to follow the Christianity of Christ into a larger life of prophetic service and sacrificial devotion.

**The Winning of Religious Liberty.** By Joseph H. Crooker. Boston: Pilgrim Press, 1918. Pp. xiv+269. \$1.50.

This is a popular and thoroughly readable study of the struggle for religious liberty, having especial reference to the contribution of the English Independents and the Congregationalists of



New England. It is more or less of a frankly *ex parte* statement of the case for the advocates of Congregational polity. Thus some Presbyterians may be surprised to find how less honorable a place they take than the New England colonists in their service to the cause of liberty; as when it concedes to Calvinism that "its mighty emphasis on the vast importance of the individual has fostered the democratic spirit, but its aristocratic organization in Presbyteries and Synods has cramped that spirit, especially in the field of religion."

There is an excellent summary of the rise of the Brownists in England, and of the importance of the new principles for which they stood, of the liberty of the local congregation of believers. The discussion of the highly debatable problems of the early history of the Bay Colonists is fresh and vigorous and for the most part judicious. Naturally it deals tenderly with their occasional outbreaks of intolerance, but it gives the data for its conclusions, and is on the whole a valuable popular study of the subject which it treats.

It is to be regretted that the author could not better conceal his prejudice against John Calvin, which distinctly impairs the value of the book as a historical study. To bracket him with Philip II and Bloody Mary as among the arch-persecutors of his time is a mere *grotesquerie* of criticism, and the author's treatment of the Servetus incident is notably unfair. Similar handling of the errors of our Congregational forebears would have yielded very different results from those at which he arrives.

**What Is Christianity?** By George Cross. Chicago: University of Chicago Press, 1918. Pp. viii+214. \$1.00.

The substance of this stimulating book appeared in the pages of the *Biblical World* during 1917. As the reviewer has read it again in book form, he is impressed anew with its timeliness and value. One of the most insistent demands of today is for a closer unity between the various branches of the Christian church. The main, if not the sole, obstacle to such unity consists in the exclusive spirit engendered by a narrow dogmatism. To cure this spirit nothing more is necessary than a really historical way of viewing the various forms of Christian faith and practice. Professor Cross possesses ample and exact historical learning, but above all he has the sympathetic spirit which interprets justly and which leaves the reader sanely appreciative of the type of Christianity under discussion. To know apocalypticism, Catholicism, mysticism, Protestantism, rationalism, and modern evangelicism as Professor Cross knows them is to enrich one's own faith and enable one to

co-operate heartily with other Christian movements. Especially admirable is the chapter on modern evangelicism. It opens our eyes to some of the distinctive contributions of the modern spirit to a virile Christianity. The author has rendered a real service in this constructive way of commending a free and forward-looking faith.

**Studies in Biblical Parallelism:** Part I, Parallelism in Amos; Part II, Parallelism in Isaiah, chapters 1-10. [University of California Publications, *Semitic Philology*, Vol. I, Nos. 2 and 3.] By L. I. Newman and W. Popper. Berkeley: University of California Press, 1918. Pp. 57-444. \$4.00.

This is a most elaborate and minute presentation of the subject of parallelism. Newman prefaces his study of Amos by a brief sketch of the usage of parallelism in Egypt, Babylonia, China, Finland, among the Arabs, Abyssinians, Hebrews, and Jews. This is very informing and might have been made more so if the Pyramid texts of Egypt had been examined for their contribution, which carries parallelism back another thousand years. This study will do good service by reminding us in our efforts to discover Hebrew meter that we must not forget or ignore parallelism. Much drudgery has gone into the making of these studies and they cannot be called easy reading; but the scholar who wades into them will find much reward for his pains in the form of keen and suggestive textual and literary criticism.

**Translations of Early Documents.** By W. O. E. Oesterley and G. H. Box. London: Society for Promoting Christian Knowledge.

**The Sibylline Oracles.** Books III-V. By H. N. Bate. 1918. Pp. 118. \$1.50.

**Joseph and Asenath.** By E. W. Brooks. 1918. Pp. 84. \$1.25.

These two books are welcome additions to this popular series. The selections from the Sibylline Oracles are prefaced by an exceptionally full and good introductory account of the Sibylline Oracles in pagan, Jewish, and Christian tradition. The translation is also accompanied by a goodly number of explanatory footnotes. *Joseph and Asenath* is a much less familiar and much less important document. A brief introduction describes the contents, date, composition, and object of the book. The work is regarded as a Christian revision of an early Jewish apologetic treatise composed sometime between the second and fifth centuries A.D.

# THE AMERICAN INSTITUTE OF SACRED LITERATURE

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## HOW TO INTERPRET OLD TESTAMENT PROPHECY

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BY I. G. MATTHEWS

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### STUDY VII

#### THE MESSIANIC KING

##### I. THE MESSIAH HIMSELF

We have now come to our closing study. It is not only the conclusion of the work for this course, but it ought also to be the climax. We are to study those passages that gather around the central figure of the kingdom. While the type is not always the same, the king is the most usual ideal. From very humble beginnings we shall seek to follow the growth of the idea and shall often be thrilled by the daring idealism of prophecy. Kingship has always been a favorite theme of song and eulogy, but never has there been more gorgeous imagery than that used in the Old Testament. Never were kingly ideals crowned with so much of the ethical and the distinctly religious. Sometimes, as we clearly see the historic setting, we may abandon old and highly prized interpretations. But we hope to find a more convincing and not less spiritual movement ever flowing toward the messianic king. The preparation for the Christ should become more realistic to us and in nowise less significant. A few studies that have already been before us will be again presented. This is because the ideas of the kingdom and of the king have often, very naturally, been found together. There will be real value in this repetition.

*First and second days.*—The word Messiah is not English but Hebrew. The idea that we today put into it is quite different from that which it signified in the Old Testament. "Anointed" is the best translation for the original word, which occurs 39 times. The following passages illustrate its use: I Sam., chapter 24, noting especially verses 6, 10; chapter 26, especially verses 9, 11, 16, 23; II Sam. 23:1—in all of these the word is used of the king. Pss. 2:2; 18:50; 89:39; 132:10, 17; II Sam. 22:51; and II Chron. 6:42 refer to the Davidic dynasty or a representative of it. In Isa. 45:1 Cyrus, the Persian king, is once called his anointed, or Messiah. In speaking of the anointed priest the writer of Lev. 4:3, 5, 16 uses the same word. It is clear that the term as used in the Old Testament applies to those anointed of God for certain great tasks on the earth, kings, princes, priests, rulers.



## II. THE KING OF ISRAEL AS THE CENTER OF THE HOPE

*Third day.*—§ 160. II Sam. 7:8-16. The history of the kingship in Israel runs back to the very beginnings of national life. Gideon was offered it, Judg. 8:22. Abimelech aspired to it, Judg. 9:1-6. Saul achieved it, I Sam. 10:1; 11:14, 15. But it was David who laid the foundation for a dynasty that was permanent and the basis for the most glorious hopes of the kingdom. He had the sanction of the most religious group in the realm, and was anointed by the prophet Samuel, I Sam. 16:11-13. Read now II Sam. 7:8-16. Long before this time David was firmly established on the throne, and the kingdom gave great promise for the future. He had been the leader in battle, and victory had ever attended his arms. He had developed the economic life of the kingdom, and temporal conditions had improved. He had introduced new social conditions, and many had basked in the light of the early court. He had been their judge, and strength had been tempered with mercy, and usually high and low had had equal justice meted out to them. Hence it is no wonder that the name of the great king finally became synonymous with the kingdom itself. This thought is definitely found in the last verse of the section. Thy house, thy kingdom, thy throne, is the burden of the hope.

*Fourth day.*—§ 161. Num. 24:17-19. An earthly king is the immediate object of the eulogy which we read in Num. 24:17-19. He is a warrior; he conquers Moab and takes Seir and Edom for a possession. The triumph is a national one over border enemies. The king is described in very glowing terms, "a star out of Jacob," "a sceptre out of Israel." We are not surprised at this phraseology. We know that kings who are in favor with the people are usually highly lauded. This was far truer in the Orient than in our own land. In a very remarkable way David won the favor of his people. He indeed had conquered Moab, Edom, and Seir, II Sam. 8:2, 13. This would all very appropriately apply to him or to some other one around whom hopes of great things were gathering.

We do not forget that many read this only in the light of Jesus as the Messiah. They find in it a direct prediction of him and his rule. But surely this is doing unnecessary violence to the whole context and phraseology, which compels us to read it in the local and national rather than the spiritual sense. This, however, cannot lessen for us the beauty of Him who was greater than David.

*Fifth day.*—§ 162. Isa. 7:10-16. Read from the beginning of the seventh chapter of Isaiah the story of the confederacy of Syria and northern Israel against Assyria and their endeavor to persuade Ahaz of Judah to join in a triple alliance against their common enemy. In Isa. 7:3-9, the prophet warns the king that he need have no fear of Syria and northern Israel, and that they are soon to perish.

Read now verses 10 to 16 and picture the scene, probably at the court of the king. The prophet points out a young woman of marriageable age, not necessarily a virgin so far as the Hebrew word indicates, who was to give birth to a child. Before this child shall be able to distinguish between the obviously good or evil, says the prophet, the two northern nations will be swept away. Was this child who was to be born, a son of the king, or of the prophet, or of some unknown woman? We have no answer. What is the significance here of "Immanuel"? The word means "God is with us." Does it signify God as a burning, scorching fire in judgment, verse 20, or God as a healing, delivering power? We do know that

later this name enshrined to many a great hope that a king would come who would so rule over his people that God would manifest himself to Israel.

*Sixth day.*—§ 163. Isa. 9:6, 7. Analyze each phrase so as to catch the full significance of the whole section Isa. 9:6, 7. It is a marvelous passage. No doubt the poet was heir to the best traditions of Israel and to the most glowing hopes for the Davidic dynasty. It may be that he had in his mind some young boy, a scion of the house of David perhaps, of unusual promise. The tenses are all perfects. "To us is born a child." The eight names that follow, or, better, four names, each a doublet, are to be taken as names given the child and indicating his character, not his origin. A strange name? But strange names were not uncommon in those days. Note Isa. 7:3; 8:1; Jer. 20:3, referring to the margin for the significance of these names. A name of wonderful significance? Yes indeed, but so were many others. Elijah means Jehovah is God. Hosea and Isaiah mean Jehovah saves. Strange names indeed for boys and men to carry around all their lives. Who merited such a name? A youth around whom the prophetic hopes gathered? No king of Israel ever realized this exalted conception of kingly duty and character. It was the prophets' ideal of the messianic king. What a justification of the prophets' idealism do we find in the fact that Jesus alone satisfies our sense of the essence of these significant names!

*Seventh day.*—§ 164. Isa. 11:1-5. With the overthrow of the dynasty and the apparent ruin of the time the prophet does not lose hope. Read Isa. 11:1-5. The Davidic dynasty is to the writer like the old stump of a fallen tree, from which, however, a new tree will grow up. The two phrases "A shoot out of the stock of Jesse" and "A branch out of his roots" mean the same thing. The prophet believes that surely as God is God, the high hopes of past generations, those ancient divine promises are not going to be defeated. Is the dawn of the night of the Israelitish captivity breaking? Does he see a movement among the nations which he takes as the sign of the working out of the divine purposes? Is he aware of some Zerubbabel, or someone unknown to us of the seed of David who gives promise of leadership? We have no definite answer to the foregoing questions. But we are sure that this prophet, whether Isaiah or another, had the overpowering conviction that God would raise up a man after His own heart, wise, reverent, and righteous, who would rule His people in wisdom and justice. This long-hoped-for king would be full of the spirit of Jehovah; he would be aware of the conditions of the people; he would judge, not according to the outer acts, but according to motives; in all his judgments he would be righteous.

*Eighth day.*—§ 165. Isa. 16:4, 5; 32:1. These passages express in a very quiet way the abiding confidence of Israel. We do not know all the shocks of history that had helped to shatter the dynasty of David. Petty kings who had been inadequate to their task and false to their God had been on the throne. Oppression by foreigners, overthrow, and captivity had apparently occurred. Read Isa. 16:4, 5; 32:1. Nationally all seemed lost. Yet the passion of the prophet patriots kept fresh the memories of the past and ever rekindled the glowing hopes of the future. Can you answer why?

*Ninth day.*—§ 166. Mic. 5:2-4. Bethlehem was the birthplace of David, I Sam. 16:1-13. Though it was small and insignificant it must share all the glory that might come to his descendants. Read Mic. 5:2-4. The people are scat-



tered, but the residue shall return, and under one of the descendants of the ancient house of David shall have dominion unto the ends of the earth.

*Tenth day.*—§ 167. Jer. 23:5-8; 33:14-17. Read the first passage. The Branch, who is to be of the seed of David, will be instrumental in bringing the exiles out of the north country, verse 8. This definitely relates the passage to the period of the exile and indicates the expectation of the return. The ruler is, however, ideally set before us, with characteristics that would be the perfection of kingly excellence and have never yet been the possession of royalty. Read also 33:14-17. All the hope we find spiritually realized in the "Prince of the house of David."

*Eleventh day.*—§ 168. Jer. 30:9-22. The deliverance from captivity is the dominant note, but Jer. 30:9-22 gives us an added element. The prince is to be definitely one of themselves. It looks as though this is a reaction against foreign domination or the usurpation of authority by one who was not an Israelite.

*Twelfth day.*—§ 169. Ezek. 17:22-24; 21:25-27. Ezekiel, who was one of the captives and who prophesied in Babylonia from 592-570, delights in figures and symbols. His meaning is usually easily ascertained. Read Ezek. 17:22-24. Jehovah himself will plant a tender twig that will ultimately become a great cedar. The reference is to a ruler, most naturally of the Davidic line, and is messianic. In the second passage, 21:25-27, Zedekiah, who was not in favor with the prophet, is the "deadly wounded, wicked one." From this hopeless régime the prophet looks to the future and believes that a prince, true in character, noble in achievement, and long promised of God, will come and rule over the people. Only to such a one does the right belong.

*Thirteenth day.*—§ 170. Ezek. 34:20-24, 31. Read the passage for the day and note that the figure of Ezekiel changes. The tenderness of the prince is emphasized. Owing to the suffering of the weak and diseased at the hands of the strong and the powerful the prophet looks forward to a true shepherd who shall feed and care for the flock. This shepherd will be of the Davidic stock.

*Fourteenth day.*—§ 171. Ezek. 37:15-28. The study for today is full of cheer. It is not very imaginative but is quite comprehensive. Read the passage. The prince is "my servant David." He is also the "one shepherd." Statutes and ordinances, covenant and sanctuary and tabernacle, are the chief interest of this prophet.

*Fifteenth day.*—§ 172. Ezek. 45:7-12; 46:16-18. In previous studies we will recall that the character of the ideal king was one in which righteousness and justice, wisdom and mercy, and all the finer social virtues were inherent. Read the sections for today and find a very different conception. Here we have to do with social legislation concerning the estate of the prince. The very practical writer of these passages conceives that regulations should be made that will effectively keep the prince in his place. There are limitations placed on his privilege of possession and entail. Compare this general attitude with that found in Isa. 9:6, 7; 11:1-5 (see sixth and seventh days).

*Sixteenth day.*—§ 173. Ezek. 45:13-17, 22-25. The whole Book of Ezekiel is essentially priestly. In no place is this more evident than in his treatment of the prince. Read Ezek. 45:13-17, 22-25. He must make the proper sacrifices. The ritualistic idea stands at the very center of the book, and the prince must take his place in this system. The priestly idea is the fundamental conception of the

section, and the prince plays only a very secondary part in the life of the community. In fact, as we read Ezek., chapters 40-48, the vision of the reconstructed religious life of the community, we find that the prince plays a very small rôle. As in an earlier study we found that Ezekiel left his impress on those who succeeded him and turned them toward the idea of worship, so here again we find that he laid the foundation of a priestly messianic ideal.

*Seventeenth day.*—§ 174. Hag. 2:20-23. Zerubbabel, a descendant of the house of David (I Chron. 3:19), has been chosen by Jehovah for a great mission. Hag. 2:20-23 tells us that he shall be as the signet ring upon the hand of Jehovah. In Jer. 22:24 we find Jeremiah denouncing the grandfather of Zerubbabel. Returning to Hag. 2:20-23 note how that which Coniah was to lose is to be regained by his worthy descendant. This promise was written about 520 B.C., and, as indicated in an earlier study, we have no record of its literal fulfilment.

*Eighteenth day.*—§ 175. Zech. 4:6-10; 6:9-15. In the first passage to be read Zerubbabel definitely proclaimed the hope of the struggling community. In Zech. 6:12 we are linked up with Jer. 23:5-8. The word used for Branch is the same. The prophet believes that the time has now arrived for the fulfilment of the words of his predecessor. In fact, the exile had been officially ended some twenty years before Zechariah began to preach. What is the chief religious interest in this study? How would the ideal compare with that of Ezekiel?

*Nineteenth day.*—§ 176. Hos. 1:10-11; 3:5; Jer. 17:25. One head is the constantly recurring thought found among a group of prophets. What theme runs throughout the foregoing passages?

*Twentieth day.*—§ 177. Zech. 9:9, 10. Jubilation over the coming king who will usher in the new era is ever the song on some devout lip. Read Zech. 9:9, 10 and note that the king is described as just, saved, victorious, and humble. Perhaps the last phrase of the ninth verse is the most familiar to us because of the New Testament parallel (Matt. 21:5). While the similarity in detail is striking, we should not fail to recognize that the true messianic connection is always something more significant and more spiritual than that which lies in the verbal correspondence or the superficial details.

### III. JEHOVAH HIMSELF THE CENTER OF THE HOPE

We have seen in Study VI that the tendency in apocalypticism was to disparage the idea that through natural forces there could be wrought any improvement in earthly conditions. Writers of this class believed that only by the direct interposition of God could there be the introduction of the kingdom of righteousness and prosperity. Thus it is quite natural that in all this literature the human king plays no part. Jehovah stands alone. He needs or uses no means to accomplish his ends. By his own arm he brings forth salvation. Hence no priest, no king, stands in the center of the hope for the apocalypticist. Jehovah is his own Messiah.

*Twenty-first day.*—§ 178. Jer. 46:18; 48:15; 51:57. Read these passages and observe that when the place of the king was desecrated by its occupant Jeremiah turns to the king whose name is Jehovah of hosts. This phrase served apocalypticism well in later days.



*Twenty-second day.*—§ 179. Zeph. 3:15-17; Obad. 1:21. Read Zephaniah 3:15-17; it is Jehovah the king of Israel who has cast out the enemy, who is in the midst, who casteth out fear, who will gather the sorrowful to the solemn assembly, and who will gather them back from captivity. Enumerate all the work that Jehovah is going to accomplish.

*Twenty-third day.*—§ 180. Isa. 33:2-6; 17:22. Jehovah is again the center of the stage. He is his people's strength, their warrior, their ruler in Zion, their treasure. He is the king in his beauty, the judge, the lawgiver.

*Twenty-fourth day.*—§ 181. Mic. 2:13; 4:7. Read and see how these apocalyptic glimpses are in keeping with the foregoing. Jehovah alone is competent for the task of restoration and reformation.

*Twenty-fifth day.*—§ 182. Zech. 14:9-17. Jehovah is to rule over the whole earth. Read Zechariah's statement in 14:9-17. He will smite the peoples with the plague and shall receive the homage of all the nations of the earth.

*Twenty-sixth day.*—§ 183. Isa. 24:21-23. Again it is Jehovah, Jehovah, Jehovah. He will reign in heaven and on earth. When we compare the hope for a king of the Davidic stock with the conception of Jehovah as king, which is the prominent idea throughout this section, we recognize that we have two types of thought. One builds its ideals and hopes around human institutions with which the prophets and people were familiar, representing God working through means, establishing his kingdom through a vicegerent who was purified and strengthened. The other, the apocalyptic, has no faith in such processes. It has fallen on evil times. It despairs, as well it might, of all that is human. Both are optimistic, but from different standpoints. The one has confidence in the power of God working within things as they are and ultimately producing the desired end. The other has faith that things will be right because God will work by extraordinary means. In the one we find the hope that the channels will be purified, and also the note of social justice that lays the basis for the messianic kingdom. In the other, that God must manifest himself in external ways, but with complete success. Thus, while widely different in outlook, both have a real messianic message.

#### IV. THE REDEEMER, THE CENTER OF THE HOPE

Much material might have been gathered under this title. In one form or another all the messianic passages have some thought of redemption. Deliverance from enemies, restoration from captivity, overthrow of world-powers, and the renovation of the earth are all redemptive ideas. This is ever a central feature of the hope. But there are a few passages that because of popular interpretation deserve special mention here.

*Twenty-seventh day.*—§ 184. Isa. 59:15-20. In the thought of the writer of Isa. 59:15-20 Jehovah stands alone as the savior of his people. His own arm will bring salvation. He is the warrior. He dons the armor. He recompenses the enemy. He is the redeemer of Zion. Jehovah the Holy One of Israel, thy redeemer, is a very common thought in exilic and later literature (see Isa. 44:6, 24; 47:4; 48:17; 49:7, 26; 54:5, 8; 60:16; 63:16).

*Twenty-eighth day.*—§ 185. Job 19:23-27. In the word today we step aside from prophecy for a moment. Read Job. 19:23-27. The word used here

for redeemer, *go-el*, had a long history before the writing of this book. According to an ancient custom the near kinsman had the right to redeem the possessions or persons of his relations by making payment equivalent to the debt, and stipulated increase thereon, for which they had been sold. Later the one who because of kinship had the right of purchase was called the redeemer, or *go-el*. Perhaps the best translation for the word in our study is "Vindicator." The context would support this meaning. Job is the center of a great tragedy. His possessions and his family are wiped out. His body is afflicted with a sore plague. Worst of all, his friends insist that his suffering is the direct result of his sin. This was the accepted theology of the day, but Job knowing his own innocence argues, challenges, and defies. Then with a flash of insight he seems to turn from his consolers to the court of final appeal and thrust himself on the wisdom of God. "I know that my Vindicator liveth" is the challenge of his innocency to his accusers. For the rest of the verse the text is very much confused, so that we cannot be positive of a translation. But this confidence in a personal Vindicator who was wise and just and who cared for the individual is a landmark in the history of Old Testament thought.

*Twenty-ninth day.*—§ 186. Zech. 12:10-12. This passage has had a strange history. A single word of verse 10, "pierced," has been singled out from all the rest of the passage. With the New Testament fact in mind it would scarcely have been possible to have done otherwise. But the piercing was a fact that already lay in the past to the prophet. He is indeed looking forward, but it is to the outpouring of the spirit of grace, repentance, and humility. The vagueness of the reference gives us little clue to the historical background. Had some great prophet suffered martyrdom, and would the people look on him in contrition? Was it the pious nation, the "suffering servant," who is here personified and looked on in a new significance? Is it to be recognized by a later generation that those who suffered in the exile were the elect, and that it was through them that light and healing would come to the nation? We can only be sure that here we have a note of hope.

*Thirtieth day.*—§ 187. Isa. 52:13-53:12. In an earlier study (114) we considered the passage assigned for today and found that this was an explanation of the suffering of exiled Israel. Thus it had a very vital message for the people who first heard it. But there is another side. It expresses a universal principle. It is the most significant chapter on redemption in the Old Testament. It unhesitatingly teaches vicarious sacrifice. Note the various phrases: "He hath borne our griefs"; "He was wounded for our transgressions . . . with his stripes we are healed"; "Jehovah hath laid on him the iniquity of us all"; "He bare the sin of many." All indicate that he gave his life for others, and that that sacrifice was of redemptive value. This is no mere theory of the atonement. It is a statement of the vital fact. It is everyday experience. The soldier who dies for and saves his country, the fireman who dies for the one whom he rescues from the flames, the mother who gives her life for her child, all have suffered vicariously and redemptively. This is valid in all true service and is wrought into the fabric of all human life. It was pre-eminent in the Christ. It is a universal principle. "Except a grain of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit."



*Summary.*—With the conclusion of this study we may look back over the whole and ask the question, What is the relation of the Old Testament to Jesus? Have we in our studies found that from the phrases and words of the Old Testament we could gain a clear and detailed conception of Jesus or of his program? Does the Old Testament tell us anything about his personal appearance, his height, his complexion, or any of his physical features? A face "more marred than the sons of men," you say? But surely that is not a statement of outward appearance. We have not so painted him or imagined him. The fact is we know nothing of him from the physical standpoint. Does the Old Testament then tell us much about his earthly career? Does it tell us his name, his birthplace, his occupation, or anything definite about his public ministry? A few passages have been interpreted as answering some of these questions in the affirmative. But if all that are so used were used correctly they would give us no adequate glimpse into any phase of his life or death. The further fact is that when we closely inspect the passages referred to they give us so little that must necessarily be applied to him that we have scarcely an assured detail.

What then is the connection? Jesus used the Old Testament writings and found them pointing to himself. "These are they that testify of me" indicates his attitude. If we had time to study Christ's use of Scripture we would be convinced that he thought of something deeper and more important than any verbal coincidences between the words of the prophets and his own acts and doings. The relation is not verbal, it is vital; it is not formal, it is inner. Those great movements that flowed on through the centuries move toward their perfection in him. The ideals which were wrought out in the struggle of experience by men who were in fellowship with God find their incarnation in him who was the Son of God. Those perennial hopes and constant outbursts of faith in God were kindled and fed by the same spirit which worked in him in perfection. The prophetic idea of the king was the expression of an idealism to which he was the only answer. The kingdom of their dreams, where justice reigned, prosperity abounded, and God alone was revered, he inaugurated. The visions of the apocalypticists, with the glorious triumphs of the righteous through the power and the presence of God, are the ultimate goal to which his kingdom is moving. Thus the various currents coming from prophets, early and late, from priests and sages, from psalmists and apocalypticists, all flow toward him. The spirit and the ideal of the Old Testament enables us to gain a greater appreciation of the character, the service, and the salvation of the Christ. All this is messianic, and he is the Messiah.

A final word may be permitted. A great deal of material has been worked over by the student in this course. The elements have been quite heterogeneous. Our prophetic books are not in chronological order, and the arrangement of the material may sometimes have proved confusing. The writer fears that some may have failed to gain very clear ideas as to the whole movement of prophecy. He would suggest that the work should be again gone over carefully. Such a process is always necessary for examination and is always helpful to the student. With the review of the work the student will gain a better perspective of the whole. He will grasp the valid principles of interpretation better. The writer ventures also to hope that each student will find a richer ethical and religious message and a more vital and truer messianism in Old Testament prophecy as the result of this course.

## QUESTIONS FOR REVIEW

1. What does the word Messiah mean?
2. How is the word used in the Old Testament?
3. Trace the early history of the kingship in Israel.
4. What king gained peculiar pre-eminence in the thought of Israel? Why?
5. Where are the most ideal characterizations of the king found? What are they?
6. What significant term does Jeremiah use of the coming king?
7. What are the characteristics of Ezekiel's prince?
8. Compare the differences between the ideal set forth in Isaiah and that in Ezekiel.
9. Account for those differences.
10. Who placed great hopes in Zerubbabel? How were they expressed?
11. What significance do you put in Zech. 9:9?
12. What group of writers looks on Jehovah especially as king? Why this attitude?
13. What are the characteristics of apocalyptic literature? In what books do we find this type of literature?
14. What is the meaning and the history of the word *go-el*?
15. Interpret, "I know that my redeemer liveth."
16. To whom does the following sentence refer, "They shall look on him whom they have pierced"?
17. Where is the idea of vicarious sacrifice found in the Old Testament? Where in life?
18. The Old Testament testifies of Jesus. In what way?
19. Which would be the greater, to fulfil an ideal to the letter or in the spirit?
20. What principles ought to guide us in the interpretation of Scripture?



# THE BIBLICAL WORLD

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## PREACH THE WORD

Church methods always threaten to obscure the church's message. We can see this as we look back over the past. We need to see it just now when we are sorely tempted to mistake activity for spiritual efficiency. Is there not danger that we are teaching people how to make other people happy without insisting that they shall be better? May we not be telling them how to hold church picnics and conduct Boy Scout troops without deepening their convictions in God and immortality? May we not be teaching people how to save society without any great conviction that society is worth saving? Is it not possible that we may be learning how to teach without giving much attention to what we teach?

Without minimizing the importance of training in method, it is the imperative duty of the church to reaffirm its fundamental conviction.

We are reasserting the necessity of doing justice to nations and unprivileged people. Can the church publish only the message of the labor union and the reform society and the philanthropic organization? If so, it has no great reason for existence. It is not a first-rate educational institution. Its methods are too often amateurish imitations of those of the school. But it has a unique duty to utter its characteristic message; for if what the church believes about God, human welfare, and the ultimate basis of right is true, the sooner people are persuaded to accept the belief the better.



Technique waits at the door of the church hand in hand with cant. Just as it is easier to write books on child study than it is to raise children, it is easier to give the history of a conviction

than to bring the conviction home to the rank and file of people. Technique is always alluring both to the worker and to the critic of work. Devotion to technique too often deadens the inspiration of the painter and the musician. The doing of tasks efficiently too often displaces an absorbing conviction as to the worth of the tasks to be done.



Important as it is to build up efficient religious institutions and methods, it is to be borne in mind that they really depend upon the religious message. A preacher without a message is like a fire where coals have been reduced to clinkers. Continuous heat means repeated additions of fuel. Sunday-school and parish work, men's clubs, caring for the poor, can never replace the fundamental religious convictions. Take those away, and any church will begin to disintegrate as an institution. Church methods are indispensable forms of expression and a means of perpetuating convictions. But Christianity is more than methods. It has a message of a God of love in a universe of law, of an incomparable ideal, of a success that is not to be prevented by those who refuse for themselves to meet its conditions.



This message needs to be constantly repeated. The church is an asset or a liability in proportion to its willingness to herald its message of God and his presence. If it preaches the failure of God as a spiritual power in history and the necessity of his destroying forever the lives he could not transform, then the church is a social liability—one of the burdens to be carried by those who really believe in the saving power of God in history.

If, however, the church can make plain to the world how God is always in his world, how inevitably injustice brings sorrow, how personality is the only supreme test of economic development, how righteousness exalts a nation, and how it is better to give justice than to fight for rights, the church is a supreme social asset. As it persuades men to believe in the spiritual progress assured by loyalty to its message, it is laying the foundation for that better social order for which we all yearn but of which we too often despair.



# PREMILLENNIALISM

## I. THE ISSUE

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*This is the first of three articles by Professor Rall. They form a notable contribution to the literature on their subject. As we have said before, if premillennarianism were simply a theological vagary we should not give it much attention. But it is more than a theological vagary. It declares itself to be the only true form of Christianity. As such it has important bearing upon the proper use of the Scriptures, the reasonableness of faith in a God who is a spirit, in fact in the entire conception of religion. Its injurious effect can already be seen in hundreds of churches throughout the United States.*

Outside of certain circles, there has been in the church a strange lack of information concerning the modern premillennial movement. Not many have realized that, aside from the various Adventist denominations, there has been a concerted, vigorous, and well-financed propaganda in favor of this doctrine. Numerous Bible schools, popular Bible conferences and institutes, "prophetic conferences," numberless professional evangelists, tract and book circulation in great quantity, weekly and monthly periodicals, with an occasional independent church or mission, have been the agencies of this work. Of one volume several hundred thousand copies have been distributed, the book being mailed apparently to all the ministers of certain leading denominations throughout the country. Equally common is the failure to appreciate what this modern premillennialism really is. The issue, we are told by premillennialists, is simply one of a disputed order of events. All Christians hold to a

second coming of Jesus and a reign of righteousness and peace, a millennium. The premillennialists say Christ will come before the millennium, others say after it. But this statement is as far from revealing the real situation as is the popular impression that second adventism simply means that the world is about to come to an end.

The outline of the premillennial position can be briefly stated. (1) There is no hope for the world in this age. Its ruler is Satan. It is dominated by evil and destined to grow worse. No forces now at work (church, gospel, Holy Spirit) can save it. (2) The world will be saved when Jesus appears in visible form and at the head of armed forces, destroying some of his enemies and subjecting others, and assuming the position of ruler of the earth. (3) For a thousand years he is to reign at Jerusalem as the head of a Jewish world empire, his saints ruling under him, the restored Jewish nation of which he is the king holding a position

of supremacy, and all evil being suppressed.

This is premillennialism. It is no mere matter of an order of events. It is an answer to the problem of evil, the question how men can believe in a good God in a world where wrong seems triumphant. It is a doctrine of salvation, the promise of a new world and a theory as to how this new world is to come. And yet it is not one doctrine, but rather a whole system of theology. What we are to think of God and man, of sin and righteousness, of God's method with his world and his final purpose, all this is involved. In this paper the attention will be given to the central issue: How is the world to be saved, and what is this salvation to be? Or, in other words, how is the kingdom of God to be brought in and what will this kingdom be?

### Premillennial Pessimism

To understand this premillennial doctrine we must first consider its estimate of the world as it now is, and of the spiritual forces which are at work in the world. That position can be put in the one word, pessimism. Chiliasm has a hope of the final triumph of good, but as regards this "age" and all that concerns it chiliasm means thoroughgoing pessimism. The prophet in all ages has been quick to see evil and courageous in its condemnation, nor has he ever minimized its power. He has refused to cry, "Peace, peace," when there was no peace. But premillennial pessimism is not a mark of moral discernment or especial sensi-

tiveness to sin. It is purely a dogmatic position. The first requirement of the premillennial position is the utter hopelessness of the present situation. The whole theory falls to the ground unless one holds that the world is evil and is constantly growing worse. "If we are mistaken as to the presence of a 'religious falling away,' then all hopes and arguments of premillennialism dissolve in thin air,"<sup>1</sup> confesses one writer.

It is no wonder then that the pages of these writers are filled with pictures of the blackest hue. There is no effort at a moral estimate of the world, and moral discrimination is quite lacking. The matter is as superficial as the optimism which they so often condemn. A recent writer, for example, calls his volume *Behold the Morning*, and then takes over a third of its space for a catalog of evils of every kind, quoting at length with apparent satisfaction the opinion that "the entire race will be insane in a few centuries." One looks through these pages in vain for any real recognition of the forces of good that are at work. The references to temperance reform, philanthropy, social legislation, or humanitarian movements of any kind are uniformly critical, depreciatory, or simply scornful. The possibility of any Christian elements in our civilization is scoffed at.

Our civilization was conceived in sin and born in iniquity. In Genesis 3 we have its conception, and in Genesis 4 its birth. Civilization took form when Cain, the rationalist and fratricide, "went out from the presence of the Lord . . . and builded a city."<sup>2</sup>

<sup>1</sup> Wimberly, *Behold the Morning*, p. 71; cf. *Prophetic Studies*, p. 166.

<sup>2</sup> *Christian Workers Magazine*, September, 1918.



As a matter of fact, the whole question for chiliasm is not one of what is, but of what must be. It rests back finally upon an ultra-Calvinistic conception of divine sovereignty. The world is evil and is growing worse because God has determined this as his plan. That plan is revealed in the Bible, and it is ours not to debate it but to accept it. God has said in the Bible that the world is to grow worse, and that decides it. The world itself is not now under God's control. "Satan is the arch enemy of God, and the world in this present evil age is in his power."<sup>1</sup> Since God has determined this as the course of events, we must not speak of the gospel and the work of the Holy Spirit as a failure. If God had wished to save the world in this age (instead of only a limited number, the elect) then it would have come to pass.<sup>2</sup> Quite consistently the writer just quoted adds that it is a mistake to preach the gospel of the kingdom in this age or to pray for its extension. It is ours simply to ask God to "accomplish the number of (his) elect."

We come then to the peculiar situation that hopelessness becomes a mark of faith, and the discovery of evil a ground of encouragement. Paul's word is reversed and we are summoned to rejoice over unrighteousness instead of with the truth, and by no means to believe all things or hope all things. It becomes a necessity to put the darkest construction upon all things as a support to this (assumed) divine plan. Dr. Nathanael West calls for a "treatise with full statistics of the

Devil's missions" in order to "set the word of God in its true light."<sup>3</sup> And this strange situation makes possible the words of Dr. R. A. Torrey written during the war: "As awful as conditions are across the water today, and as awful as they may become in our own country, the darker the night gets, the lighter my heart gets."<sup>4</sup> That is why premillennialism flourishes in times of greatest distress (witness the late war), and why progress of the good is the severest blow to the theory.

But premillennialism is something more than a belief in the power of evil and a despair as to the present age. It means despair as to the power of spiritual forces to redeem this world: in other words, moral pessimism. Consider what those forces of redemption are upon which thoughtful Christian men rely today. We believe in the power of the truth, coming to us supremely in the gospel and showing us the will of God and the true life of man. We believe in the Holy Spirit, the living God dwelling in His world and working in the life of men. We believe that this life of God in man is showing itself in love and service, in the passion for righteousness and the spirit of brotherhood. We believe that these forces are working, and will work, through the organized life of mankind in industry, in the state, and especially through the church of Christ. But always our fundamental confidence is in the power of the truth as given in the gospel, and the power of the Spirit of God in human life. Upon these spiritual forces we rely.

<sup>1</sup> Blackstone, *Jesus is Coming*, p. 143.

<sup>2</sup> *Christian Workers Magazine*, 1917, p. 278.

<sup>3</sup> *The Thousand Years*, p. 449.

<sup>4</sup> *Christian Workers Magazine*, 1917, p. 554.

Premillennialism declares that these spiritual forces cannot, or at least will not, save the world in this age or in any other. The failure of these forces is already apparent.

There is not a nation, or a country, or a parish, or a long-established congregation, where the devil has not more subjects than Christ.<sup>1</sup>

If there were not some way beside the present religious propaganda for bringing in the kingdom of God, I could not believe in a scheme that has failed as this has and is certainly failing.<sup>2</sup>

The church is constantly depicted in blackest colors, and W. E. Blackstone is mild in comparison with others when he suggests that it is almost ready to be spued out of the Master's mouth.<sup>3</sup>

As to the state, not only are there no Christian nations but there can be none.<sup>4</sup> As for the idea of a social Christianity, a spirit of righteousness leavening or molding society, that is absolutely rejected.

The uplift of society as a whole is a perversion of gospel salvation, which is purely individualistic.<sup>5</sup>

The leavening power of evil is insisted upon as strongly as the same power is denied to the good.

Here again the position is strictly dogmatic. It is not that these forces have not saved the world; they cannot. It is the old apocalyptic idea of a history that has been mapped out in advance, with its program of epochs and events. The program for this age includes simply the saving of a number of the elect out

of the wreck of the world. The work of the church and the effect of the gospel are strictly limited to this. The church that assumes to convert the world to Christ "proposes to itself a plan which already the mouth of God has declared to be false."<sup>6</sup> The gospel "shall be preached in the whole world for a testimony unto all nations." This is the passage constantly cited, and always we are told that it does not mean converting or Christianizing the world. One looks in vain for any explanation of Matt. 28:19, 20, where the command is to "make disciples of all the nations . . . teaching them to observe all things whatsoever I commanded you." In brief, God has no intention of saving the world by spiritual means. The kingdom will not come, says A. C. Gaebelein flatly, in a spiritual way.<sup>7</sup>

### Premillennial Militarism

What then are the forces to which premillennialism appeals in its hope of a new world? It must be answered, the physical and external. It is essentially a militaristic scheme of salvation. What other alternative is there? There are only two forces available in the world. The one is ethical and spiritual, God's Spirit appealing by the truth and working through the mind and heart of man. The other is external and physical. There is no third. Chiliasm definitely repudiates the former. It takes the highest spiritual forces that Christianity knows, and says positively that these cannot save the world. There

<sup>1</sup> Ryle, *Second Coming*, p. 40.

<sup>2</sup> Wimberly, *Behold the Morning*, p. 210.

<sup>3</sup> *Jesus is Coming*, p. 95.

<sup>4</sup> *Christian Workers Magazine*, 1917, p. 277.

<sup>5</sup> *Christian Workers Magazine*, XVI, 396.

<sup>6</sup> West, *The Thousand Years*, p. 279.

<sup>7</sup> *Harmony*, p. 186.



is nothing left to it but the physical, and to this specifically it appeals. True it claims to appeal to Christ, through whose second coming the kingdom is to be established. But this is not the Christ whom the church through all the ages has preached to men as their Savior. It is not the Jesus of Nazareth revealed in the gospels, the teacher of truth, the bearer of love and grace. It is rather an oriental monarch, a vengeful militaristic chief. The Jewish ideal at its lowest, repudiated by Jesus, is here made the final hope of mankind.

What we have indicated, millennial writers frankly avow. "Whenever the kingdom of heaven is set up over this world, it will be through miraculous power,"<sup>1</sup> declares Dr. C. I. Scofield. "Only suppose God to act irresistibly, and the thing is done,"<sup>2</sup> says J. F. Silver. The author quotes here as Wesley's opinion an idea which Wesley propounded only to repudiate. There is no moral qualification here, no question of man's response to the appeal of God; it is a matter of sheer omnipotence, of bald sovereignty. So J. H. Brookes says plainly as to the salvation of the Jews, that while "their dispersion is conditional, made to depend upon their obedience, . . . their restoration is unconditional, made to depend upon his sovereign grace and unchangeable purpose."<sup>3</sup> So evil is to be overcome by the same irresistible power. "The fundamental idea of a reign, according to God, is the repression of evil."<sup>4</sup> "Not

a single prophecy can be adduced which predicts the conversion of the word by the gradual diffusion of the gospel," says Brookes. His conception of the method of making a new world is seen by the quotations to which he appeals, all of which naturally are to be taken in the strict literalness insisted upon by this school. The better age is to come "with dreadful judgments." "The indignation of the Lord is upon all nations, and his fury upon all their armies." "By fire and by his sword will the Lord plead with all flesh." "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Special attention is called to the "slaughter so terrible that the armor taken from the battlefield will supply fuel for seven years."<sup>5</sup>

The rectifying which comes at last is not by mercy but by judgment—not by an extension of the gospel, the labour of ministers, or any gracious instrumentality whatsoever now at work.<sup>6</sup>

The progress of Christianity is the progress of a Mighty Prince . . . . The conversion of "the peoples" is to be accomplished by the "declaration of his mighty acts." The presence of Christ is that alone which can secure the victory. It is quite unwarrantable to explain this by saying that the blessing is to be wrought out by the pacific doctrine and institutions with which Christ endowed the Church eighteen centuries ago.<sup>7</sup>

<sup>1</sup> *The Coming and Kingdom of Christ*, p. 114.

<sup>2</sup> *The Lord's Return*, p. 35.

<sup>4</sup> J. M. Gray, *Mountain Peaks of Prophecy*, p. 53.

<sup>6</sup> McNeile, quoted by Brown, *Second Advent*, p. 328.

<sup>7</sup> West, *The Thousand Years*, p. 455.

<sup>3</sup> *The Lord Cometh*, p. 397.

<sup>5</sup> *The Lord Cometh*, pp. 287-99, *passim*.

Few writers are quite so frank or brutal as I. M. Haldeman, whose work on *The Coming of Christ* is distributed by the Bible House of Los Angeles for propaganda purposes. He translates this millennial militarism into a picture of the returning Christ coming as a great military leader, striking down his enemies and killing them with the sword as men of war have always done, with the eyes of one who is aroused and indignant, in whose veins beats the pulse of a hot anger. . . . He comes forth as one who no longer seeks either friendship or love. . . . His garments are dipped in blood, the blood of others. He descends that he may shed the blood of men. . . . He will enunciate his claim by terror and might. He will write it in the blood of his foes. He comes like the treader of the winepress, and the grapes are the bodies of men. He will tread and trample in his fury till the blood of men shall fill the earth. . . . He will tread and trample them beneath his accusing feet, till their up-spurting blood shall make him crimson. . . . He comes to his glory not as the Savior, meek and lowly, not through the suffrage of willing hearts and the plaudits of a welcoming world, but as a king, an autocrat, a despot, through the gushing blood of a trampled world. And those who follow this emergent, wrathful King of Heaven . . . are represented as armies. They come forth as a body of fighters. They come forth to assist the Warrior to make war on the earth. In this way the kingdom is to come, not by the preaching of the Gospel and the all-persuasive power of the Spirit of God.<sup>1</sup>

This is the gospel of militarism proclaimed by millennialism as the world's hope over against the gospel of grace. And this it offers, at the close of the

world's most terrible war, to a world weary of the sword and needing above all else the good news of the cross, not only as the wisdom but as the power of God. It has surrendered all hope that this world may be saved by grace and truth and love. Its sole appeal now is to force.

And here millennialism faces a dilemma which it has never solved. Is this force purely destructive, or can it really save men? Force can easily enough destroy, that is clear, and millennialism can picture plainly enough a supernatural War Lord destroying his opponents. But is that all? If so, then millennialism has not solved the problem of the world's salvation but has simply given it up. But if not, the harder question remains: How can mere force create righteousness? How can the physical create the spiritual? For we must remember the insistent statement that it is not spiritually, not by the gospel of grace or any other agency now at work, that the kingdom of righteousness is to be established. The Jews, of course, are to be converted; that is settled and without condition. The only answer is the recourse to an idea of divine sovereignty that out-Calvins Calvin. Brookes asserts this. The whole matter rests upon God's "sovereign grace and unchangeable purpose." Of course, there will be repentance and holiness, but there is no question as to these since the same sovereign power will supply faith, repentance, and holiness together with the restoration of their land.<sup>2</sup>

Not materially different is the stress that is often laid upon the effect of the

<sup>1</sup> Haldeman, chap. xvii.

<sup>2</sup> *The Lord Cometh*, pp. 396, 397.



visible appearance of Jesus. This is appealed to in order to explain how those who have been obdurate to every plea of the gospel are to be won over to Christ. The visible splendor of Jesus, the glory and majesty of his appearance in power, are to overawe, to confound, and to convert where in times past love and truth have failed. By this means the Jews and some of the nations are to be saved. This does not, of course, fit in with the declarations that Jesus is to come not with grace but solely in judgment. But, leaving this aside, the same difficulty reappears. Here again is the appeal to the physical by men who have lost faith in the spiritual. The Jesus of the gospels who saw in the lust for signs the mark of an evil and adulterous generation, who bade men be silent when he healed them, who wanted a faith that sprang from inner conviction, gives place here to one who seeks to win by dazzling the eyes and overwhelming by physical splendor. Paul's position must be reversed; the world is to be saved, not by Christ crucified, but by the signs which the Jews sought, and salvation is no longer by faith but by sight.

#### **The Millennium—a Jewish State**

The discussion of means has brought us now to the final issue, that of the end. What kind of a kingdom is this to which millennialism looks forward? The question is one upon which we rarely get definite statements. We are told in general terms that it is to be a kingdom of universal peace and righteousness, in which all the hopes of mankind are

to be satisfied. A closer examination of premillennial teaching, however, reveals something quite different.

First of all, this millennial kingdom is a political institution. It is an earthly, visible, political throne which Jesus takes. Jesus is to be the world's supreme civil ruler, reigning just as Saul and David did.<sup>1</sup> We are to expect exactly what the Jews looked forward to, their mistake being simply a matter of date. The essence of the kingdom is not anything spiritual, not "forgiveness of sins, conversion, the gift of the Holy Spirit"; it is just that political state of which the Old Testament speaks, "a literal kingdom, which has for its seat Jerusalem."<sup>2</sup>

The kingdom will be a Jewish state. The promises made to the Jews in the Old Testament are absolute and unconditioned, and will all be literally fulfilled. Jesus himself is to "fight for them in the day of battle and slay all their enemies."<sup>3</sup> The nations that are not destroyed are to be subject to the Jews. Dr. Torrey insists that all prophecy is to be "exactly and literally fulfilled," and refers specifically to passages like Isa. 49:22, 23, and 66:20. According to this the Jews (good and bad, no distinction is made) are to be brought back to Jerusalem upon horses and mules and dromedaries, in litters and chariots, the nations all helping. Then the kings and the queens from all these lands (democracy apparently is but a temporary stage) will offer themselves as personal servants and nurse-maids to the returned Jews, and indeed will bow down and lick the dust of their

<sup>1</sup> *Prophetic Studies*, p. 143.

<sup>2</sup> Gaebelein, *Harmony*, p. 160.

<sup>3</sup> Seiss, *Last Times*, p. 224.

feet. After this we are not surprised that in 1917 Dr. J. M. Gray, passing by Belgium and Serbia and France and all the rest, declared that "the trouble in the whole gentile world today is attributable to the treatment of the Jew."

With this Jewish state goes naturally a Jewish religion, or at least a Judaized Christianity. While some earlier chiliasts were more cautious here, the leaders of the modern movement are outspoken; whether their followers realize what this position means is another matter. The distinctive elements of Christianity as we know it are dropped: the church disappears, there is no preaching of the gospel. But Judaism in all its ancient practices is restored. The temple is to be rebuilt at Jerusalem, altars are to smoke again, and the blood of victims innumerable is to flow. "There can be no doubt about the restoration of the Sabbath (meaning the Jewish Sabbath) during the millennial age," writes Dr. C. I. Scofield with the approbation of the editors in the journal which officially represents the Moody Bible School, at the same time predicting "the restoration of all the fundamental institutions of Israel."<sup>1</sup> Indeed, the ceremonial and sacrifice are to exceed anything that Israel ever knew in the old days, for most of these writers hold that the elaborate provisions of Ezekiel 40 to 48 are to be literally carried out. So Dr. Scofield, W. E. B. in *Jesus is Coming*, Professor Russell of the Moody School at the Prophetic Conference of 1914, A. C. Gaebelein, and others

assert. Dr. Torrey holds to the same renewal of sacrifices and insists, as others do, that once a year all the people of the earth are to travel to Jerusalem and keep the feast of tabernacles.

Clearly, the revival of Judaism is not conceived as an incidental matter concerning the Jews alone. It is a divinely intended consummation, and for the whole race. Jerusalem is the world-center of religion as of politics. The supreme religious event in this millennial kingdom, the occasion which is to bring the whole world together every year for a whole week, is the feast of tabernacles, whose central feature is the daily slaughter of kids and rams, lambs and bullocks. The Christian age, the age of the gospel, becomes an "interregnum," an "incident,"<sup>2</sup> with scorn and contempt heaped equally upon Christian church and the state.<sup>3</sup> Christianity as we have it is not the complete fulfilment of the Old Testament.<sup>4</sup> The higher stage is not Christianity but this completed Judaism, in which the distinctive Jewish elements, political and religious, come to the fore. In the place of a religion that is universal and spiritual, we have the nationalism which Jesus repudiated and the ceremonialism which Paul denounced.

Finally, the kingdom of these modern millennialists represents the triumph of force and the principle of autocracy. That judgment is not changed by the fact that this is supposed to be divine force and the rule a divine autocracy. We have seen that, having discredited

<sup>1</sup> *Christian Workers Magazine*, XVI, 471.

<sup>2</sup> West, *The Thousand Years*.

<sup>3</sup> *Ibid.*, Part XI.

<sup>4</sup> Griffith-Thomas in *Christian Workers Magazine*, XVII, 13.



every ethical and spiritual agency, millennialism had recourse to external means to bring in the new age. But physical force cannot produce spiritual results; only that which is born of the Spirit is spirit. The kingdom which "does not come by spiritual means" cannot be spiritual. There is only one kingdom (rule) of Christ, and that is the rule of an indwelling and controlling spirit. "If any man have not the Spirit of Christ, he is none of his." And what is true in the case of one man is true in relation to government or society. It is true that millennialists speak occasionally of an effusion of the Spirit in the new age, but the one new power that comes into play, the one instrument to which appeal is constantly made, is visible manifestation and physical force.

This character of the kingdom is clearly indicated by recognized premillennial leaders. Dr. C. I. Scofield speaks of Christ as "reigning with a rod of iron." "There cannot in that age be any 'unbelievers' on earth. . . . But there will be those who, hating God, sullenly obey Christ the king."<sup>1</sup> "We may say we need a great democracy. . . . What we need is an emperor that will bring peace, and that is not Kaiser Wilhelm, it is Kaiser Jesus," says Dr. Torrey. Here again the issue is plain. Democracy stands for the rule of principles in the free life of the people; Dr. Torrey's only hope is in the compulsion of autocratic power. Quite consistently he suggests a return to the theocratic organization of Israel with judges as rulers.<sup>2</sup> With Dean

Gray of the Moody School we find the same idea. "The fundamental idea of a reign, according to God, is the repression of evil. . . . While during that period Christ will be obeyed and served by the nations, yet to no small extent it will be on their part a feigned obedience and an unwilling service." Dr. Gray's reference to Zech. 14:16-19 indicates his idea: The nations will all go to Jerusalem for the annual feast of tabernacles, yet it will be largely religious pretense due to their fear of famine and plague.<sup>3</sup> There will, of course, be true saints in the earth, men born of the Spirit, but the new and distinctive element again is not a new spirit of love and righteousness overcoming evil, but mere external power repressing it.

This then is the kingdom to which chiliasm bids us look forward. It is not the reign of an inner spirit which has transformed the hearts of men. There is no real overthrow of sin, for that can come only by a spiritual redemption, by the entrance of a new life into the heart. What we have is a great military revolution in which the saints under their leader are successful. Now they occupy the places of rule. Outward opposition is put down though sin still remains, with whole nations only outwardly submissive. A military victory, an autocratic reign, a Jesus content to restrain rebellious peoples by threat, where he has not already slain them by the sword, and to accept a pretended obedience; and a new and more terrible rebellion to close it all: this is the premillennial kingdom.

<sup>1</sup> *Sunday School Times*, June 17, 1916.

<sup>2</sup> *Christian Workers Magazine*, XVII, 554, 471.

<sup>3</sup> *Mountain Peaks of Prophecy*, pp. 53-55.

# THE RELIGIOUS APPEAL FOR THE NEW WORLD

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*Any attempt at forecasting the immediate duty of the church is welcome. The period into which we are entering will not be one of peace, but one of struggle, and the influence of the church must be actual if religion is to be anything more than a survival. It cannot be too often emphasized that the church cannot substitute any form of polite entertainment for a spiritual message.*

The first effects of war are often quickening and elevating. The appeal is made to patriotism and to ideal principles of justice and liberty. This, with the uncertainty and mystery of life, the movement of great forces for great ends, awakens reverence, dependence, and faith. Religious feelings and motions seem strengthened. Never since Cromwell did so many English soldiers march with a sense of divine purpose. The Abbé Barrès, the French writer, has interpreted the soul of the best French soldier: "Do not pray that I may be spared suffering. Pray rather that I may be able to bear it." "Our sacrifices will be sweet, if there shall be more light for the souls of men; if truth shall come forth more radiant, better beloved." The brutal act of war may be a spiritual renewal and prophetic of a new day, because these lives are touched by a sacred enthusiasm, because they are drawn out by a cause which they identify with the welfare of country and humanity. They feel directed by a higher power than themselves; they feel their struggle connected with the higher life of the race. "But

there is no glory in war," a French captain writes; "the glory is in the soul of man."

But what are the religious results of the war? What truths shine out with new light? What powers have been trained that may contribute to religious progress? As yet there is no certain answer to these questions.

We have tried to get four men who have seen long and varied service with our army in France to give us the religious message of the war. A minister frankly writes that he has no new religious message to give, his only story is that of service. A well-known layman replies that if we wish a criticism of the churches, Mr. Fosdick's *The Churches and the Trenches* has done it better than he can. And as to the religious results of the war, he has not been able to come to any clear thought, and so has nothing to say. The answers are all the way from zero to the promise of a new heaven and a new earth.

The finer spirits will be purified. Many a careless, purposeless lad has strengthened into a man. Many a



light-hearted, pleasure-loving girl in her self-denying service has found the true joy of life. Many a youth can say with Mr. Rupert Brooke, the young English poet who lost his life at the Dardanelles:

They brought us, for our dearth,  
Holiness, lacked so long, and Love and Pain.

And nobleness walks in our ways again;  
And we have come into our heritage.

These young lives will not come back the same. If religion can make its true appeal to them, they will bring the reverence and ideality and loyalty of a great cause to its service. The church may find new leaders for its best work.

The rank and file have been kept from the most brutalizing effects of war by the wholesome preventives in camp and field. There has been the practical Christian ministry to the whole man, and no armies have ever come out of war with such a good record as the Allies, with such capacity and receptiveness for higher things. The common virtues of their life, friendship, courage, loyalty, have been the first steps of religion. There has been many a touch upon the common man of unseen powers, and however superstitious it may have been, a spiritual eye would see the thousands returning from war, "fields white unto the harvest."

Multitudes at home have thought of religion as never before. Through suffering they have come to a need of God. It has been faith or despair, faith or brutal indifference.

Lips have cried, "God be pitiful,"  
That ne'er said, "God be praised."

The Christian church has been forced to a re-discovery of faith. The world's

debacle, the seeming failure of Christianity to supplant the law of the jungle with the law of "good-will," has led Christian men everywhere to serious thought. Christianity has been challenged. Is Christ the world's law and the world's hope, or only the mad enthusiast of Galilee?

The people have been swept by a great wave of emotion. The deeps of life have been broken up. Gifts of money and life have been poured out without ceasing. Unselfish ideals have met wide response. The impossible things have been easily reached. Strange groups of people have felt an unwonted kinship. The millions have beat as one heart in their devotion to a great cause. Here are religious assets of the highest value. How can they be used for a new era of spiritual power?

I think there are three great religious facts gradually emerging from all the experience of war—from its suffering and service and thinking: (1) Men want religious reality—the simple essential truths that fit all men, not a chosen and peculiar few; that fit the whole man and make a full life. (2) Men want a religion that actually binds men together, as the word indicates, brothers because one "Elder Brother" and one Father. They will have a church or not as it expresses and secures their religious oneness. (3) And they ask for a religion that "worketh by love," that makes all life sacred, that touches everything a man does, the spirit in every expression, personal and social, of human life.

The struggle in which the nations have been engaged is bound to have a far-reaching effect upon our religious

conceptions and our religious life. It has been a world-war, and nothing less than a world-conception of Christianity should come out of it.

In every sphere of life forces are at work that would make a new world. It is certain that the nations cannot go back to the conditions before the war. All are affected; some are radically changed. It must have religion if it is to be a better world.

### **I. What Is the Religious Appeal for the New World?**

1. It must be more than the appeal of religious individualism. The individual is the unit of all religious advance. The experience of the church has taught us that. There can be no mass salvation. Religion is a personal experience, and it is vital and permeating in proportion to its individual quality. Religion spreads—men become changed men—by the personal touch of a vitalized person. This is an axiom of Christianity, but it must often be repeated to keep the balance of truth. And yet only to seek the individual is not the adequate aim and motive in this social age. We are not separate like so many grains of sand, but parts of an organic life. The individual is not only bound with others in the same bundle of life, but is affected by the activities and institutions and opinions of the society of which he is a part. We have had a contest of ideas and institutions as well as men. And the religious appeal, if it is to touch the sources of life and work with the best forces of the age, must not only touch the individual soul but work with all the forces of human life.

Dr. John Watson just before his death gave the annual address at an English Theological College, in which he said that the Manchester school in religion was passing. The individualist, the man who thought chiefly of saving his own soul, did not express the best Christian thought. Women who were tired of giving out tracts would do anything to help a needy sister. And young men who do not feel capable of teaching a Bible class or leading in prayer would gladly work in a boys' club. Men felt bound to their fellows. They did not care to be rescued unless the whole crew could be saved together. With such a tide running like a mill-race, with such a gale blowing in their faces, the next great religious movement would be one of social righteousness, and the aim the redemption of the national life.

Men have lost self in a cause. The individual has found his place and his motive in a world movement. Life is not local and provincial but lived in view of a world. That at least is the attitude of the best life. And no religious appeal less than this can hold and direct the awakened forces of the new world.

2. The religious appeal for the new world must be more than the appeal for *sectarian loyalty*. There are minds like Newman who do not think of religion apart from dogma and organization. The church is the divine life in the world; the church is the sacred depository of truth; the church alone speaks for God; it is the sole instrument to save men and society from the anarchic forces of sin.

Men who do not hold the exclusive theory of the church, like most free



churchmen, may still make the church the end of religion. They interpret all religious effort in terms of the church. Religious work must wear a churchly garb. When it slips out of the church into other fields, as education and industry and government, it cannot in the fullest sense be called religious. Men still maintain the false dualism of God and the world, of the religious and the secular. And so when the appeal of the new world comes they naturally think in terms of their own churches. In this or that Zion men have been born, in their church the religious life has been sustained and has found its opportunity of service. And so they plan new era movements, and try to utilize the awakened life for the strengthening and extension of the church.

And this is so far right. It may be the immediate duty before each one of us. It may be our best way of helping the world. In this day when the bonds of church attachment and obligation have been broken with so many other bonds, when more are anxious to criticize the church than lend a hand, we must emphasize the importance of the church. We cannot easily overstate what the church has been to us. It has given us our call and training, and we shall find in it the chief sphere of our work. I should feel guilty if by any word of mine I should lessen the loyalty of any man to the church of his birth or choice. Religion must have visible expression, agencies, and institutions as means of fellowship and action. The church is the noblest of these. It is the one institution devoted to the awakening and sustaining and expressing the sense of God among men.

But the church is only a means, an agent. And there are other means. It cannot confine, monopolize the spirit of God. Sometimes the church thinks itself the "be all" and "end all." That is always the temptation of church leaders. An organization is tempted to do everything to justify and continue its power. It is the tendency of bureaucracy; the sin of officialdom. Christianity is a spirit and a purpose. "That institution is Christian which expresses the Christian spirit, and whose program realizes the Christian purpose. No other is Christian indeed, however spangled with Christian labels it may be."

The spirit and purpose of Christianity is brotherhood—a democratic society in which men shall live together and help each other, and work together for the highest ends. That means the law of good-will, and good-will often demands sacrifice. A church must come under this law as well as the individual. Does its life promote the largest ends of religion? New era movements to be religiously effective must have a higher spirit than church loyalty. They must have the spirit of the largest democratic social good.

In the center of an eastern city, within two blocks of each other, is a group of strong churches, each trying in the spirit of Christ to minister to the many-sided needs of their people. Two are of the same denomination, and the third is a kindred church. The latter is proposing as its response to the New World to raise a large sum of money to enlarge the equipment of the church. It is the appeal of denominational loyalty. But the pastor,

a man who sees beyond his garden wall, feels that such effort is essentially sectarian, that the true answer to the call of the New World would mean a sacrifice upon the part of his particular church for the religious good of the community. They come from all parts of the city to maintain this particular organization. He feels the demand for union. If they would join the nearest churches, they would do the most for religion. It is typical of many cases in both city and country. Religious fellowship, Christian unity, wherever and as far as it would make for spiritual influences, is certainly an unmistakable lesson of the war. If we hear God's voice out of the clouds of war, he certainly tells us this. There are practical limits; the spirit must not evaporate into visionary schemes, but the Spirit must not be grieved or quenched.

The times that try men's souls, either a personal or national crisis, breaks up the crust of outer habit, breaks through the walls of creed and ordinance that man has made as religious defense and separation, and men find how much they are one in their essential nature and need. Many such experiences have come from the war. I know of nothing more beautiful and appealing than the story told by Kathleen Burke, the head of the Scottish Women's Hospitals in France and Serbia. It is found in her book, *The White Road to Verdun*.

Everywhere you hear accounts of brotherly love and religious tolerance. I remember kneeling once by the side of a dying French soldier, who was tenderly supported in the arms of a famous young Mohammedan surgeon, an Egyptian who

had taken his degree in Edinburgh and was now attached to the French Red Cross. The man's mind was wandering, and seeing a woman beside him, he commenced to talk to me as to his betrothed. "This war cannot last long, little one, and when it is over we will buy a pig and a cow, and we will go to the curé, wont we, beloved?" Then in a lucid moment he realized that he was dying, and he commenced to pray: "Ave Maria. Ave Maria." But the poor tired brain could remember no more. He turned to me to continue, but I could no longer trust myself to speak, and it was the Mohammedan who took up the prayer and continued it, whilst the soldier followed with his lips until his soul passed away into the valley of shadows.

The appeal that has stirred the heart of the nation and brought men to act together, men of the most diverse inheritance and training, has been the danger to the very principles that have made us a nation, a contest that involved not only our life but the life of all men, all the fair hopes of the world's progress. And no appeal less than this can conserve the religious values of the war. No motive less religious than this can take the passion for liberty awakened, the nationalistic spirit set loose, and make them self-restrained and thoughtful of other interests than their own, and co-operant toward the enduring good of the world.

## II. The Elements of the Strongest Religious Appeal

It must be a view of religion as the essential life for all men, as fitted to the religious nature which is the essential fact of every man. It must not divide men but unite them. It must not check the aspirations of men, but



interpret them and guide them. It must sympathize with the impulse for self-expression, the passion for freedom, and harmonize it with the society of men. It must recognize the imperfect strivings after truth, the gropings after God, the broken lights of God, and so present Christianity that it shall be the realization of each man's hope.

It must be a view of religion that shall meet the need of the whole man; of all that makes a man's life. It must minister to the abundant life, not to a dwarfed, limited, eccentric type of life. It must not be the excision of any power, or faculty, or source of life, but be the enrichment of all life; it must be taken as the controlling and glorifying spirit into every province of life.

It must be a view of religion that shall have regard for the whole society of men; whatever makes this manifold, busy, unfolding life of masses of men in this close interdependent age. It must regard work as life, and furnish its aim and law. It must be the informing spirit of education. It must breathe in the ideal forms of life. It must find its expression in laws and institutions. It must direct the life of the nation, as the noblest expression of corporate life. It must bind nations together in a tighter bond than self-interests. Religion to make its appeal to the New World must be coterminous with life.

And it must come with a claim that is supreme, an authority of a law of life. It must come with the power of the deepest, fullest experience, the testimony of the best lives, the witness of the very heart of the race. It must come as a law that men have found true every-

where, without which no man can live the life of a man, without which there can be no hope of a perfected society of men. The appeal must touch the common man, and give to the strongest life a call for its fullest powers.

### III. The New Hope of the World

The New World stands open, expectant, waiting. It never needed Christian faith so much. Never before did the world so challenge Christianity; never before did it offer such a field for its triumph. What is the religious appeal for the New World? It is found in the words of Jesus: "Let the dead bury their dead, but go, thou, and preach the Kingdom of God." The Kingdom of God the great message and great imperative of Jesus has come into general use only in our own time. It is the most common phrase of religion, often carelessly and thoughtlessly used. It may mean anything from a purely personal experience of religion to the heaven of the redeemed. And it is certain from its increasing use that the phrase is beginning to have a more definite content, to stand for a more definite conception of the Christian spirit. It should not surprise us that this spiritual-social ideal of Jesus is so long in making its great appeal to man. That is the way with all great truths; they are prophetic; and man must be prepared to receive the fullest light. The ages that thought religion confined to the church could not receive Christ's ideal; neither could the ages of intense individualism that held the only values to be God and the soul.

But now when there is a growing sense of social solidarity, it is easier for

us to express religion in social forms. A society of men seems its natural and necessary conception. Great thinkers have helped us to this conception. And great Biblical scholars have seen a new light. But here, as in every development of Christian truth, the revealers have been the men who have had a first-hand experience of Christ under the pressure of new problems. The men who toil and suffer, who identify themselves with men just as Jesus did, are able to feel as he did, and catch something of his vision of a better, fairer world. The program of Christianity is a broad one; it covers the race; it embraces every interest and relationship and institution that makes a true man and a true society of men. The struggle of the nations has given this world-conception of Christianity new clearness and significance.

The contest has been between the conception of the state that found in itself its highest end and motive and something higher, and that something higher is a Kingdom of God. The bond of peoples, pressed together by a common cause, has brought its pressure on great communities of faith, on historic creeds and churches, saying that the religious life is more than any organization, and that the value of any institution is its contribution to the spiritual forces of the age.

And through the clouds of war is the vision of an ordered and peaceful world. The Calvary of war must be followed by a risen life, and we feel that this life is possible only by the agreements of free peoples, free in the life of Christian truth. The hope for the race is Christian democracy.

The spiritual interpretation of the war is expressed in the Kingdom of God. Many are being taught of God, and outside the church those "the preacher could not school" are sensitive to the new meanings of life. It is easy for some men to make light of Mr. Wells' discovery of God. But suffering has brought him a real experience. Would to God that all men had as real an experience, and as sure a faith in the purposefulness of the world.

And this experience of God throws new light on the meaning of life. Listen to this noble idealism:

The vision of God's kingdom on earth will follow the realization of God's true nature and purpose, and he will begin to develop the latent citizen of this world-state in himself. He will fall in with the idea of the world-wide sanctities of this new order being drawn over the warring outlines of the present, and of men falling out of relationship with the old order and into relationship with the new. Many men and women are already working today at tasks that belong essentially to God's Kingdom, tasks that would be of the same essential nature if the world were now a theocracy; for example, they are doing or sustaining scientific research or education or creative art; they are making roads to bring men together; they are doctors working for the world's health; they are building homes, they are constructing machinery to save and increase the powers of men.

Such men and women need only to change their orientation as men will change about at a work-table when the light that was coming in a little while ago from the southern windows begins to come in chiefly from the west, to become open and confessed servants of God. This work that they were doing for ambition or the



love of men or the love of knowledge, or what seemed the inherent impulse of the work itself, or for money or honor or king or country, they will realize they are doing for God and by the power of God. Self-transformation into a citizen of God's kingdom, and a new realization of all earthly politics as no more than the struggle to define and achieve the Kingdom of God in the earth, follow on, without any need for a fresh spiritual impulse, from the moment when God and the believer meet and clasp one another.

We have had few better interpretations of the incorporation of the mind and spirit of Christ in the life of the world; the life of God in the soul of man directing all effort and relationship, expressing itself in all achievements and institutions, the Christian life of men a Kingdom of God.

#### IV. God's Kingdom as a Goal

"Let the dead bury their own dead, but go, thou, and publish abroad the Kingdom of God." What appeal does this make upon the awakened earnestness and purpose of men?

The Kingdom of God expresses the unity of truth. God's world is one of order and harmony, and whatever is of truth has a place there. Truth is God's child, and no truth can be exiled from religion, the life of God among men. If evolution is the best way of expressing the growth of life, then evolution must throw light upon God's working in a human soul. If social democracy be the best form of social and political relation, expressing the largest welfare, then social democracy must find its motive and power in the gospel of Christ. No truth of human good can be outside the Kingdom of God. Every student, every

worker, every light upon the meaning of life, every form by which the spirit of man expresses its power and its aspiration, are all a part of God's task, and help to make his will complete.

The Kingdom of God expresses the unity of human life. Science teaches us the unity of life. We come from untold generations and we are shaped into being by forces all about us we but dimly understand. History tells us of the growth of ideas and institutions, our indebtedness to the past and our being conditioned by the present. And religion is not the exception of life, but the interfusion of all these facts and forces with the presence and will of God. As high above the city there is a point of harmony where the babel of voices is blended, so this varied and complex life finds its unity in the Kingdom of God. Every fact and force is seen to have its place and harmony, giving to all life its purposefulness, filling it with divine meaning.

The Kingdom of God expresses the relation between the personal and social in redemption. There can be no mass salvation. Men are reached one by one. Each life is a distinct personality, and yet each life is a part of an age, and a part of a still closer environment, a member of a family, a shop, a school. We are living souls; and yet it makes all the difference in the world how these bodies of ours are kept. The 200,000 school children of New York City who last winter were found underfed and so unfit for their school work, cannot be saved by the most zealous imparting of religious ideas. Their bodies must be fed and trained if they are to escape deformed and perverted lives. We are responsible

persons, and yet where we live, and how we live, and what we do will vitally affect our characters. Millions are condemned by the slum before they have the chance of life. "Until the housing conditions of our great cities are Christianized," said General Booth (and surely no man knew better than he), "there is no hope of reaching the people with the gospel." Millions are hardened by the keen and sometimes cruel competition of modern industry. They care no more for sin and redemption and immortal life than for last year's weather reports. The soul has been crushed out by the struggle for bread. We are so bound together body and soul that a child's wrong habits of eating, due to the ignorance or indifference of its parents, may have to do with a man's power of choice. We are so bound together in society that an unkept street may have to do with an unkept soul. The work of an individual salvation must not be relaxed one whit, but the work of social salvation must be pressed with all the wisdom and devotion that Christian faith can inspire.

The Kingdom of God makes the church the servant of democracy. The religious experience is always personal and when the attempt is made to institutionalize it, to insist that it shall go through certain steps and take certain expressions, its freedom and power are limited. Religious experience cannot be confined to a church save at great loss to religion and society. State churches have tried to do this, and they have sometimes been notorious blocks to religious and social progress. Even free churches may be eccentric and divisive, not adequately representing the religious experience of the community. And

vital forces of religion may be outside the churches. But when the church is a servant and not the master, it awakens and sustains the religious experience, and it inspires and directs it in every channel of human welfare. It awakens the sense of human worth and works for that equality of opportunity which is the essence of democracy. The church rejoices in and inspires all these allies of the human spirit; she makes them the allies of God.

The Kingdom of God gives a worthy goal for the development of human history. Any great struggle is bound to be accompanied with sentimental and even magical waves of religion. It was so in the breaking up of the Holy Roman Empire, with the wars of Napoleon, and with this world-struggle. Men despair of ordered progress, of the victory of sacrificial love, and expect the present system to end in catastrophe. As hopeless on the other side is the attitude of some of the world's great ones. In every nation are groups of strong men who laugh at leagues of peace, who do not believe in the open agreement of democratic peoples, who hold with old diplomacy to the balance of power and the necessity of great armies and navies.

"If Christ should propose a league of nations," said a Senator last week, "I would not accept it." Over against a superstitious faith and a Christless civilization is the conception of the Kingdom of God, faith that God has a purpose of good for the race, that the living Christ is the soul and hope of human progress, that love not might is the law of life.

This may not be the end of wars. We do not know through what trials



God may lead the race. But we do know that he is leading us and the end is peace.

Christ did not fail

Though ever unaccomplished is His word;  
Him Prince of Peace, though unenthroned,  
we hail,  
Supreme when in all bosoms He be heard.

### V. Living for Lives

The Kingdom of God is an imperative call. "Go thou and publish abroad the Kingdom of God." If a man has caught a vision of the world-call, nothing personal can ever stand in the way of duty. Few scenes are more touching in modern biography than the moment when Madame Breshkovsky gave her little son to the care of her sister that she might devote her whole life to Russian freedom. It was the choice between the dearest personal treasure and the call of millions of oppressed peasants. She felt it God's call and she did not fail, though her heart was torn with anguish. If a man has seen the heavenly vision he can not be disobedient to it without being false to his own soul. "We must needs obey the highest when we see it."

Dr. Dale of Birmingham, after he had been preaching many years, had a vision of the living Christ that was like a sunrise to him. For a whole year he could think and speak of nothing else. Christ is the living one. He inspires the thoughts of men. He is in the movements of human life. A like experience

has come to many men in the vision of the Kingdom of God. It has been a faint dawn in their youth; it has been growing through years of study and experience; it comes into full glory when they see men bring the grace of Christ and the power of prayer into charity and education, into industry and government, as well as the distinctive field of the church.

There is no appeal today like the Kingdom of God. What reality it gives to our work in making for the present good of human life. What breadth it gives to our work, as touching every interest of man, giving a spiritual motive to every service. What fellowship it gives to our work, finding helpers and co-workers in every worthy sphere; "making a rampart of my fellows." What significance it gives to our work, connecting the simplest act with the far-reaching plan of God.

We are to work in the church of Christ for individual lives. And no poet's dream, no prophet's ecstasy, is to divert us from the responsibility and preciousness of this personal work. But it makes all the difference in the world how we do this work; whether we are mere priests of a church or prophets of the Kingdom of God. I know that I have been talking about an ideal. But as long as we do not surrender the ideal of our life, all is right.

Hell-gates are powerless  
Phantoms when we build.

# THE CHURCH AND SOCIAL RECONSTRUCTION<sup>1</sup>

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The great war is over and the great work now begins. The object of war is destruction, and surely the destruction has been abundant and complete. The monstrous German ambition lies broken and impotent and every church in Christendom may well sing one stanza of the Magnificat:

He hath scattered the proud in the imagination of their heart; he hath put down princes from their thrones and exalted them of low degree.

The great war has not yet brought us peace or happiness, but it has brought us amazing opportunity. Fused in the fires of the awful struggle, the whole world now lies plastic to the hand of faith. The foundations of the great deep are broken up, barriers are broken, boundaries are shattered, and the whole world is malleable and waiting to be shaped anew. When Charles Francis Adams calls a certain age in Massachusetts history "glacial period" we all know what he means. Human life was congealed by the New England theocracy—all truth was known, all duty expounded, and nothing allowed to change. But the era in which we live is not glacial but volcanic. All human government, institutions, and ideals are changing before our very eyes. The world is a molten mass, and before it cools Christianity may stamp upon it the image and superscription of God.

Twenty years from now it will be impossible; five years from now it will be too late. This one year will shape the thousand years that follow. As we face our tremendous task we may take either the attitude of Shakespeare's Hamlet or that of the English poet who died on his way to the front, Rupert Brooke. The nerveless Hamlet moaned: "The time is out of joint, O cursed spite That ever I was born to set it right."

But the militant soul of Rupert Brooke cried, as he sailed for Gallipoli:

"Now God be thanked, who hath matched us with this hour!"

## **The Church's Responsibility**

In all the changes now going on the Christian church is vitally concerned. If it could not prevent the war it can at least prevent an ignoble and un-Christian peace. The church has immense responsibility for the social conditions which shape the individual life. It must refuse to condone or tolerate conditions which make religion impossible. This denomination represents the extreme of emphasis upon the individual. We believe that "the soul of all improvement is the improvement of the soul." We believe that the world will never be saved by social reform, by hygiene, by soup kitchens, or by modern plumbing. It will be saved only as individuals are saved, i.e., transformed

<sup>1</sup> An address delivered at the Northern Baptist convention in Denver, May 21, 1919.



in purpose and allegiance and made partakers of the divine nature.

But as no man can breathe in a vacuum, no man can long remain Christian if all his surroundings are anti-Christian and his whole environment is a denial of the possibility of a Christian order on the earth. An anti-Christian society will poison and suffocate the individual Christian man. We need not only good men but good relations between men, and without such relations the isolated individual Christian will shrivel up and cease to be. Hence the Christian church has a vital concern with reconstruction of the social order. What can the church do today as it stands between the shattered world of 1914 and the Christian world that is to be? It cannot pose as an authority in sociology or economics. It should not rush in where experts fear to tread. It cannot offer competent opinions on municipal government or on taxation or social insurance or the exact number of hours a man ought to work in a day or the amount of wages he ought to receive. But of certain things the church is absolutely sure and on these it must speak in trumpet tones.

### **Sacredness of Personality**

1. *The church can and must affirm the sacredness of personality.* A person is not a thing to be bought and sold, used and flung aside, exploited for another's gain. A person is not a means to anything but an end in himself. He is never a tool or a "hand," but is a spark of the divine and eternal. In three consecutive stories Jesus set forth his conception of the human being—the

stories of the lost coin, the lost sheep and the lost son. The lost coin was still precious metal, the lost sheep was still dear to the shepherd, the lost son was still a son and heir to all the Father possessed.

Hence a contract for labor is wholly different from a contract for goods. The goods can be detached from the owner and shipped across the sea. Labor cannot be detached from the soul of the laborer, and his soul cannot become an article of commerce. Cotton can be baled and shipped and bought and sold, but the human beings who pick the cotton or weave it into fabrics or handle it over the counter are not in the same category. They are bone of our bone and flesh of our flesh. They have a value which attaches to no property, and they have rights superior to all property rights whatever. In affirming the sacredness of persons the church is not posing as expert economist; it is uttering the first rudiments of religion.

Hence labor that degrades and stunts the personality cannot be tolerated in a Christian land. Labor cannot indeed be always agreeable. Work is not play, and religion is not afraid of hard work. Honest work is not a curse but an education. It means burden-bearing, strenuous, unrelenting effort, heroic overcoming of obstacles. Let no Utopian dream, whether painted by evangelism or Bolshevism, hide from us the grim reality. Some men must dig our ditches through the rocks and mud, and mine our coal in the sunless depths of the earth, and breathe the hot air of the glass-factory, and make sulphur matches, and feed the blazing fires in the

hold of the ocean liner. Some women must scrub prosaic floors, and wash dishes, and mend torn garments, and do the daily drudgery which is the price of a home. "In the sweat of thy face shalt thou eat bread"—no mass meetings or street orators can reverse that sentence. This is not an easy world and was not meant to be.

### Anti-Christian Toil

But the toil of the home need not crush out the soul of womanhood, and the toil of the farm and the factory need not crush the aspiration of manhood and womanhood. Toil that undermines health, that permanently saps nervous energy, toil that is aimless and hopeless because it sees no outcome, toil that has no satisfaction in the process and no share in the result—that is anti-Christian toil and must not be allowed in a Christian land. From the standpoint of mere production that kind of work is wasteful, since it means lessened output reluctantly yielded by sullen workers. But from the standpoint of religion that kind of work is condemned as dwarfing to the souls of men.

The church has a stake in creating such conditions that men may not only become Christian but may stay Christian. What is the use of adding a thousand converts to our churches if we must turn them loose in a world where the Christian life is practically impossible? What is the use of getting them to walk a "sawdust trail" if the next day and the next ten years they must walk streets filled with saloons and prostitutes and vampires? What do they gain in accepting religion on Sunday night, if on Monday they must accept

a civilization which scouts the Nazarene and is built on the principle of each man for himself and the devil take the hindmost? If the church in the presence of such conditions is silent or evasive, then the moral passion of our time will throb through other channels and the lovers of men will seek unconsecrated pulpits for their message.

### Democracy

2. *The church must affirm democracy;* i.e., equal opportunity for all persons to develop their highest powers. Of course, all men are not born equal—that is the flashing phrase found in the Declaration of Independence, nowhere found in the New Testament. Persons are not equal in capacity or attainment and never can be. Men are no more alike in their ability to imagine, administer, and create than they are in the color of their eyes and hair. Men are not bricks in a row, each one eight inches by two by four; they are members in a social body. But each member must participate in the life of the whole body, and if shut out of that life it will make trouble for all the rest. A little finger left to fester in pain will send pain through every limb and at length still the beating of the central heart. The whole body is crippled when a single member is left to suffer and to die.

If the church be truly democratic it will not indorse the social domination of any class, whether it be a class of radicals and revolutionists or a class of Bourbons and reactionaries. Russia today is the most undemocratic land in the world. Professing lofty sentiments of brotherhood, it is given over to das-



tardly deeds intended to enthrone in power a single class. Russia was ruled for centuries by a class of royal tyrants and now it is ruled by a proletariat, and one kind of rule is as dangerous as the other. On the whole, I would prefer the tyranny of a single autocrat to the tyranny of the hydra-headed mob.

Germany has been ruled for fifty years by a Junker class which determined on world-power or downfall and which has obtained downfall forever. But if the power of the Junkers is merely transferred to another class—the men who work with their hands—nothing will be gained for freedom or for Christian faith. Class rule is always blind and hateful. Christianity knows no class and will submit to none. Barbarian and Scythian, Gentile and Jew, Orient and Occident, employer and employed, brain-worker and hand-worker—all are human beings bound by the same law, needing the same gospel, called to stand at last before the same inflexible tribunal.

The remedy for the rule of the tyrant and the rule of the mob is to be found in the simple, far-reaching principles of Christian democracy. That democracy must prevail in the church, in political life, in business life, and in the entire social order. Democracy does not mean that one man is as good as another, but that all men are good enough to have a voice in choosing the best. It does not mean that all are equally wise, but that all are wise enough to help in discovering the wisest and letting him lead the way. Democracy is clumsy but Christian. Autocracy is smooth-running, but sure in the end to run upon the rocks. Someone has said that autoc-

racy is like a swift ship, beautiful to see until it strikes and founders on a ledge; while democracy is like sailing on a raft—your feet are always uncomfortably wet, but your craft cannot sink. But whether comfortable or not, democracy is the only social order that is compatible with the fundamental teachings of the Christian faith.

### Law of Love Supreme

3. *The church must affirm that the law of love is a law of nature as well as a law of God*, and is not to be subordinated to any so-called laws of biology or economics. The great war has made some long-hidden truths to stand out sharp and clear as invisible ink when brought near the fire. It has shown us side by side in deadly parallels the Germanic and the Christian theory of life. Germany has for two generations been nominally Christian; at heart she has worshiped Odin and Thor, canonized the Vikings, and bowed at the shrine of physical force. She has employed her philosophers and preachers to buttress and sanctify her pagan ambition; and they have performed their task so thoroughly that the whole world can now see the amazing contrast between a materialistic, or pagan, and a human and Christian order of society.

Kaiserism says the fundamental law of the world is competition. Christianity says the fundamental law is co-operation. Kaiserism says war is a biological necessity; Christianity says brotherhood is a necessity for the survival of men and tribes and nations. Kaiserism declares the state is the source of law and whatever it commands is right; Christianity affirms that the

state is subject to the law whose seat is in the bosom of God, and only what is right may the state command. Nietzsche declares that "life is in its essence injury, the overpowering of whatever is foreign to us." Christianity declares that whosoever wills to save his life shall lose it. In von Moltke we read: "Perpetual peace is a dream and it is not even a beautiful dream. War is a part of the eternal order instituted by God." In the New Testament we read that the peacemakers are the true children of God.

We in America have never yet consciously put biological law above ethical obligation. But we are in constant danger of fatalistic surrender to supposed economic laws formulated by thinkers long since dead. We sometimes say: "There is no escape from the iron law of supply and demand," when as a matter of fact one of our chief tasks in life is to prevent the mechanical play of blind economic forces. We say: "Men can always be depended on to act selfishly," and as we say it the men in khaki go marching down the street to disprove our pagan theory. We say: "Strong men must triumph and the weak must always go to the wall," but every Christian orphanage and hospital and school is built to combat our assertion. We say: "Salaries and wages go up and down according to the number of men standing idle," and every combination of capital or of labor is designed to defeat that automatic process.

### **A Toppling Pyramid**

Christianity cannot recognize industrial war as the future basis of society. That kind of war is today advocated by

two classes: those that have desperately failed and gone under in the social struggle and so think any change must be for the better, and those who have completely succeeded in the struggle and who will welcome no change in a social order which has made them prosperous. But a society built on industrial antagonism is a pyramid standing on its apex already toppling into ruin. The laboring man who regards all employers as his natural foes is blind to the facts as they are, is a poor helper in any enterprise, and is himself the foe of industrial peace. The employer who regards all laboring men with suspicion and fear is not fitted to function in a Christian society and is a menace to the state. A society built up of two classes—one trying to get much labor for little money and the other trying to give little labor for much money—such a non-co-operative and inhuman society carries in itself a slumbering revolution and cannot long endure. When those two classes engage in public brawls it is the great community around them, the millions of innocent men and women, which suffers most.

Is the industry of today really based on fear rather than on faith? Is not the employer in constant dread of secret organizations, of new demands, of "soldiering" on the job, of strike and desertion? And is not the employee in constant fear of losing his place, of losing his home through eviction, of losing all opportunity in a crowded mass of struggling men? And can a civilization built on mutual fear be successful in producing either goods or men?

The church does not know enough to serve as arbitrator in specific troubles.



But it does know and must say that until the motive of suspicion is replaced by mutual confidence, until industry is based not on fear but on faith and respect, there is no peace and no progress. Fear is weakening and demoralizing, and every industry which uses fear of poverty or sickness or social stigma or any kind of fear as its main motive will prove financially disappointing and socially dangerous. That leads us to our fourth principle:

#### **The Partnership of Enterprise**

4. *The church must affirm that all honest enterprise is a partnership* in which all men should work with common purpose, common responsibility, and common share in the result. Seventy-five years ago private business was usually and obviously such a partnership. The shoemaker sat in his little old-fashioned shop with his apprentice beside him and together they made a pair of shoes for the neighbor who bought them. The whole process was shot through with personal regard and friendly service. Now the shoemaker employs a thousand "hands" and sits behind a glass door—and glass is a non-conductor. Neither side knows how the other half thinks and does not try to know. Yet until each side knows what the other thinks and why it thinks so we shall have not honorable partnership but dishonorable and impoverishing warfare.

This modern impersonal mechanical relation must be swept away by the incoming of a genuine desire for partnership and a resolute determination by all parties to establish it. We had that partnership in war. Our millions of

soldiers flamed with a common purpose, and they realized that the officers shared their purpose with them. If millions could organize so effectively for destruction in war, can they not do it for construction in peace? If they could combine to annihilate the farm and the factory and the cathedral, can they not combine to till the farm and operate the factory and make the house of God the gate of heaven? They can—they will! All we need is eyes to see the absolute necessity for doing it, and united resolve that it shall be done.

We must Christianize the process as well as the product of industry. We must give fuller, freer, finer life to all who work beside us, on whichever side of the glass door they sit. We must give that fuller life not out of benevolence but out of justice; not as "welfare work" but as one of the costs of production. We must lift up the standards of housing, schooling, living. We must prevent the depletion of health, the exhaustion of energy, the strain and tension of fear, and must make the health and happiness of the workers the first charge upon all productive industry.

#### **Is This Utopian?**

Does that seem mere Utopian idealism? Is it so visionary that we can easily put it aside, as we put aside the Sermon on the Mount when we leave the church on Sunday noon? Listen then to the utterance of one who can hardly be called a visionary, Mr. John D. Rockefeller, Jr. In his notable pamphlet called *Representation in Industry* he writes:

The soundest industrial policy is that which has constantly in mind the welfare of

employees as well as the making of profits and which, when human considerations demand it, subordinates profits to welfare. Industrial relations are essentially human relations.

The day has passed when the conception of industry as chiefly a revenue-producing process can be maintained. To cling to such conceptions is only to arouse antagonism and to court trouble. In the light of the present, every thoughtful man must concede that the purpose of industry is quite as much the advancement of social well-being as the accumulation of wealth.

### A New Day Dawns

Closely associated with Mr. Rockefeller is W. L. MacKenzie King, former minister of labor in Canada, who in his remarkable book *Industry and Humanity* declares: "Whenever in social or industrial relations the claims of humanity and industry are opposed, those of industry must make way." When experienced, hard-headed leaders of business talk in such accents surely a new day is dawning. Surely fear shall give way to faith, antagonism to co-operation, and the warfare that now cripples the work of the world shall give way to a partnership that will not only increase our output but ennoble every worker with hand or brain. Suspicious employers and sullen workers will conduct our nation into Bolshevism. Loyal co-operation by men who believe their daily task is helping to make America a finer land to live in may yet transform the place of merchandise into the Father's house.

If we agree on the four fundamental principles thus laid down, what shall we do about them? Shall the church proceed to indorse a multitude of

specific measures? Shall we advocate social insurance, or profit sharing, or a minimum wage, or an eight-hour day for every worker in shop and store and household service? Frankly, I do not believe the church knows enough to outline a detailed and rigid program and lay down the rails on which the world must run. I am dubious about all get-the-millennium-quick schemes and all ironclad programs for the future. If we keep open minds and warm hearts we shall see the next step to take and then the next, and so we shall walk together into God's great tomorrow. Let us cling to fundamental Christian principles, and through mutual conference and co-operation work them out. We do not know enough to be as dogmatic in industry as we have been in theology.

But we do know and must affirm that in a Christian land women and children cannot be sacrificed to any alleged necessities of trade. We do know that no unsanitary tenements can be allowed to exist for the enrichment of absentees. We do know that no occupational disease must go without a remedy. We do know that no preacher can rightly speak to us of golden streets if he has no care for the streets and alleys of his own city, and no church can be allowed to substitute a picture of "the sweet bye and bye" for an honest grappling with the human problems of now and here.

### What Harvest?

Great changes are coming either through the church or in spite of it. We live in a moving world, and Christian men are not afraid to have it move. Either by the orderly processes of



growth, by the give and take of reasonable men, by negotiation and concession in the presence of a common need, or else by volcanic eruption and upheaval changes must come. Alas for those—whether demagogues or Bourbons—who cry “Peace, peace!” while they sow the dragon’s teeth and ignore the sure crop of armed men. America has no sympathy with anarchy. Revolution is foreign to our temperament and not to be endured in a free land which floats the stars and stripes. But we must not imagine either that the “old-time religion” is good enough or that the social *status quo* is the Kingdom of Heaven. The things that are wrong have got to be righted by Christian men or they will be righted by anti-Christian forces. The open mind must come before the helping hand. The rigid stand-pat attitude of the House of Have and the walking-delegate attitude of the House of Want are equally dangerous to Christian democracy. We are members one of another. The fact of membership exists whether we have the feeling of it or not. The method of the New Testament is not volcanic but evolutionary. Every Christian accepts Christ’s fundamental law of the kingdom—“first the blade, then the ear, then the full corn on the ear.” Let every man make his own heart Christian, his own home, his own shop, his own corporation, and before we know it we shall have a Christian America, fair as the sun, clear as the moon, and more glorious than an army with banners.

#### International Relations

We have no time, perhaps no need, to show how this social reconstruction

must affect international relations. The world is now so woven together that no nation can reorganize its life alone. Diseases, physical or social, will not stay in bounds. “Spanish influenza” quickly spreads to American shores, and fantastic Russian theories are preached in American parlors. International relations must undergo reconstruction, and the process is going on before our eyes. Narrow, superheated nationalism—quite unknown in the Roman Empire or in the Middle Ages—which has developed so fiercely in the last half-century, the determination that one’s own land shall dominate all other lands, is a Germanic doctrine drawn from the Old Testament and quite foreign to the New Testament.

It is easy to be provincial in a large country. In Switzerland one cannot travel 300 miles in any direction without meeting a new language and a new culture. Here we can travel 3,000 miles and find men dressed in the same garb, speaking in the same accents, and thinking the same thoughts. But the Christian church was international in its original conception, and our great task is to make the original horizon of the church to become the horizon of the state.

A league of nations? Yes, but what sort of nations? No league of purely selfish nations can endure. If each nation wants the shelter of the league in order to secure international sanction for nationalistic pillage, or to protect its imperialistic ambitions, the league is dead before it is born. Only the give and take of honorable peoples, only the honest desire to help the struggling masses of humanity, white and black

and yellow—only these Christian purposes can give permanence to any league. No machinery will do it. No exchange of documents can pledge a people to do a thing they unitedly desire not to do. There is no promise of peace on earth except to men of good-will. Christianity can furnish the good-will, the dynamic behind the league, and so change the treaty from a scrap of paper into an instrument of the Kingdom of God. We want not merely peace but co-operation; not cessation of struggle but united struggle against tyranny and ignorance, and poverty and sickness and despair. We want not a false internationalism which would wipe out all boundaries and destroy all local allegiance; we want the true internationalism which binds north and south and east and west in ceaseless endeavor to make the whole world free from terror and joyous in the co-operative tasks of the new day. Science cannot do this—

it can create engines of torture as easily as tools of labor. It brings men's bodies together but cannot unite their souls. Diplomacy cannot do this—it has been more Machiavellian than Christian. Treaties cannot do this unless behind them is the confidence of faith.

When the Son of Man cometh does he find faith in the earth? Surely he has come again in the last five years. "He is sifting out the nations before his judgment seat. Our God is marching on." Are we ready to march with him. Are we merely mourning over a vanished yesterday, merely apprehensive over an unknown tomorrow? Let Marshal Foch, who knows both how to fight and how to pray, be our teacher at this hour. He has said:

Victories are won by science, but also by faith. It was our admirable soldiers that did it. I have but one merit—that of never despairing.

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## RADICALISM IN RELIGION, BY A CONSERVATIVE

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In a recent issue of one of the organs of a great Protestant denomination there appeared an article which suggested to the conservative writer of this sketch the title which appears above. The article referred to was from the pen of Dr. George P. Mains and was printed

in the columns of the *California Christian Advocate*, the *Advocate* being one of the official periodicals published by the Methodist Episcopal church. The caption of Dr. Mains's article was in the form of the following question: Are These Books Vicious? The books under



discussion included Albert C. Knudson's *The Religious Teaching of the Old Testament* and Ismar J. Peritz' *Old Testament History*. All of the books utilize the results of modern historical criticism and are written frankly from the historical point of view. The question proposed by Dr. Mains and, after due discussion, answered in the negative, was called forth by severe strictures upon these books from representatives of the connectionalism to which Dr. Mains belongs. The objectors, viewing such books as subversive of the faith as it was delivered unto the fathers, protest against having them placed in the hands of the young men who are preparing themselves for places of leadership in the pulpits of Methodism.

If the radicalism represented by these objectors were an isolated phenomenon, confined to a limited group in a single denomination, the present writer would not have taken the trouble to set the refractory keys of his typewriter clicking off these lines. But it is *not* an isolated phenomenon, and it *is* radicalism, however much its representatives may be surprised and, perhaps, incensed to find themselves so classified. These good men are insistent in the assertion that they are conservatives—conservators of the faith simple and unadulterated. They are to be found in practically all of the Protestant denominations, not in constant proportions, to be sure, but nevertheless in sufficient numbers to constitute an element entirely too important to be ignored. Among their numbers may be found many of the most devout and consecrated of the members of the church of Jesus Christ. Hosts of them are daily and hourly enduring

hardness as good soldiers of Jesus Christ. To impeach the integrity of their ultimate purposes or the purity and disinterestedness of their actuating motives would be nothing short of malicious libel; but to have recourse to the prerogative of which they so readily and often volubly avail themselves, the prerogative of frank criticism, is certainly a privilege which should not be denied those who differ with their point of view in certain major respects. It seems, however, to be an unwritten canon of conduct among those who do so differ that this privilege should be magnanimously waived.

As a rule, the historical scholar is content to state his case impersonally, without polemic, dispassionately marshaling his facts and allowing the facts to speak for themselves. Not so the "conservative" objector. Unable to meet the array of inflexible facts which shatter his cherished theories, he is prone to attempt to force the facts to fit the theories, or, baffled in this endeavor, to seek a vent for his discomfited feelings by heaping vituperation upon those who dare to approach the things of religion without any Procrustean bed of preconceived theories. The historical scholar is assailed as a "dangerous man" and his method is pronounced the latest and most ingenious device of the Prince of Darkness for spreading his infernal kingdom among the sons of men.

If those who proclaim and applaud such judgments were to discover how radical and revolutionary their own assumed conservatism really is, many of them would doubtless be stricken dumb with horror. The uncriticized

assumption on which they stand is that their position as regards matters of Christian faith and practice is identical with that taken by the church in the days of its inception. They seem serenely and sublimely oblivious of the fact that the orthodoxy which they cherish is the net result of eighteen hundred years of theological construction and reconstruction. It appears never to occur to them that their particular and respective types of trinitarianism, their precise theories of Biblical inspiration and infallibility, their elaborately articulated plans of salvation, their static conceptions of the nature and function of the church were all unglimped by the last of the apostolic band to leave the ranks of the church militant and join the glorified company of the church triumphant. In fine, they seem to overlook the fact that the orthodoxy which they seek to conserve is itself the radicalism of former days rendered rigid by tradition. It is scarcely too much to say that every article of the so-called conservative position has at one time or another been branded as "dangerous," "revolutionary," "destructive of morals," or "subversive of the faith." The champion who enters the lists in behalf of such credal orthodoxy is in reality defending some council or schism or sect. Those who desire wittingly so to do are assuredly entitled to the privilege. For them we have no word of censure; we only regret that they should elect such a course when there are so many other employments so much more worthy of their time and talent.

The case of those who have unwittingly followed this course is, how-

ever, very different, and very much more hopeful, provided only that they are open-minded and disposed, having proved all things, to hold fast to that which is good. The process of proving the things of their traditional faith would in all probability be painfully disconcerting to many of them, as it proved to the writer when he, as a college student, undertook the task. It is not his intention to imply that as a college student he carried to satisfactory conclusion this very considerable enterprise, or even that he would be so rash as to say that to this day he has brought this enterprise to completion. What is meant is that the early stages of the process of criticism and revision were attended by "many a conflict, many a doubt." He was particularly troubled to reduce the traditional view of the Christian scriptures, in which view he had been indoctrinated, to a tenable conception. He takes it for granted that his experience in this respect is typical and therefore selects the doctrine of verbal inspiration and absolute inerrancy of the scriptures as illustrative of the unwitting radicalism of the "conservative."

Briefly stated, this doctrine is that the precise collection of sixty-six books which make up the Protestant Bible *and only these* were verbally dictated to their writers by God himself; that the writers of the respective books acted as purely passive agents for the transcription of the divinely dictated messages, making no slightest individual contribution to the matter thus set down; that the resultant record is absolutely inerrant in all respects, whether as regards scientific fact, historical data,



or the concerns of ethics and religion; that this record has retained in translation the absolute inerrancy of the original; that the view is based upon scriptural warrant and was the prevailing conception of the apostolic church. The doctrine, to be sure, is not always defined in such detail by those who hold it, but every element in the foregoing analysis is implicit in the view.

That this conception of the Bible is a radical innovation of decidedly post-apostolic times becomes apparent upon consideration of the following facts:

1. The Septuagint, the Greek version of the Old Testament in common use in New Testament times, contained more than a dozen books in addition to those that appear in our Protestant Bibles. These books, the so-called Apocrypha, were quoted as scripture by the early Christian church, have been accepted as scripture by the Eastern church of all ages, are a part of the Old Testament as used by the Roman Catholic church to this day, and were rejected by Protestantism only because they do not appear in the Hebrew Bible. The Hebrew canon was not finally closed until the Council of Jamnia, 90 A.D., twenty years after the final destruction of Jerusalem, when a band of refugee rabbis gathered to pass upon the canonicity of certain books whose right to a place in the Hebrew scriptures was still a moot question. It is clear, then, that Protestantism in restricting its authoritative Old Testament to the thirty-nine books of the Hebrew canon was setting aside the verdict of fifteen Christian centuries and introducing, as an innovation into Christian think-

ing, a usage borrowed from sub-apostolic Judaism.

2. An examination of the various books of the Bible discloses the fact that they are all shot through and through with the evidences of the personality of their writers and the spirit of the times in which they were written. Many of these books lay no claim to being divinely inspired; in fact, Paul states expressly in one place (I Cor. 7:25-40) that touching a certain matter he has no commandment of the Lord, that he is simply stating his own judgment, but that in delivering the judgment in question he thinks he has the Spirit of God. Certainly, then, the doctrine that all of the Biblical writers acted at all times as personalized typewriters upon which God wrote his Book is at least a post-Pauline innovation.

3. The purpose of the Biblical writers was never to produce manuals of science or critical histories, but rather, in the spheres of morals and religion, to show the "very age and body of the time, its form and pressure." So splendidly indifferent were these writers to such matters as scientific accuracy and historical consistency that the redactor of the Pentateuch did not hesitate to place side by side in his composite narrative two divergent accounts of the creation of the world, as if freely to offer his readers their choice, and the compilers of the sacred library as a whole did not hesitate to include the books of Kings and Chronicles, with all of their irreconcilable differences. The Biblical writer was solely concerned with voicing the ethical aspirations and religious ideals of his day. If he drew upon the order of nature or the course

of human events for material, it was with the purpose of using that material to enforce his moral and religious lessons. It never occurred to anyone to set the Bible up as an authoritative manual of science and history until the development of modern scientific inquiry and critical investigation revealed the fact that there were discrepancies in the Biblical books in which these subjects play a secondary rôle. Jesus himself repudiated certain of the moral precepts of the ancient scriptures<sup>1</sup> and the greatest of his apostles pronounced the venerable requirements of Old Testament ritualism to be not obligatory upon those who are saved by grace through faith in Jesus Christ.<sup>2</sup> Surely it was neither Jesus nor Paul who first formulated the doctrine of the inerrancy of the ancient scriptures as regards ethics and religion. A most radical innovation this, which challenges the authority of the founder of the faith and of his greatest spokesman.

4. There is not extant a single sentence or word or syllable of the original copy of any one of the sixty-six books of the Bible. The translations of the books which are in use today are all made from handwritten manuscripts of varying antiquity, the earliest of which come from about the third century A.D. and no two of which are in complete agreement concerning the text. Moreover, the text of these manuscripts is often so badly corrupted, especially in certain of the books of the Old Testament, that it is now no longer intelligible and can be construed

only by recourse to conjectural emendations. This corruption of the text is the result of errors on the part of scribes in the age-long process of transcription. These facts make it clear that it is a suspiciously modern innovation to assert that the Bible in its present form preserves the absolute inerrancy of the original text. It would seem that nobody could in good faith make such an assertion unless he were unaware of the fact that our modern English Bible is a compromise rendering based upon many variant texts.

5. Nowhere in the Bible is the claim advanced that the sixty-six books which compose the Protestant Bible are all divinely inspired and infallible. The reason for this fact is not hard to find; it is, briefly, that the books were not published serially by a board of editors who planned the whole set in the beginning and vouched for them severally and collectively as integral parts of a self-consistent whole. The latest book of the Hebrew scriptures was over two centuries old before the rabbis at Jamnia settled the canonicity of all of the thirty-nine. No statement, then, concerning the inspiration of the scriptures which might occur in any of these books could with any shred of reason be understood to apply to all of these thirty-nine writings of ancient Israel. The twenty-seven books which compose the New Testament were not accepted by common consent until the latter part of the fourth century A.D. The latest New Testament book was, therefore, nearly three centuries old before there was a

<sup>1</sup> E.g., see Matt. 5:38-42 and compare Lev. 24:19-20.

<sup>2</sup> Galatians, chap. 3.



New Testament in the commonly accepted meaning of the term. No statement, then, concerning the inspiration of scripture which might be found in any of these books could with any show of reason be held to apply to all of the twenty-seven books of a collection which nowhere existed as a whole. These considerations prove conclusively that the doctrine of the verbal inspiration and the inerrancy of the Protestant Bible as a whole is not based upon scriptural warrant and could not have been the prevailing view of the apostolic church, for the very sufficient reason that the apostolic church did not have the Protestant Bible. As a matter of fact, the very early church considered some half dozen other books as equal in authority to the books which appear in our modern New Testament and several of these other books came perilously near finding place in the canon of Christian scriptures.

Historical analysis similar to the foregoing would lead to like conclusions with regard to the origin of many other traditional doctrines which are looked upon by those who hold them as representative of the primitive Christian

point of view, but enough has been said already to support the assertion that the "conservative" is in reality often desperately and dangerously radical! It must be freely admitted that much critical scholarship has been avowedly destructive and has tended to subvert faith in the eternal verities of God and the spirit, but it should also be insisted that the genuine conservative is he who makes it his prime concern to discover precisely what the sacred writers meant when they spoke concerning the deep things of God, and, having made this discovery, endeavors to conserve their message and the spirit from which it flowed and to render them vitally operative in the life of his own day and generation. Such is the only conservatism worth while. It is so busy drinking deep at the wells of living water springing up unto everlasting life and so engrossed with giving of these waters to thirsty lips that it has scant time to spare for the concerns of those who, forgetful of the waters themselves, center attention upon the form of the canals and conduits whereby they have been carried across the continents and through the centuries.

# THE VALUE OF THE OLD TESTAMENT IN THE THEOLOGICAL CURRICULUM<sup>1</sup>

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We are living in a new world. "Old things have passed away; all things are become new." Even where old things are not utterly discarded, they have had to undergo re-examination and show cause for their continuance. Nothing is more conservative of tradition than religion; and in the field of religion nothing fights harder for its life than theology. Naturally, therefore, theological curricula are not the type of thing most susceptible to change. But the revolutionary quality of the present age is so pronounced that even theological professors are beginning to question the validity of many of their ancient claims. On every hand the theological course is being scrutinized with a view to making it serve the needs of the present age more effectively. This was one of the main subjects under consideration at the Cambridge Conference last August. The Episcopal Church Congress held in New York early last May was manifestly in favor of a radical change in the seminary training of candidates for the ministry. At such a time it is incumbent upon the representatives of each subject included in the curriculum to investigate the right of that subject to maintain its hold upon its traditional claim to the

student's time. At a recent Episcopal conference the proposition to eliminate the Old Testament "lesson" from the ritual was seriously made. It is as a result of such searchings of heart that in behalf of the required study of the Old Testament on the part of candidates for a theological degree I present this *apologia*.

In the theological curricula of days gone by the Old Testament was given a much more prominent place than that which it now occupies. Its importance was so keenly felt that insistence was laid upon the study of Hebrew as the key to its interpretation; and the study of Hebrew was not postponed to the seminary period but was begun in the college course preparatory thereto. It is a familiar fact to all students of recent Baptist history that the late President Harper delivered his commencement oration in Hebrew as a boy of fourteen at Muskingum College. This practice at Muskingum was but an isolated survival of a custom that was quite common at an earlier day. Harvard College was founded for the purpose of training up a properly equipped ministry. Naturally, therefore, the study of Hebrew was given a large place. At the beginning, candidates for the A.B. degree were required

<sup>1</sup> An address at the Theological Conference held in connection with the commencement exercises of Rochester Theological Seminary on May 5. Publication here is with the consent of the editor of the *Rochester Seminary Bulletin*, in which the address is also appearing.



to take not only Hebrew and Greek, but also Syriac and Aramaic. Similar prescriptions prevailed at Yale. A period of "degeneration" was inaugurated by Harvard in 1787, when Hebrew was made optional. *Facilis descensus Averni*. The process of relaxation, being started, went on apace until ultimately not only the colleges but also the theological seminaries began to treat Hebrew as nonessential. The most recent addition to the list of those thus dispensing with Hebrew is Union Theological Seminary, New York. The General Synod of the Lutheran Church in the United States still requires every candidate for ordination to possess a knowledge of Hebrew, and the Presbyterian Theological Seminary at Princeton continues to make it a prerequisite for graduation. When President Harper inaugurated the new fashion by dispensing with the prerequisite of Hebrew at Chicago, it was done, not because of any diminution of interest in the Old Testament or of belief in its value, but because he rightly thought that to occupy every student's energy during a large portion of his time in the Divinity School with the learning of Hebrew paradigms and the memorizing of vocabularies was not the most effective way of giving him an adequate knowledge of the Old Testament as preparation for his work as a minister.

However, the former emphasis upon the Old Testament as indispensable to the minister was part and parcel of a theory of Scripture which has now passed away. As long as men thought of Scripture as the literal utterance of God expressly conveyed to men through specially endowed individuals who acted

as mere amanuenses, it was quite natural that they should be anxiously solicitous to obtain all the light possible from such a revelation. It was a perfectly logical conclusion from this conception of Scripture that the Bible must constitute a complete guide for all human conduct; no contingency could arise in human experience for which there would not be found an adequate rule in the Scriptures. With this attitude toward the Bible, it was certainly necessary to search out every hidden bit of wisdom that the sacred book might contain. To be equipped for this task the minister, whose whole business it was as a preacher to expound the "word of God," must indisputably possess a competent knowledge of the languages in which that word was conveyed unto men. All this sort of thing led to meticulously minute researches into the meaning of the Scripture. No book in human history has been the victim of so much labor expended upon its interpretation, not to say misinterpretation, as the Bible. The Old Testament came in for its full share of attention because it was looked upon as equally inspired with the New Testament and as furnishing the key to much of the mystery of the New Testament revelation.

That conception of Scripture, however, has been outgrown by modern interpreters. For us the Old Testament is the record of the religious experience of ancient Israel. It is therefore an intensely human document. Whatever may have lain behind this experience, the fact that the Hebrew religion was worked out by the Hebrew people is indisputably clear. It bears the marks of its authorship indelibly stamped upon

its soul. Whatever else inspiration may have done, it did not rob the Hebrew writers of their individuality. Personal characteristics of style and of soul are manifest on every page. One writer differs from another even as one star differs from another star in glory. Human weakness and failure crop out everywhere and strew the path of the ascending Hebrew life even up to the highest levels.

We have therefore come to see clearly that the Old Testament must be put upon the same basis as all other literature, tested by the same standards, given no exemptions, and made to establish its claims to a place in human interest by its sheer inherent merit. Deprived of all external support and viewed as a product of the human mind, divinely guided and sustained to be sure, here as elsewhere where men are striving toward the achievement of the best within their reach, what has the Old Testament to say in behalf of its claim to a large place in the theological curriculum of today?

We may begin our answer to this question by calling attention to a very obvious, but none the less important, fact. We are dealing with a condition and not a theory. We are not confronted by a clean slate upon which we may write as we will. Our students are going forth to be ministers in an established institution—the church. That church has certain clearly defined attitudes and traditions. It has been trained up through the centuries upon Bible study. It is hardly awake yet to the great change in our conception of the Bible of which I have already spoken. The young minister going out to his first church finds himself con-

fronted by the necessity of expounding the Old Testament both in public and in private. Bible classes must be taught, the difficulties of individuals with the Bible in general and the Old Testament in particular must be handled wisely and competently, the minister *must* know his Old Testament well if he is to command the respect of his entire congregation. To be an ignoramus on the subject would be fatal to the highest success. Then, too, this familiarity with the Old Testament on the part of the congregation as a whole is an advantage not to be ignored. It places at the preacher's disposal a great amount of valuable material, familiar to his people, from which he may draw illustrative and inspirational matter that because of its very familiarity is more effective in accomplishing the end sought than any unknown literature could be, no matter how fine its quality. The Old Testament speaks to us in the familiar tones of a long-time friend.

But from still another angle of approach we come to the conclusion that the Old Testament must be well known by the minister as the sacred literature of the existing church. No small proportion of the theological perversions and fantastic dreams which are just now so persistently current and so perniciously misleading among us obtains its inspiration from a mistaken view of the Old Testament. The visions of Joel and the trances of Daniel are made to do forced service in behalf of all kinds of fanciful, premillenarian interpretations of our own age and the immediate future. No less a person than the Bishop of Durham has recently put the prestige of his high position



behind the confident prediction that Jesus will return to this earth next year (1920) to inaugurate the new Golden Age. Every minister is brought up against this kind of thing sooner or later. It is the business of the pastor to protect the church against the ravages of this disease. It is only by the inculcation of right methods and points of view in interpretation that such errors can be driven out. A minister not possessing some degree of competence in Old Testament interpretation is easy prey for these experts in misinterpretation.

Passing from these considerations growing out of the existing *status quo*, let us come to the consideration of the Old Testament itself. What credentials does it bring? Right at the threshold of our investigation we discover that we are dealing with a body of great literature. Great literature is that in which the splendor of great ideas is matched by the splendor of the language in which they are clothed. It is this perfect union that makes the Old Testament supremely great as literature. The New Testament here must cede the palm of pre-eminence to the Old. While on the whole superior in the high quality of its spiritual and ethical ideals, the New Testament was not written by men possessed of a discriminating taste for words and a fine sense of form. But in the Old Testament we find historical narrative, imaginative story, prophetic oratory, gnomic philosophy, lyric poetry, and dramatic argument at their very best. If this proposition needs further support than my poor judgment affords, let me cite the opinions of some who have a better right to speak upon literary

matters than I. Tennyson, for example, pronounced the Book of Job "the greatest poem whether of ancient or modern times." Carlyle in his *Lectures on Heroes* said of the same poem, "I call it, apart from all theories about it, one of the grandest things ever written with pen. One feels indeed as if it were not Hebrew. Such a noble universality, different from noble patriotism or noble sectarianism, reigns in it. A noble Book; all men's Book. . . . There is nothing written, I think, in the Bible or out of it, of equal literary merit." Addison declares that Horace and Pindar when compared with the Hebrew Psalter display "an absurdity and confusion of style" and "a comparative poverty of imagination." Professor William Lyon Phelps, of the Department of English Literature in Yale University, says:

The poetry of the Bible is not only the highest poetry to be found anywhere in literature, it contains the essence of all religion, so far as religion consists in aspirations. In this way, Job, the Psalms, and Isaiah contain an eternal element of truth, that no advance in the world's thought can make obsolete. . . . The Bible contains not only the finest historical prose, and the finest epic and lyric poetry; in philosophy, practical wisdom, and political economy it is also supreme. Modern pessimism, even in the great artist Schopenhauer, finds no more beautiful expression than in the book of Ecclesiastes. . . . When President Eliot was requested by the authorities at Washington to select a sentence for a conspicuous place in the great library, he said there was nothing in the history of literature more worthy than a pair of lines from the prophet Micah:

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

I need not weary you with further citations of similar judgments, of which there is no lack. I will only say that the minister who wishes to become master of the grand style can do no better than to soak his mind in the apt phraseology and glowing imagery of the Old Testament. Perhaps the average minister's preaching is lacking at no point more than at this. The dull, drab monotony of many a sermon is enough to paralyze the most spiritual message.

Against the claim of the present age that our own period as compared with the distant past, is infinitely more important and has greater right, yea, practically exclusive right, to the theological student's attention, the Old Testament makes confident protest. The very fact that the Old Testament is a record of the past is one of its strongest assets. The nearness of our own times is their greatest disadvantage from the point of view of the student. The stage of the drama of present-day life is crowded so full of figures and of actions that it is extraordinarily difficult to discover any plot or progress. To use an overworked phrase, "We cannot see the woods for the trees." We require perspective in order to estimate correctly the relations of society. Distance is imperative, if we are to get things in proper proportions. This difficulty in appreciating the significance of contemporary people and movements and especially in discerning the outlines of large operations amid the crowded mass of detail in contemporary life has been well stated by Elizabeth Barrett Browning in her lines on "Mount Athos":

Every age,  
Through being beheld too close, is ill-  
discerned  
By those who have not lived past it. We'll  
suppose  
Mount Athos carved, as Alexander schemed,  
To some colossal statue of a man.  
The peasants gathering brushwood in his ear,  
Had guessed as little as the browsing goats  
Of form or feature of humanity  
Up there—in fact, had traveled five miles off  
Or ere the giant image broke on them  
Full human profile, nose and chin distinct,  
Mouth, muttering rhythms of silence up the  
sky,  
And fed at evening with the blood of suns;  
Grand torso,—hand, that flung perpetually  
The largesse of a silver river down  
To all the country pastures. 'Tis even thus  
With times we live in,—evermore too great  
To be apprehended near.

In the case of the past, however, the mass of detail has for the most part dropped away, so that the main outlines of the figure stand out in fairly high relief. We can see the progress of society from stage to stage through the generations. We can discriminate between those forces which made for progress and for the enrichment of human life, and those which were reactionary and destructive in their tendencies. Such a survey of the past is involved in the study of the Old Testament. The student is carried back to a period about two thousand five hundred years before Christ. During that long succession of centuries he sees nations rise and fall only to be succeeded by other nations which repeat the process. Sumerian, Babylonian, Egyptian, Hittite, Assyrian, Scythian, neo-Babylonian, Mede, Persian, and Greek all come forward and play their part



and each in turn retires into the background of oblivion. During all this period the little, despised Hebrew holds his own, not by virtue of his military might, of which he had none, nor because of his political sagacity, for which he was not famous, but by reason of his devotion to a moral and spiritual ideal which lifted him above the petty and sordid strifes of the world around him and saved him to be the spiritual teacher of mankind. No man can come away from a survey of that great history unimpressed by the vitalizing and victorious power of the truly spiritual life. No man can enter into sympathetic understanding of that great movement and say that the organizing force of the social universe is indifferent to moral values. The moral and the spiritual are the very things that did not perish.

History is mankind's greatest teacher, and no phase of her instruction is more illuminating than that represented by the history of religion. We have long been familiar with the fact that none of the higher religions, so called, sprang into being full grown. Each is the product of a long historical process. By gradual and slow stages they arrived at their full power and splendor. The Old Testament makes indisputably clear to us the fact that this element of process is part and parcel of our own deeply beloved religion. It brings right into the sphere of our own religious thinking a recognition of the fact that our religion is no static and fixed thing, but, as the product of a dynamic development still incomplete, is destined to expand to greater proportions and to ascend to loftier moral and spiritual heights. In

the Old Testament we see the Hebrew religion growing right before our eyes. Better still, we see the forces at work that make that growth possible. We come to recognize the Old Testament as the record of a socialized religious experience. That experience was the resultant of many co-operating social, political, economic, and psychic forces. Under the operation of these influences, the Hebrews, generation after generation, worked out their own religious salvation. We see that this great literature was the precipitate of a series of complex situations into which the makers of the Old Testament threw themselves heart and soul. They did not aim to produce great literature; they sought rather to serve their day and generation in the fear of God. The great literature was a by-product. Their task was to interpret history, past and present, from the point of view of the religion they represented. Their interpretations differed as the times and circumstances changed amid which they lived. We find David protesting to Saul that he is being driven out by his enemies from the land of Yahweh into a land over which Yahweh has no dominion, and he is overwhelmed by the thought that he may die there "away from the presence of Yahweh." At a later day, when the Hebrew mind had been long in intimate contact with the fact of world-dominion on the part of Assyria, Babylon, and Persia in turn, a psalmist wrote of God:

Whither shall I go from Thy spirit?  
 Or whither shall I flee from Thy presence?  
 If I ascend up into heaven, Thou art there;  
 If I make my bed in Sheol, behold, Thou art there.  
 If I take the wings of the morning

And dwell in the uttermost parts of the sea,  
 Even there would Thy hand lead me,  
 And Thy right hand would hold me.

—Ps. 139:7-10.

But underlying all the successive changes in interpretation which a constantly changing world forced upon them, there persisted an abiding faith—a faith which adjusted itself to each new situation afresh, a faith that was never daunted by difficulty and that triumphed over all obstacles, a faith that grew deeper and broader with the progress of the centuries, as Israel's knowledge of the universe expanded and her insight into human nature became keener. When I call to your minds the fact that Israel started its historical career in a world divided up among contending deities, of whom Yahweh was but one, that all these gods alike, Yahweh included, were estimated and valued by their power to bring prosperity and victory to their respective peoples, that the Hebrew people was among the weakest of the nations and suffered a series of unparalleled disasters at the hands of greater nations worshipping other gods, and that as the military and political prestige of Israel decreased its conception of Yahweh grew in inverse geometrical ratio, so that it actually declared Yahweh to be the supreme and only God of the Universe at the very time when he had lost even his own temple and could not call a foot of soil his own, I am sure you will agree with me that the faith of Israel is a unique experience in human history, that it is magnificently superb, challenging our admiration and demanding our serious study. No man can rightly call faith an effeminate or puny thing

when he takes into account the heroic achievement of the faith of the Hebrews.

A proper study of the long period of historical development represented in the experience of the Hebrew people brings out into clear recognition the slow and painful way in which mankind moves forward. The present is built up out of the past inch by inch, as it were, even as the coral reef slowly lifts its head above the waves. The religion of the present is the heir of the religious treasures handed down from the past. The achievements of the race are not to be lightly esteemed or thoughtlessly ignored. They represent the silent and often unrecognized labors of untold generations of our kind. Society is not organized completely in a night. The existing order is not a thing of yesterday. The religious ideals of today reach back into the far distant past and come to us freighted with the joys and sorrows of the generations. The world in the past has gone on and grown up in that slow and laborious way; we have no reason to suppose that the present is likely to see any striking change of method in our progress. This is a fact which we do well to keep in mind in these days when the Bolshevik would move in everywhere and substitute revolution for evolution at a moment's notice. The kind of study that the Old Testament requires, if it is to be rightly understood, makes for a historical attitude toward the social order as a whole and tends to keep the minister from ill-considered enthusiasms for impossible panaceas.

When we come to close grips with the experience of the Hebrew saints, we learn much for our comfort and



inspiration. We discover that the leaders of the religious life and thought of the Hebrews trod no royal road to truth and light. They struggled forward toward the light; they battled for the truth even as we do. They suffered and died for the right just as men have done in all ages. They had no helps that are not available to us. They received no guidance then that is not at hand now. They lived in a world ordered in accordance with the same underlying laws as the world today. The God who led Israel out of Egypt is the God that led the negro out of bondage. The prophets were the spokesmen of God in exactly the same way the modern preacher may be. The Hebrew seer had no way of enforcing his leadership upon the life and thought of his generation. All he could do was to utter the truth as persuasively and forcefully as he could and trust it to make its own impression and win its own way. Truth was its own best witness then exactly as now. Is any minister discouraged and inclined to excuse himself on the ground that he has not the external aids and supports that were enjoyed by the Hebrew prophets? Let him not seek consolation in that quarter. The truth is rather that the modern minister is provided with a hundred helps and inspirations to every one that the Hebrew prophets could command. The wonder is that they did so much with such small means. We with our abundance of religious literature, with our immense wealth, with our splendidly organized religious institutions, and with all the experience of the ages behind us, have no right to be satisfied with small things. The example

of the Hebrew thinkers and workers should stimulate us to the accomplishment of tasks of world-wide magnitude and world-changing significance. There is no chasm between the world of the Hebrews and our own. God is the same yesterday, today, and forever. We are a part of one continuous ongoing stream of human experience. When we tap the stream higher up on its course we find the quality of the water the same there as here, but the volume here in its lower reaches has increased manifold. If in its early course the stream set in motion great forces for human betterment, the forces operated by the stream of today are of infinitely greater power. There is in the survey of Hebrew history no cause for pessimism but every reason for and invitation to an optimistic forward look.

I might go on to speak of the value of the study of the Old Testament as preparatory and indispensable to a correct appreciation of the New Testament. I ought to say something about the wonderful treasure of religious inspiration found in the devotional literature of the Old Testament. The splendid homiletical resources that the Old Testament places at the disposal of the preacher ought not to be ignored; and the great store of social idealism glowing forth from the words of the great prophets clamors for recognition. But these and other such aspects of the subject must be passed over out of consideration for your time and patience. One other phase of the question, however, must be granted a little attention. We have seen that the thought of the Hebrews expanded with the process of the suns. Earlier stages of thought

were outgrown and left behind. The circumstances of life in the world which Hebrew religion was called upon to interpret in terms of God were continually changing. Therefore the interpretation likewise changed. What was truth for one generation was incomplete and therefore erroneous for a later age. The Hebrew prophets with one consent from first to last taught with tremendous emphasis that piety was rewarded by prosperity. The conditions of Hebrew life made this a very difficult doctrine to maintain; and it is an interesting study to follow through the successive attempts to justify the doctrine and so to vindicate the ways of God to men. But in the course of time there arose a man with the courage to throw the entire doctrine overboard and to maintain that religion was the greatest good in life, even if all material rewards were lacking. He expresses his conviction on this point as follows:

For though the fig tree do not blossom,  
Neither be there fruit in the vines;  
Though the labor of the olive fail,  
And the fields yield no food;  
Though the flock be cut off from the fold,  
And there be no herd in the stalls;  
Yet I will rejoice in Yahweh;  
I will exult in the God of my salvation.

—Hab. 3:17, 18.

This same point of view is set forth at greater length and in majestic form in the Book of Job. Earlier Israel worshiped a national God; Israel full-grown worshiped the God of the universe. Early Israel stressed ritual even to the point of offering human sacrifice to Yahweh; later Israel emphatically repudiated this interpretation of God's will and substituted for it a magnifi-

cantly ethical interpretation, a specimen of which finds utterance in this familiar passage:

Wherewith shall I come before Yahweh,  
And bow myself before the God of the heavens?  
Shall I come before him with burnt-offerings,  
With calves a year old?  
Will Yahweh be pleased with thousands of rams,  
With tens of thousands of rivers of oil?  
Shall I give my first-born for my transgression,  
The fruit of my body for the sin of my soul?  
It has been told thee, O man, what is good.  
Yea, what does Yahweh seek from thee,  
But to do justice and to love kindness,  
And to walk humbly with thy God?

—Mic. 6:6-8.

That the theological student should recognize the operation of the law of growth in the history of his own religion and come to that realization early in the progress of the curriculum is a matter of great importance. He cannot escape that truth if he be made thoroughly familiar with the development of religious thought in Israel. But if that discovery is made in the field of the Old Testament, the student will be very dull indeed if he does not, even without much aid from his teachers, discern that the same law of growth has operated all the way down, even up to the present day. The necessary result of this will be seen in a changed attitude toward theological questions. We shall hear less of "the faith once delivered unto the saints" and more of the faith that sets itself to the removing of mountains, to the task of bringing the world of today into conformity with the will of God. We shall be less troubled by



rigid adherence to outgrown and outworn shibboleths, and more concerned about catching the meaning and significance of the movements of the life of today. We shall be far more charitable in our attitude to the divergent views of other bodies of Christians to whom we already give credit for a religious zeal and devotion no whit inferior to our own. We shall give less heed to the indoctrination of theological students in so far as that means providing them with a complete system of theology which is to last them their life through; and we shall lay more emphasis upon securing openness of mind and alertness of vision "that the man of God may be complete, furnished completely unto every good work." Our ideal minister will possess these three things at least—unstinted devotion to the good of man which is the glory of God, an adequate knowledge of the history of religious and social development, and the willingness and ability to adjust his interpretation of life and his methods of work to the constant changes which the world is undergoing. The minister must be a guide for the present and a pioneer of the future if he is to fulfil his function for the church and society.

This means that we must be more concerned about giving our students a right method than a right message. We shall, of course, do our best to set their feet in the way of truth as we see it. But we shall not delude ourselves or them by allowing ourselves to think that we have discovered the final truth. We shall rather agree with Robinson, the Pilgrim Father, that "God has yet more truth to break forth from His word," and from His

world. We shall therefore be eager that our men be on the lookout for the never-ceasing revelation of God in the ongoing universe and in the society round about them. And we shall be solicitous that they be so trained in the search for truth that they will not go through their own times blind to the religious and moral significance of the life in which they share. That means an ability to see through the superficialities of life, to sweep aside the incidental and ephemeral details, to penetrate to the heart of a social or political situation, and to read there the handwriting of God. No message that we can pump into our men will stand the test of time in all details—yea, even some of our central principles may be outgrown—but the passion for truth, loyalty to fact, with persistent and self-sacrificing devotion to the search for reality in human experience will never be out of date. It is much more important for the world that our students be able to think out and formulate for themselves their own message, even if it should be in some cases a deficient message, than that they should parrot-like repeat *ad infinitum* a message dictated to them by their theological professors, even though they should succeed in getting that message letter-perfect.

How does the meadow-flower its bloom unfold?

Because the lovely little flower is free  
Down to its root, and in that freedom bold;  
And so the grandeur of the forest-tree  
Comes not by casting in a formal mould,  
But from its *own* divine vitality.

—Wordsworth, Sonnet xlvii.

The message that is the product of the minister's own mental and spiritual

travail has a power over people that a lesson learned by rote can never have; and it will not lose its power with the progress of time, if the minister has learned in his youth the vital necessity of keeping himself in sympathetic contact with the spiritual progress of his day, and has thus been enabled to keep his message fresh and timely.

Am I assigning too large a place to the contribution of the Old Testament toward the student's equipment? I think not. At least the study of the Old Testament has done all this of which I speak and even more for many

men within the range of my own experience as a student and teacher. And if it be given a fair chance in the hands of competent teachers, it will always justify itself in the minds of competent students. The Old Testament is a great book and is capable of arousing great minds to great thoughts. It was there that Jesus found the inspiration for his life-work, and we can hardly overemphasize the value of the literature that fired his imagination and stirred his enthusiasm to splendid utterance and incomparable action.

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## CHRISTIANITY FACING A CRISIS

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This is not the first time in its long history that Christianity has had to face a crisis. More than once in recent years the Christian religion has come to a cross-road, but today we are told that it has reached the end of its journey. Many who stoutly deny this frankly admit the present crisis is more crucial than any of the conflicts from which our faith has successfully emerged in the past.

Fortunately the issue which today confronts the Christian faith is sharply defined, and the great events of the past few years have forced the problem to the center of our consciousness. It is apparent that the world-war is both

destroying and re-creating the economic and social world, and quite evident that the great upheaval is giving impetus to a similar process, for some time in progress, in the religious world. What is the issue on which the future of our faith turns? What are the questions today, the answers to which will determine whether Christianity can continue to satisfy the religious needs of thoughtful men? These are not questions such as our fathers had to answer; they are not even such questions as agitated the church a quarter of a century ago. The drift of destiny has carried us to a new field, a field filled with new values.



The validity of our faith is no longer involved in any of the questions of historicity. Whether the external world is the product of a Creative Energy occupying the stage of infinite endeavor for six short days, or the result of a progressive process always begun and never finished, is no longer a burning question; whether the Book of Job is the record of an actual experience, or the report of a masterful imagination used for noble ends is not of first importance; whether the Book of Jonah is a fact, or a bit of fiction; whether Moses wrote the Pentateuch, or these five books are a compilation from older documents; whether the sun stood still at the command of Joshua while the Huns of the older time were touched with the fear of Jehovah, or the passage describing the event but a quotation from a war ballad of an earlier date, are of no vital concern. Thoughtful men are no longer asking such questions. Only a few decades ago this was the battleground, where the defenders and the opponents of the faith fought fiercely. The contestants agreed that if these statements were not facts the Bible is false. It has been said that Mr. Ingersoll thought if he could prove that Moses and David made mistakes he had proved that Christianity is a mistake. The agnostics claimed that if they could establish the fallibility of the records they had demolished the inspiration of the message; the orthodox accepted the challenge, and here the issue was joined. Both felt that the validity of Christianity was in the balance.

We have left all that far behind. We now know that such controversies do not touch, much less determine, the

question of Christianity's fitness to survive. The authority of a book is not, necessarily, involved in its authorship. The thirteenth chapter of First Corinthians is profoundly true, whoever wrote it. And we have learned to distinguish, in literature, between fact and truth. *Uncle Tom's Cabin* is not a fact, but it is a fairly true picture of American slavery in the past century. And Hebrew fiction may be the vehicle for moral truth. An earthen vessel may contain a precious treasure. A human, faltering, faulty record may be the agency through which is conveyed a divine message.

No more is the validity of Christianity for our day involved in the question of supernaturalism. A short time ago this was the battle-ground of faith. Here again the opponents of Christianity, and her defenders, accepted the issue squarely. Some of the most distinguished scholars of the nineteenth century, and the staunchest defenders of the faith, believed that if the miracles were disproved Christianity would disappear. If Jesus were not born without a human father, if he did not change water into wine, and restore the dead to life again, then his religion is false. This was the point around which the war of words waged. The noise of that battle is now hushed. The opponents of traditional Christianity no longer argue that modern science has disproved the miraculous; they affirm that the question is outgrown, that it is obsolete, that no intelligent persons are longer interested in its discussions. While thoughtful defenders of the faith do not allow that the miraculous is thus certainly disposed of, they accommodate

themselves to the situation by the agreement that the question is not important. Whether the miracles go or remain, the spirit of Christianity abides. The virility of the gospel is not dependent upon the story of its author's supernatural birth. The marvelous message requires no miraculous background. The word needs no impetus of wonder-work. The question of burning interest is, not whether Jesus once raised a dead body, but whether he can now rouse a dull soul; not whether he long ago fed a few thousand men with some loaves and little fishes, but whether his religion will now satisfy the spiritual hunger of mankind; not whether his death upon the cross, once for all, made atonement for racial sin, but whether his philosophy points the way to social salvation here and now. These are the questions which deep-seeing men of all phases of belief are today asking. Our age is less concerned with the past exploits of Christianity than with its present potencies.

Nor is the present crisis of Christianity involved in any questions of intellectualism. It is true the Christian church continues to define discipleship in the terms of an intellectual belief, rather than in the terms of a moral purpose. And this is one reason why modern men do not respond more readily to the church's call. The open-eyed man is quite unable to regard metaphysics as more important than morals, dogma as more primary than duty, creed as more essential than character. This, however, is where the historic creeds place the emphasis. The creeds of the Christian church diverge along many doctrinal lines, but at one point

they meet; they unite in intellectualizing discipleship. Dr. Peabody in speaking of the creeds says, "they assume the primary obligation of doctrinal agreement, and imply that the Christian religion is a dogma rather than a life." In support of this amazing statement he quotes from many of the most famous creeds and confessions of Christendom. Take but one of his many illustrations, and this, the Apostle's Creed. This confession, it is shown, is concerned with the miraculous birth and death of Jesus, to the complete exclusion of the life and teaching which lie between. He was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. The author points out that this creed leaps from the thought of Christ's birth as a helpless infant to the thought of his suffering as a helpless victim. Nothing is said of the Kingdom of God, or of our social obligations and responsibilities; not a word of our duty to our equals or to those beneath us in privilege and opportunity; not a word of the brotherhood of man or of any human relationships. Other historic Confessions are shown to be in agreement at this point. However conflicting the creeds may be in other respects, they are here in perfect accord; their lines of emphasis may diverge elsewhere but here they touch. Creed rather than conduct; dogma rather than desire, or devotion, or duty, is the test of discipleship.

However meaningful this creedal test may have been in former ages, it has little or no meaning to thoughtful, eager men today. It fails to reach them. It does not find them where they are living. Any religious state-



ment calculated to arrest the attention of this age must deal directly with life, with conduct, with human relationships. Recently a church in the Middle West, in revising its manual, appointed a committee to formulate some simple "bond of fellowship," which would not do violence to the modern mind. The following was the satisfactory result:

Our union is vital, not metaphysical; it rests in a moral purpose rather than in an intellectual belief; in an attitude and aspiration rather than in a creed or confession. We welcome to our fellowship all who desire to worship and work with others for righteousness in the individual and for justice in the social order.

The humans comprising this church have no quarrel with creeds; neither have they any affinity for them; their faces are simply turned in a different direction. And these are average folks. Christian teaching then must shift its emphasis or surrender its supremacy.

The present issue is in no way concerned with any aspects of mysticism. The dominant note in the Christian message is not a note of theology, nor is it a note of psychology. Dr. Peabody says:

Throughout the history of the Christian church the prevailing emphasis has been laid either on the reason or the emotions as the organ of a religious life. Either the reason must be convinced, or the emotions must be stirred, if Christian discipleship is to be attained. The creeds of the church have addressed the reason and invited an intellectual approval; the practice of the church has appealed to the feelings, and quickened the emotional life with affections and desires. Each of these paths to communion with God has its place in the teaching of Jesus.

Quite true, but it is a secondary place. And neither of these paths, nor both of them together, constitute the highway along which our age can approach that "life of God in the soul of man," which is the beginning and end of all religion. Ritualism and evangelism, however dissimilar in method, are one in practice; their one appeal is to the emotions. Through the subtle lure of symbol and imagery on the one hand, and through the dramatic and hectic call of the evangelist on the other, the Kingdom of Heaven is to be established. One does not know whether to regard this as trivial or tragic. To condition discipleship upon the emotional use of ancient and esoteric symbols, or upon a crisis in psychological experience, is to miss the highway on which the souls of men are now marching, as well as to misinterpret the master's meaning. "Not everyone that saith unto me Lord, Lord, . . . but he that doeth the will of my Father." . . . And the impotent effort now in evidence to reclaim lost sections of Christian influence by leading men and women of this scientific age back into the twilight of mysticism, is as pitiful as the attempt of a naïve American to "get the boys out of the trenches before Christmas."

It is evident that the crisis which Christianity is now facing is not involved in any of the questions of historicity, of supernaturalism, of intellectualism, or of mysticism. These were once questions of burning interest, but are so no longer. Men today are not breathing the atmosphere, nor thinking in the terms of such questions; they speak another language, and their spirits are pitched to a different key.

The issue is one of ethics. The question is not, Are the records reliable, or do the miracles matter, or are the creeds credible, or the ways of worship important? But, Is the principle of brotherhood workable? This is the issue. Is our religion at its very center true to life. Does that central conception correspond to the fundamental facts of human nature, and does it point the way to social redemption? If not, Christianity is doomed.

There can be little controversy, among open-minded persons, as to the primary principle of Christ's teaching. It is brotherhood; it is right relationships; it can be given a complete statement in the terms of friendship; it demands co-operation and human helpfulness; it spells Democracy with a big D. *It is this and nothing more.* This is at the very heart of the gospel and lies open on the face of the Bible. Its rootage is in the soil of prophetic teaching. The Ten Commandments, after a brief recognition of the supremacy of God, deal with the problem of human relationships. "To do justly, and love mercy, and walk humbly with God" is the prophetic ideal. Jesus said definitely, in response to a direct question, that to love God with all one's heart and one's neighbor as one's self, was to fulfil the demands of the law and the prophets; he said that his own mission was service, and he conditioned discipleship upon service. When one of his band asked who should occupy the place of great prominence in the new order, the Master replied that the capacity for service was the measure of greatness, and the greatest among them would be the one who best served. And

in his portrayal of the final judgment the ultimate test is service. Those who had fed the hungry, given drink to the thirsty, and ministered unto the needy; that is those who had discharged the obligations of friendship, were entitled to membership in his Kingdom. This is the cardinal principle of Christianity. There is no possibility of mistake at this point. Friendship is the very atmosphere of the New Testament. Brotherhood is the big fact in our religion.

Here then is the root of the whole matter. This is the real issue. The problem is one of relationships. Our religion imposes upon us the obligations and opportunities, the burdens and blessings, of friendship. Few will question this fact, but many will deny its feasibility. They frankly affirm that the cardinal idea of Christianity is not workable; that its ideals have no application in our practical age. This they claim is proved by the test of experience, by Christianity's failure. The Christian apologists meet this audacious challenge with the rebuttal that Christianity has not failed, because it has never been tried. But why has it not been tried? It is the business of Christianity to get itself tried. And such a trial is now in actual process. For a decade or so a few have been aware of the issue, but it required a world-war to bring the consciousness of it home to this modern, money-getting age.

It were foolish to underestimate the seriousness of the issue, while to exaggerate its importance is scarcely possible. If the question which men today are asking is not truthfully and



triumphantly answered, Christianity may continue to furnish soft solace for trustful souls, but it will lose its place as a virile, vigorous influence giving direction to the movements of civilization and quality to the morality of mankind. Even now there are those who tell us the issue is over; that the ideals of Christianity are shown to be unfit for the modern world; that it is impossible to conform to the Christian ethics and live a complete life; that one must choose between fulness and failure. Seriously it is asked, "must one not choose between the idealism of the gospel and the utilitarianism of modern life? Must he not frankly confess that the Christian law of conduct and the demands of commerce and political stability are radically opposed to each other, and that, under the circumstances of modern civilization which one can neither escape nor for the present transform, the Christian character has become an impractical dream?"

This, it is urged, is sustained by the test of experience, by the fact that Christianity has become a rite rather than a life. Sensible persons do not pretend to conform their conduct to the teaching of Jesus, for they know it is impossible, and even members of the church do not take the teaching seriously. The church does not expect its adherents to really practice the brotherhood which is the very heart of the gospel message; it is satisfied if they pay the pew-rent and conform to conventional standards. It is even urged that a serious attempt to live according to Christian ethics would prove disastrous; that if all should literally follow Jesus, all would share his

fate, the race perish. Dr. Peabody, in his recent book, has given an illuminating, one might say an alarming, view of contemporary thought at this point. "None of us are Christians," an English philosopher has declared, and we all know, no matter what we say, we ought not to be. We have lived a long time the professors of a creed which no one can consistently practice and which, if practiced, is as immoral as unreal." "Let us have done with pretense. Let us cease to call ourselves Christians when we do not follow Christ." Dr. Peabody does not share this philosophy, but he shows how widespread it is, and how influential the voices which proclaim it. It is stoutly urged that the altruism of the gospel is visionary, that to seek the welfare of another as one seeks one's own is to do violence to the deepest impulse of our nature. Self-advancement, self-enlargement; the will to live a full, vigorous, aggressive life, is the essential genius of our nature. Any philosophy and system of ethics or ideals, which seeks to modify this primal instinct, or limit its fulfilment, is foolish and false. A true religion is one which frankly recognizes self-interest as the first law of nature, seeks to give it right of way, and encourages its triumphant out-working in human life.

This masterful morality has been much glorified in Germany. Its greatest apostle was Nietzsche. He taught that there are two kinds of morality, and he named them the ruling and the ruled, or the master and the slave morality. And he claimed that the moral, wholesome, unrestrained men lived according to this master morality. This is

instinctive and fundamental in human life. The highest satisfaction springs from a full, vigorous expression of this will to power. But unfortunately the race is held back by the lower morality which insists that such satisfaction is wrong. That the highest virtue of the strong is not to rule, but to sacrifice and serve. This unnatural impulse, developed by the weak in their own defense, has become the greatest obstacle to human progress. The ruling morality is an evolution from the consciousness of the masterful, while the ruled morality was evolved from the souls of the weak and unfit who have faltered and fallen by the way. All depends upon whether we are under the influence of the morality of the master caste or that of the slave caste; if swayed by the former, we will regard as of the highest good all that flows from strength, power, aggressiveness, and force of will; but if by the latter we shall count that of supreme value which comes from self-sacrifice, self-surrender, self-effacement. Now according to Nietzsche the modern world has come under the sway of the slave morality, which makes eventually, if the evil is not corrected, for the survival of the unfit. "And he sets himself the task," a recent writer has said, "of transposing our moral values and putting master morality where it belongs. He looks upon the enthronement of this slave morality as a desperate attempt upon the part of the low and the base to establish themselves as powerful." With all the intensity of his impetuous nature Nietzsche undertakes to set the modern world free from the enervating influence of this slave morality. He asks for a new appraisalment

of moral values, for more wholesome ideas of right and wrong; for more lusty conceptions of good and bad. He calls upon men to face life in a defiant spirit, and to be unafraid; he urges them to be hard, and to live dangerously. Such ideas as mercy and pity and charity are pernicious since they mean transference of power from the strong to the weak, whose proper business is to serve the strong. Self-sacrifice and brotherliness and love are portrayed, not as real moral instincts at all, but merely manufactured compunctions to keep the strong from exercising power. Man is described as essentially selfish. "Any slave would be master if he could. Any employee would be in his employer's place if he were able. Any little race would be big if it knew how." Then it is no crime to do what every man's instinct prompts him to do. That is no crime; it is a virtue.

With such convictions Nietzsche has for Christianity a withering contempt. Its influence has been enervating; its touch a tarnish; its breath a blight. The virile civilization of Europe has been weakened by the slavish ideals of Christianity, so Nietzsche regards the religion of the Nazarene as a curse. Its wickedness is that of weakness. He says:

I condemn it as the greatest of all possible corruptions. It has left nothing untouched by its depravity. It combats all good red blood, all hope of life. Christianity is the one immoral shame and blemish upon the human race. It is both unreasonable and degrading. It is the most dangerous system of slave morality the world has ever known. It has waged a deadly war on the highest type of man. It has put a ban on all that is healthy in man.



This is radical language; it must be to voice the revolutionary purpose of the philosopher. Nietzsche is seeking to displace the ethics of the Nazarene with his own; he is proposing to dominate the world of man with force instead of friendship; he is boldly proclaiming that might is under a moral compulsion to establish its own standards of right. And one of the marvels of modern history is the measure of success which has attended the daring and devilish venture of this philosopher in his own land. Germany is "full up" with this philosophy. Its exploitation has become a hunger with the Hun, and with the mailed fist it is to be beaten into the brain of all mankind.

Let us frankly acknowledge that the influence of this teaching has spread far beyond the borders of Germany; it has made a marked impression in England and America. An American scholar, speaking of Nietzsche's influence, says, "a whole literature of the Superman followed in his train. Thousands of people who have never heard his name have adopted his philosophy." Another affirms that he had the courage to put into words what everyone really believes in his heart. Many unable to put the philosophy into words are diligently putting it into practice. Multitudes yield to the lure of this paganism who do not see its full import. It is, perhaps, not too much to say that the general tendency for two decades has been flowing strongly in the direction of the master philosophy. One note of its martial challenge is heard in the frequent affirmation of the young woman afresh from college, "I must live my own life"; and another in the aggressive

declaration of the industrial captain, "I am not in business for my health." And a more convincing evidence of this tendency is seen in the growing feeling that the one really unpardonable sin is failure, and in the easy tolerance shown every sin of the sinner who "arrives." The ethics of the Ten Commandments, and the ideals of the Sermon on the Mount, are good form for embellishment of Sunday worship, but must make way for the chariot of everyday success.

Here then the issue is joined. This is the crisis which Christianity is facing. We are not deeply concerned with the history or the literature of our religion; nor are the questions of miracles or mysticism of first concern; the problem awaiting solution is not one of intellectualism at all but of vitalism. The claim is made that there are many people today who thoroughly believe that the modern thought which has disposed of the supernaturalism of Christianity is now disposing of its moral ideals. It is well to remember, however, that while Christianity might part company with miracles and suffer no serious loss, if deprived of its morals there would be nothing left but an unhappy memory.

It is possible, even probable, that the retrospective historian will show that the issue of the world-war ushered in a new day for Christianity. We are fighting for democracy, and in the last analysis, democracy is friendship; it is co-operation; it is equality of opportunity, not alone in government, but in all human interests. Our President said that our aim in entering the war was to help make the world safe for

democracy, and it is probable that he meant we were going to fight for a real democracy without which this world cannot be rendered secure. Such a democracy throbs at the very heart of Christianity. Christianity spells mutualism; it affirms that weal is common-weal; it declares that nothing can be good for the bee that is bad for the hive; it insists that we are bound up in one bundle; that we share a common destiny; it makes friendship fundamental. It is brotherhood.

It is not for humans to decide whether these ideals can survive in the modern world; the gods have decreed that a

human world cannot long survive without such ideals. The hour has come for religious teachers to shift the emphasis of their teaching from the emotional to the ethical, from the mystical to the moral, from the intellectual to the vital. The men who are coming home from the trenches of Europe, as well as those rising from the bloodless vigil of prolonged agony, are looking at life with eyes from which there shines a passion for reality. This new world will tolerate, in the name of religion, nothing less than the social justice of the prophets and the race-wide friendship of the Christ.



# THE SURD IN THEOLOGY

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*For the benefit of those whose memory of their mathematical experience may be somewhat weak, we would say that in mathematics a surd is defined as "an irrational number of quantity, especially an indicated root that cannot be extracted, as  $\sqrt{2}$ ."*

Not the least interesting by-product of the war is the theological. Many expected a great religious "awakening" similar to those of the past. In this they were disappointed. There have been no "revivals" or "reformations" of note, no extraordinary increase in church membership, no wholesale turning away from "the world" to God. It is, however, noteworthy that anti-theistic views are declining and that from the most unexpected quarters we find religion indorsed. But while that is true, there is also a current in the other direction. Multitudes have lost their faith in prayer and Providence, and now consider the universe orphaned. "How can these things be in a God-ruled world," mankind asks in horror as the news of the day is read. The answer is everything from an orthodox interpretation of the Apocalypse to H. G. Wells's "invisible King." With all their diversities and contradictions, these answers agree on one point: There is a logical surd in our accepted theological doctrine of God; and this surd must imperatively be denied, explained, or explained away.

## I

For our religious system is not consistent with itself. To locate the surd

let us state the fundamentals. Christianity is the religion of the Heavenly Father seeking his lost children by sending them their Divine Brother to save them by conquering sin and death and leading them into the Kingdom of God. This religion must have a logical basis. It must connect with the rest of life so as to make the universe a consistent and believable whole. The Heavenly Father must fit into nature and history, and above all into life, both the daily, pragmatic variety as well as our ideal thought-life. This logical basis theology tries to furnish.

Theology holds that the universe is a glorified Persian empire over which an omniscient and omnipotent Xerxes holds sway. Down to the minutest details every event that has happened or that shall happen is known and controlled from eternity by this despot of the universe. As he is omnipotent, nothing can happen without his consent. To use another figure, God is the perfect watchmaker and the universe is his watch. The proximate corollary is that the Perfect Watchmaker has a perfect watch, the divine King has as his Kingdom a flawless world. This basis of theology we shall here call *deism*, as it is the fundamental proposition of

the "religion" of the eighteenth-century deists. Theology, then, offers us deism as the basis of Christianity. Upon deism rest the frowning battlements and soaring spires of the dogmatic fortress-cathedral of orthodoxy as well as the confessedly temporary improvised camp of the modern liberal.

The astounding truth is that far from being a safe basis for Christianity it makes Christianity and every other religion worthy of the name impossible.

Orthodoxy teaches that sin is the cause of all suffering. Suffering is either punishment or chastisement, one to the unconverted, the other to the children of God. Unadulterated orthodoxy is not appalled by the consequences of being consistent. Of the thousands who have gone to their death over innumerable roads of agony in this war, orthodoxy says, "They deserved it. Every one of them deserved every bit of it, and if he died unconverted, his sufferings here are as nothing to what he shall suffer in all eternity." But even this tremendous sacrifice to consistency does not save orthodoxy from the surd. For if God really desires every sinner to repent, he cannot have created any person whom he foresaw would not repent and be saved. Unmodified orthodoxy is, however, rare today. In historical novels laid in mediaeval times, a favorite feature is the secret passage by which the hero escapes from the beleaguered castle to freedom beyond wall and moat. But the ingenuity employed in constructing these secret passages is as nothing compared with the acumen displayed by most moderns rated as orthodox in escaping from the disagreeable or untenable portions

of their creed without losing title to their orthodoxy. For those who either frankly or by secret passage have abandoned orthodoxy as a system, the modern theological defense of God and explanation of evil is some form of the divine-schoolmaster theory. "This life is a school. Sorrow and suffering are disciplinary measures driving us to Christ. Through trials and tribulations the soul is purified and tempered for the higher life. Only by overcoming temptation can character grow." That this is all true, no one with spiritual insight will deny. But to make it the universal explanation of evil is impossible. We must then hold that the innocent and ignorant girl, lured to a life of shame, is in truth being educated by divine Providence in the very best way to attain the highest spirituality. When parents anxiously safeguard their children from evil influences, this shows reprehensible lack of faith in the Heavenly Father, for how possibly could a temptation too severe to be overcome assail any pupil in the divine Teacher's school? Both orthodoxy and modern theology meet a more fundamental conflict. As God is omniscient and omnipotent, his creation must be perfect to all eternity in every detail. Everything, including suffering and sin, must be good *in itself*, for a perfect Creator will not admit any imperfection into his creation. The agony of France, the martyrdom of Belgium, the drowning of each child on the Lusitania must have been perfect and lovely and just in the eyes of God, not merely as a means to an end but in and of themselves. It offers no solution to say that in order to develop human character



these and all other tragedies were necessary, for, *ex hypothesi*, nothing is necessary to God. He can achieve any result he pleases by any means he chooses or without any means at all, as he has made the conditions and established the attributes and limitations of everything. Therefore, if we accept deism, we are driven to the conclusion that today and every day God says as he looks out on his creation, "Behold, it is all very good." We must come to Pope's conclusion: "Whatever is, is right."

Deism makes prayer ridiculous. Suppose the passengers on a steamer should at times approach the bridge and address the captain thus: "O, Captain, we know thou art a perfect sailor and that thy vessel is unsinkable. For this we laud thy name. We know that from the beginning of the trip thou hast planned everything even unto the end thereof, and that nothing will happen to mar thy plan in the least particular. We beseech thee not to let the ship hit an iceberg or fall into any danger. Keep the stewards and thy other servants faithful and efficient. As we retire tonight we commend the ship and all its passengers to thy protection and care." This is no more absurd than is any prayer to a deistic God. As if the omniscient Master of the universe would do anything less than the best, whether we pray or not!

The Christian God is a suffering, working, battling, conquering God. The God of deism is omnipotent and omniscient, and for that very reason he cannot suffer, work, battle, or triumph. As he can gain any end he wants without disagreeable means, he cannot suffer.

There is no work for the watchmaker in keeping a perfect watch running. It may be interposed that God is the constant source of energy without whom the universe would collapse in an instant. But this scarcely better the situation. This reduces God to the hand-organ man who now constantly turns the crank of the universe, grinding out music that he composed before the eternities began. "Laboring in the vineyard of the Lord" becomes an illusion, for the Lord's vineyard is perfect every day whether we labor or not. Whether we are lazy or industrious, the Lord's vineyard will produce the grapes of perfection. The heathen cannot suffer from Christian neglect of missions, for God will not allow the heathens to sit in darkness one minute longer than they deserve. God cannot battle, for no one can fight against him. The Lord's adversary can do only what the Lord permits him to do. How dare we risk the blasphemy of assuming that God has staged a sham battle between himself and Satan? As nothing in all eternity can oppose the Absolute, he has nothing to conquer. "Thy Kingdom come, thy will be done," the Christian prays to his Heavenly Father. But the deistic God's kingdom cannot come, for it has always been here: and why pray that his will be done, when never in all eternity could anything else possibly be done than God's will? The objection that sin is a necessary result of there being morally free creatures is a fallacy. On the deistic theory God could have seen to it that no morally free creature had been created who was to choose to do wrong; but only those who, he foresaw, would choose the right. Hence

deism demands that we believe that the hellish things that have happened in Poland, Belgium, Servia, and Armenia are not necessary evils which happened because even God could not prevent them, but every atrocity and horror is the very best thing that possibly could happen, not only for the world at large, but for every last individual involved, murdered children and ravished women included.

One of the most beautiful and common of Christian similes is that of the lost sheep. The good shepherd leaves the ninety and nine in the fold and braves the night and the storm to save the erring sheep from the wolf. When he finds his sheep he puts it tenderly on his shoulders and carries it back to the fold. But how absolutely meaningless or worse this becomes when we try to identify the Good Shepherd with the deistic God! The deistic Good Shepherd knows every minute where the sheep is and could save it by less than a nod. The wolf cannot harm the sheep without the Good Shepherd's permission. The Good Shepherd knew before the sheep was born whether, when, and where the sheep was to err. If he had not wanted a lost sheep in his world, he would not have let it be born.

The deistic and Christian world-conceptions are everywhere irreconcilable except as to their central conception. This is identical. Both hold that the highest, mightiest, oldest, and noblest in the universe is a great Intelligent Will. With this in common, they suffered little from the surd; for logic is, after all, only a late and adventitious attribute of man. The great multitude

never rose to a clear conception of the deistic world-view. "God Almighty" meant to the masses simply that God was stronger than any other power. Thus in the popular mind Satan was a close second to God in power and wisdom. The few enlightened souls who saw the surd made their escape along different routes. In most the reasoning faculty could be easily deceived by a little camouflage. Those who were too clear-eyed for that were either cowed into silence by, "How dare man question the goodness and justice of his Maker!" or they assumed that the Divine Being had one standard of right and wrong for his creatures and another and a wholly contradictory one for himself, or they decided that the whole question transcends the range of the human intellect and let it go at that.

## II

In everything but religion deism today is dead. We do not ordinarily think of the events of nature and history as predetermined and foreknown by a divine Despot of the universe, but most of us habitually think of them as the results of causes not directed by consciousness. Why God created the mosquito does not trouble the modern scientist, for he never attributes purpose to nature. In the place of deism we have placed another world-view. Its fundamental proposition is that time and space, matter and energy were first; and then later consciousness (as thought, feeling, instinct, and desire) was "evolved." Thinking is a function of the brain, and character a product of the nervous system. The universe is the product of matter and mechanical



energy, and what seems like design and thought is the accidental result of natural selection by the survival of the fittest. This might properly be called atheism or materialism, but its devotees object strenuously to these designations. We shall here coin the term "scientism" for this world-view. In such a world-conception there is no place either for the Heavenly Father of the Christian or the divine Despot of the deist. But men are loth to lose their souls; and to save them miracles of metaphysical solderings-together of theology and science have been performed; but to no avail. Subconsciously if not consciously man knew that he could not believe both in God and in the scientific Mammon, and as the scientific creed seemed indubitable, both Christianity and deism became "emeritae" religions, relieved from active service but pensioned off for past usefulness. This, by and large, is the situation today in the religious world. Ordinarily we are materialists, looking upon the world as a "fortuitous collocation of atoms," as a welter of energies without feeling, will, or intelligence. Often we quite irrationally give way to our heart's yearning and believe in a Heavenly Father and try to justify this faith by some sort of a creed. The only creeds in stock in Christendom, if not in the world, are deistic. But we find to our horror that our creeds, twist and turn them as we may, will not fit any faith worth having and that neither faith nor creed can long stand the "scientific air" of the day. Oh, yes, we may divide our souls into air-tight and water-tight compartments and keep our scientific common sense in one, our Christian faith in

another, and our deistic creed in the third. This is a famous arrangement and much affected by clerk and lay. Modern man lives mostly on scientism. On this he works and watches but, of course, cannot pray. But when he is, as the Psalmist says, "at his wit's end" he still often prays right fervently, as a good Christian. However, if in spite of all, his plans miscarry, his luck fails him, or his friend dies, then he becomes a fatalist and comforts himself with the thought that after all what is going to happen is going to happen, and if his deism is not entirely dead he will add that God has so ordered it and hence it must be for the best. Thus modern man manages to keep his cake and eat it at the same time. Before the event he is either a scientific materialist and wages the battles of life as his own commander-in-chief, or he is a Christian, and while battling no less courageously he owes allegiance in obedience and trust to his Heavenly Father. In either case he fights, for he believes his fighting makes a difference. If he rests on scientism he thinks he stands to win or lose according to his own prowess and sagacity. If a Christian, he believes the event depends on how closely he keeps himself to God. But if the event proves to be a disaster, if he loses the battle, then he straightway becomes a deist. Then it is the providence of God that he should lose, be injured, disgraced, or bereaved. Even if his friend was foully murdered, "it hath pleased God to take unto Himself" the murdered victim just then and there and thus. Hence since God has foreseen and could have prevented this and all other events, sad and glad, it must

have been God's will that it happened just as it did; whence it is plain that all man's battling is in vain.

This situation is far from reassuring. The surd in his thinking is a menace to the higher life of modern man. The insincerity of it all, subconscious though it be, is a subtle poison emaciating all spiritual life.

### III

We have seen that deism is a failure as a basis for religion. How does it measure up as a basis for science? Deism is an interpretation of nature based on social models. It took form in ages when despotism was the political ideal. As every land had its sovereign, so, of course, the universe must have an Almighty King. There must be a Lord of lords and a King of kings. But if we approach nature without prejudice our impression of her is certainly not that of a well-ordered despotism, governed by unerring wisdom and unfailing power, however much that attitude is the fashion in some quarters. Nature is not economical. "Full many a flower is born to blush unseen and waste its sweetness on the desert air." Nature is not efficient. Only a very small percentage of animals and plants ever reach maturity. Nature tires of the great majority of beings to whom she gives life, after having spent on them a prodigious amount of energy and ingenuity, and throws them unfinished into the scrap heap, the grave. No factory could keep out of bankruptcy which produced so great a proportion of articles which were failures and "seconds" as nature. Nature works at cross-purposes. Tornadoes and volcanoes, hail and lightning, deluges and

droughts destroy life, its best and its worst indiscriminately. A farmer's cultivator attacks only the weeds. No despot is senseless enough to turn his artillery against his own town. Many a sermon has been preached on the divine wisdom and mercy in sending pain as a warning against danger. The writer thinks that there is indeed divine mercy and wisdom in pain, but not if we interpret the universe as a despotism. For pain comes generally *after* it has become impossible to mend. Not until after he has stubbed his toe does the barefoot boy get warned by pain. To be sure it is a warning against the next carelessness; but how much more efficient were the warning if it occurred before the stubbing. Suppose railroads should install warning bells that rang just after a train had passed! Most pain could not have been avoided by the individual that suffers it; easily explained, to be sure, but not on the infallible despot theory. Such a despot would not be guilty of installing a system of warnings and punishments that sometimes, not to say generally, hit the wrong person. We may safely conclude that deism, the theory that this world is a despotism ruled over by a divine despot and run according to a program made out by this despot before creation, is not the most plausible interpretation of the universe—yes, that it cannot be maintained without much specious special pleading.

Modern scientism fails as dismally as does deism to furnish a valid basis for a believable interpretation of nature and life. It essays to get along without any cosmic intelligence. What appears as design is explained as lucky accident. Evolution as understood by the materialist



amounts to this, that by very many additions of nothing, something is finally produced. Darwinian evolution is doubtless the correct explanation of the succession of the forms of life. Variations, whether accidental or not, are put up for trial and the best will be adopted by nature. But this touches only a very small portion of the problem of thought and design in nature. The problem is not simply to trace the steps by which the speck of primitive protoplasm developed into an oak, but why protoplasm and oaks grow at all. Who is the architect who marshals the molecules to form the living cell? Why does the cell divide into two cells? Why do acorns grow at all, and why when they grow do they always grow into oaks? Natural selection and survival of the fittest is no answer to these questions, for it was not necessary for anything to survive. Scientism can live only by ignoring these problems. While therefore deism is thoroughly discredited, it is venerable as the result of serious human thought on a certain stage of development. But scientism is the absence of thought and explainable only on the ground that the great majority of mankind get along without any rational consistency in their thinking.

#### IV

If we do not put a forced interpretation on experience, we come to conclusions something like these. The universe is not a despotism, it is a battle. Its keynote is not order and efficiency, but competition. The world-process has no program. The universe is improvised as it goes along. Nature gives evidence of thought; but not of

an external world-plan and a World-Planner, who now is constructing the world according to specifications that he has previously drawn, or who is now reeling off the world-drama as it was of eternity conceived, staged, and filmed. Rather, nature is thinking here and now, solving her difficulties as they come along. To the writer it seems evident that there is a unity in the universe which warrants us in holding that all activities are the expression of one intelligent Urge; but the first and the insistent impression is one of a multiplicity of Intelligences and Wills. Nor is this impression false. We (the thinking wills) are indeed *legio*. That we are also One does not make our plurality any less true. It was a correct instinct which made all early cults polytheistic. Far from being the phonograph record of one Divinity's "canned" thought, nature is full of divinities—living, loving, working, sometimes in harmony, but almost as often in truly Olympic conflict.

There is thought in nature. There is evidence, nay, proof, of higher and clearer as well as dimmer and lower consciousnesses than man's and the animals'. The intelligence that urges and guides the birds of passage is not the intelligence of the individual bird. We have seen that evolution cannot be explained without assuming it to be the work of an intelligent urge or urges; and it is too wise to be but the animals subconsciousness. There is intelligence in nature but there is also the lack of it. Nature is foolish as well as wise. Hence there is failure, want, ugliness, sickness, sorrow, and pain in the world. In spite of its spiritual unity,

nature recognizes no central, all-regulating authority over life. Hence her forces, as we have seen, often work at cross-purposes with one another. Creation is full of strife, competition, combat, internecine war; whence there is hate, crime, sin—evil, in short. This breeds more sorrow and pain. These evils are offset but not explained by the heroism, saintliness, and conquest of self for which they offer a field of exercise.

### V

Such is the world. What believable rational basis can be laid which is consonant with the foregoing view of nature and life and on which religion can live? Materialism is ruled out, likewise deism. James's "Plural Absolute" is an attractive and daring solution—a little too daring, as it happens, for the rational demand for unity in experience cannot be successfully met by that theory. The plural absolute is the metaphysics of polytheism, and polytheism is as untenable as an ultimate interpretation of existence as it is inevitable and unanswerable as a proximate solution. The answer, the writer is convinced, is found in idealism. But this is as vague and insufficient a direction as saying that its post-office address is New York. Plato's *nous*, Hegel's *Begriff*, Bostrom's idea, and Bergson's urge fail to agree; and still there is in all of them a strange and strong unity which, though we may fail to grasp, we cannot escape. The metaphysical jargons of the masters differ so, but the pearl of great price is there. The formulations of idealism which follows is not an ambitious attempt to solve the problem of the ages, but rather a tem-

porary pontoon bridge to serve the present exigency. Nor is any claim to originality made as to its major elements, though the wording of it is largely new. To furnish it with a tag, let us call the view to be outlined "evolutionary idealism."

Let us renounce the sophistry of conventional thought and return to the innocent faith possessed by the little child. Let us cash the issues of the senses at par. All that we know or anyone knows or can know must be in experience. Experience is in consciousness. Hence whatever is, is in consciousness. All the things that I have known are the percepts and ideas of my mind, for I cannot get outside of myself. I believe my senses implicitly. The oak tree over there is just as real as it seems to be. It verily is there, fifty feet from my window, its leaves are green and its bark is gray. Now comes the sophisticated metaphysics of common sense and tells me that the green and the gray as well as all the rest that I see of the oak is a mere perception existing only in my mind. But it adds soothingly that of course there is an unseen tree outside of my consciousness that looks and feels just exactly as the empty percept of the oak does, only this real oak can never by any possibility be perceived by anyone.

Why this self-contradicting explanation when it were so much simpler to believe with the child that we all are conscious of the same oak? Because common sense starts out with the false assumption that our minds are absolutely discrete. Hence belief that all existence is in consciousness would land us in solipsism. All is solved if we



realize the unity of consciousness. There is *one* consciousness and in that we all share. This saves us both from solipsism and the *Ding-an-sich*. "Pantheism!" you sagely nod—or gasp or sneer, according to your philosophical creed. It is. The road to truth lies through pantheism, but we shall not tarry here long. Just long enough to note that matter is in the mind, not mind in matter. Likewise that time and space as well as everything else is in consciousness, and not consciousness in time and space. When the neophyte of idealism first catches sight of the divine unity of existence and the primacy of consciousness he usually assumes that time, space, matter, and individual personality are an illusion if not a sin. The practical result of this heresy is fearful. One is spiritual palsy. India is suffering from that for centuries. The road to truth lies *through* pantheism. We are just as truly many as we are one. Our individuality is just as sacred as our divine universality. This is mere unintelligible gibberish until we recognize that each one of us is not a part of consciousness but a synthesis of all consciousness.

"But does not this put equation marks between all individuals?" By no means. My self and your self, like my world and your world, are constituted of the same soul stuff. But your arrangement and my arrangement of the stuff differ. I put the emphasis on that little corner of the All that I have pre-empted as particularly my own; you have specialized on another region of existence, and both of us slur over all the rest of the infinities and eternities. Mankind is a drawing class, sketching

the same objects and the same background; but each makes a different composition so that each has a different picture.

Man then, in the fundamental sense, is not a part of the world-process; the world-process is a part of him. Hence the "freedom of the will" (a most unfortunate and inept phrase). If the soul were a thing or a force among forces and things, the necessitarian's conclusion were inevitable. He who does not grasp the mind's transcendence of time and space reveals logical immaturity if he holds that moral responsibility is anything but an illusion.

The world-process (history, evolution), then, is consciousness, the world-soul, co-ordinating, realizing, synthesizing itself. This is a struggling, groping process of many syntheses developing in co-operation and conflict. Hence the universe is as much a chaos as a cosmos. Still, he who has faith in God believes the upward tendency to unity and harmony will finally triumph.

## VI

The thesis of this paper is that evolutionary idealism solves the surd in theology.

In one sense we must inevitably identify the universal consciousness-urge and God. Consciousness is the Absolute, for without it there is nothing. But naturally all our old troubles come upon us, for everything, good and evil, wisdom and folly, is done by and comes from the universal Urge. Strict thinking will reveal, however, that we never "meet up" with the universal Urge *as such*. All urges and intelligences

that we can get into relation with are *manifestations* and *syntheses* of the universal consciousness-urge. The question is, have we any satisfactory evidence of such a synthesis (summing up, organic unity), such an Intelligent Will who is good, wise, and strong enough to be called God? We are not looking for a world-ruler, for we have every reason to believe there is none as yet in the world. No, we are looking for a world-conqueror who will lead us to victory and the universe to peace. Is there One now successfully reducing the chaotic All to his cosmic Kingdom? Christianity answers "Yes," and "Yes" answers the voice of Faith which is the voice of sane and soul-healthy humanity. Devout thought has seen the "stately steppings" of a divine will, the cosmic warmth of a divine love, the wisdom of the aeons in a divine Providence, in nature, in human history and in the inner abysses of the human soul. Millions of believers have seen God in one human individual of history, Jesus, the Christ. These convictions, far from being inherently absurd, as they are on the basis of deism and scientism, are eminently consonant with evolutionary idealism.

Also consonant with evolutionary idealism is the Christian doctrine of heaven. There is another and better world in the universe than this world. In that world God is at home. Our Father is in Heaven, where he now rules and where now his will is done. This world contains God, but in a very weak solution, very far from the saturation point. The divine thought that works in nature is a long-distance thought. This world, Christianity teaches, is

a rebellious province not yet reduced to obedience. But God shall finally conquer. Finally every knee shall bow in loving obedience to the Father and his Christ.

A friend to whom I stated these views said, "Let me criticize your views in just two words: *Poor God!* Why call a being God who is only a little more powerful than we?" But evolutionary idealism does have a place for "God the Father *Almighty*." Because the Intelligence-Will which we call God is the *central* and *adequate* synthesis of the consciousness-urge it is certain to conquer. He is almighty in the sense that finally he shall win a complete victory. Hence God can help in all need, if we come to him, but not if we stay outside of his Kingdom. In so far as two persons are alike, they are identical, is the teaching of this philosophy. In prayer we coalesce more fully with the Divine and consequently we are divine in so far as we coalesce. As far as we are in harmony with the divine mind we are within his protecting and guiding light. However, it is a sad possibility, nay a fearful probability, that some of our being may not yet be fully in harmony with the Divine. A hot temper or a rheumatic joint may very well be out of harmony with the Conquering One, though attached to an otherwise pious person. Thus it may happen that even "the saints" may suffer what is not the will of God.

Let it be clearly understood that evolutionary idealism does not deny that sickness, sorrow, and tribulation may often be used by God for education and discipline; but it is contended that it is impossible to explain *all* evil as



educational; and this is not necessary if we base our thinking on evolutionary idealism.

Critics of idealism claim that it is nothing but thought-jugglery; that we play fast and loose with the meaning of terms. Thus we have here said that everything is in God, then that God is in heaven, and finally that this world has only a weak infusion of God. These are of course different metaphors, but their meaning is not inconsistent, as we see when we grasp the fundamental conception. God is the adequate synthesis of consciousness. That means, this synthesis will conquer and reduce into harmony everything, though it has not done so yet. Being a synthesis of consciousness it contains everything, but it is not in the same relation to everything. In this world the divine Synthesis is not yet a harmonious one. But it is all-inclusive. Even ignorance and enmity to God is in the synthesis, though their relation is one of negation and opposition; just as a traitor is a citizen of the country he betrays.

God the Conqueror comes nearer being an adequate conception than God the Despot. The static conception of the deist, when applied to the dynamic world, becomes an absurdity. The Despot of the universe becomes a paralyzed God with nothing to do. But God the Conqueror is a conception which gives even more glorious meaning to the magnificent words of the creed: "God Almighty, Creator of Heaven and Earth." He is not a retired, pensioned Creator. He is now and here and throughout the infinities and eternities creating heavens and earths.

God the Conqueror is humanized and spiritualized in the Christian conception as God the Redeeming Father. Evolution, God's world-conquest, Christianity interprets as a process of salvation. The Heavenly Father seeks and saves his lost children. For them he is developing out of this sad world which shall pass away, a new heaven and a new earth in which righteousness dwells, where there shall be no curse or darkness, for the Lord God is their light and their life. There he shall reign forever and ever.

# THE TEMPTATION OF JESUS ESCHATOLOGICALLY AND SOCIALLY INTERPRETED

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At the threshold of the attempt to interpret Jesus stands the Temptation narrative. Is it merely the reflection of the Old Testament account of the testing of God's son, Israel, in the wilderness, or of the well-known motif of an initial trial in the life of the great man like Hercules, Zoroaster, or Buddha? (So J. Estlin Carpenter, C. G. Montefiore.) Then it has little significance for the interpretation of Jesus' character and aims. Is it an attempt on the part of the early church to explain why he did not conform to current Jewish messianic ideals (B. Weiss), or to summarize the real temptations through which he fought his way to final victory (H. J. Holtzmann)? Then the passage has real value, for it is a statement of the critical issues of his life as they were understood by those who were nearest to him both in time and in sympathy. Its significance is greatest of all if, as commonly held, it is an attempt on the part of Jesus to describe in concrete symbol his spiritual experiences. This last view seems entirely natural, for as Sanday observes,

This is one of the most authentic things in the whole of the Gospels; and that for the reason that it lies entirely beyond the

reach of invention. Neither any one of the original disciples, nor the primitive Church as a body, had insight enough to invent it. That means that the story must ultimately have come from our Lord Himself.<sup>1</sup>

Even more cogent seems the argument of Plummer:

His disciples would not have been likely to think that He could be tempted to evil; and, if they had supposed He could, they would have imagined quite different temptations for Him, as various legends of the saints show.<sup>2</sup>

Whether these experiences came upon Jesus at the very beginning of his ministry or not may be uncertain. One's decision on this point will depend upon his chronology of the development of Jesus' messianic consciousness—a most uncertain matter. The Gospel accounts plainly imply that he became aware of his mission at his baptism. If so, he might well have gone through an initial struggle as to its nature, but he certainly did not finish the struggle then. The tempter left him only "for a season." At no time was the conflict of opposing ideals fiercer than at Gethsemane. Now the account of the Temptation must have been given by Jesus to his disciples long after the beginning

<sup>1</sup> *The Life of Christ in Recent Research* (New York, 1908), pp. 109 f.

<sup>2</sup> *Exegetical Commentary on the Gospel According to St. Matthew* (New York: Scribners, 1909), p. 36. Plummer accepts also Sanday's argument just quoted.



of his ministry, probably after Peter's confession at Caesarea Philippi. It would then of necessity be made richer and more definite by the recollection of the issues faced and fought out during the busy months just passed. Whether, therefore, we adopt the hypothesis that the Temptation narrative is autobiographical, or that it is an attempt of the early church to picture his inner struggles, there still is to be found in the account real biographical value, excellent material for the interpretation of Jesus' inner character and public purposes.

Furthermore, every canon of logic and literature demands that the account be read as an attempt to arrive at the implications of the messianic title, "Son of God." Our modern dogmatic difficulties over the term were of course unknown until long after the Gospels were written. John was proclaiming the imminence of the Kingdom of God. Jesus had just "accepted the badge of baptism in order to have a share in the blessings of the Kingdom,"<sup>1</sup> when he was informed by a heavenly voice that he was the special favorite of heaven, that is, the divinely appointed agent of the Kingdom. The question now was, What was to be the nature of that Kingdom? It was fully as live a problem then as it is now, for, as the extant apocalypses show, the beliefs of the Jews on the subject were just in process of formation and there was the greatest variety of assertion and expectation. Only against the uncertain and kaleidoscopic background of Jewish apocalyptic can the Temptation be interpreted.

Even in the twice-repeated "if" of the tempter we may well see an allusion

to one of the moot points of Jewish eschatology. While a personal temptation as to the reality and validity of Jesus' experience at his baptism is surely implied, that temptation was made the more cutting and subtle by one as to its meaning, due to the fact that many Jews did not expect any Messiah at all. Jesus was called upon to demonstrate his Messiahship in such a fashion that people would believe that there was to be a Messiah.

The fundamental inconsistency in the customary interpretations of the three temptations is that only the third—in the Matthean order—is understood in the light of popular Jewish expectations with regard to the coming of the Kingdom. It is almost universally agreed that the offer of the kingdoms of the world and their glory was a suggestion that Jesus adopt current Jewish nationalistic expectations. Two types are here involved. First is that ideal Davidic prince so attractively pictured in the Psalms of Solomon,

"a righteous king and taught of God, . . . pure from sin, . . . mighty thru the spirit of holiness, and wise thru the counsel of understanding, . . . tending the flock of the Lord with faith and righteousness, . . . the Lord Messiah."

He would "thrust out the sinners from the inheritance, utterly destroy the proud spirit of the sinners," but he would use no carnal weapons, for he was to "destroy the ungodly nations with the word of his mouth." Yet the nations were to "come from the ends of the earth to see his glory," for he was to "have mercy upon all the nations that

<sup>1</sup> Rauschenbusch, *Social Principles of Jesus* (New York, 1916), p. 52.

come before him in fear."<sup>1</sup> As Ryle and James point out, we have here a remarkably close parallel to the "idealization of 'the Christ' who was born into the world not half a century later than the time at which these Psalms were written."<sup>2</sup> This remark sufficiently sets forth the fact that the early church did adopt this ideal of the Messiah in part, as its preservation of the Psalms proves. That such a temptation was psychologically possible to any Jew who believed himself to be the Messiah we can hardly doubt. He would certainly believe that God would empower him to do whatever the rôle demanded. The question for Jesus was, What did the rôle involve? That he did not accept the ideal of a Davidic prince is evidenced by the course of his ministry. His question with regard to the Messiah's sonship indicates how unimportant he thought Davidic descent to be.<sup>3</sup>

The other type of expectation alluded to in this temptation was the Zelotic, the boldest and crudest form of the Jewish national hope. It was a rapidly growing menace in Jesus' time, quite comparable to Bolshevism as currently estimated at the present moment.<sup>4</sup> Jesus was probably more than once in danger of being forced into a decidedly compromising relation to this movement, if not actually into revolt against Rome. He died under the accusation of having

done so. No reformer, as he views the apparent failure of slower processes, can remain entirely blind to the allurements of the philosophy of "direct action." It must often have cost Jesus a struggle to match spiritual methods to his spiritual aims.

The historical background of the second temptation has been very generally overlooked. It has been regarded as merely a test of Jesus' personal trust in God. Recent expositors have often seen in it an epitome of the frequent requests of the Pharisees for signs from heaven. Stalker, a great many years ago, and, more recently, Kent<sup>5</sup> have referred it to the apocalyptic expectations of the people that "the Messiah should appear suddenly and in some marvellous way."<sup>6</sup> It remained for Mr. Streeter to give the final and illuminating statement of this interpretation. He says,

If the kingdom is not to be established by the sword, it can only be by an act of God such as the Apocalyptists picture. But if so, is the Christ to wait and work, or should He by some startling act precipitate the consummation? The Son of Man was expected to appear in the sky with attendant angels. Should He then fling Himself from the highest pinnacle of the Temple in the sight of all Jerusalem, trusting that God, to save His Christ from destruction, would send a flight of angels to His support? Such an attempt to 'force the hand' of God,

<sup>1</sup> Psalms of Solomon, 17:23, 26, 27, 34-36, 38, 41, 42, 45.

<sup>2</sup> *Psalms of the Pharisees, Commonly Called the Psalms of Solomon* (Cambridge: University Press, 1891), p. lvii.

<sup>3</sup> Mark 12:35-37 = Matt. 22:41-46 = Luke 20:41-44.

<sup>4</sup> Cf. Sharman, *The Teaching of Jesus about the Future* (Chicago: University of Chicago Press, 1909), pp. 109-120.

<sup>5</sup> *Life and Teachings of Jesus* ("The Historical Bible") (New York: Scribners, 1913), p. 67.

<sup>6</sup> Stalker, *The Life of Jesus Christ*, rev. ed. (Chicago: Revell, 1891), p. 46.



inconsistent with the trust in the Heavenly Father taught elsewhere, is decisively rejected.<sup>1</sup>

When one reads Daniel 7, I Enoch 39:7, 45-63; 70:1 f.; I Thessalonians 4:16 f.; Matthew 24; and IV Ezra 14:9, and in their light studies this temptation, he can hardly doubt that it was the picture of the coming of the Son of Man on the clouds of heaven which for a moment allured Jesus away from the course of his ministry. The same temptation assailed him repeatedly in the jeers and taunts of his opponents, "Show us a sign from heaven," for the seductive possibility would have been suggested to his mind, even though they were merely asking for a legitimization of his prophetic function. The difficulty was the more acute because he seems to have adopted the title, "Son of Man," as most nearly expressing his conception of his task.

How did Jesus' conception of the Son of Man differ from the current one? Did he at first reject this suggestion only at length to adopt it in the postponed form which became universal among his followers? These are questions we cannot now attempt to answer. But any interpretation of the apocalyptic of Jesus must reckon with this rejection of the ideal of the Messiah of the clouds during at least the earlier part of his ministry.

So far as I know, no one has attempted to give the first temptation an eschatological interpretation. But it seems obvious that if the second and third are to be thus explained, the first must also. The background of popular expectation is not far to seek. One of the constantly recurring features of apocalyptic expectation is the return to the earth of the fertility and abundance of the primitive Paradise. Another is the concept of the messianic feast.<sup>2</sup> The most extravagant expression of this expectation of material plenty is credited by Irenaeus to Jesus himself.<sup>3</sup> In view of the frequent allusions to the idea in the Old Testament, the New Testament (Luke 13:29; 14:15), the Pseudepigrapha, and the rabbinic writings, there can be no doubt as to its wide currency.

Would not Jesus, as the Messiah, fulfil these popular expectations? The disciples must have repeatedly felt the pull of this anticipation, if not the pull of their own hunger, then that of the hungry multitudes. The temptation would come to Jesus. Would he not be able to win the multitude by the promise of future abundance? Had he not, as Messiah, the power to satisfy the hunger of mankind and should he not undertake to do so in the immediate future? The Lukan beatitude, "Blessed are ye that hunger now," and the Irenaeus quotation show that many Christians so

<sup>1</sup> *Foundations: A Statement of Christian Belief in Terms of Modern Thought*, by Seven Oxford Men (London: Macmillan, 1913), p. 101. I very recently came to this view through my own reflection, unaided, as I supposed, by outside suggestion. However I had probably read the above passage in *Foundations* previously and may have carried it subconsciously. McNeile's unfavorable estimate (*The Gospel According to Matthew* [London: Macmillan, 1915], p. 40) of Streeter's suggestion seems to be a mere reaction against a novel interpretation, for he attempts no argument.

<sup>2</sup> For numerous references see Boussett, *Religion des Judentums*<sup>2</sup> (Berlin, 1906), p. 327; Volz, *Jüdische Eschatologie* (Tübingen, 1903), pp. 350 f.

<sup>3</sup> *Adv. haer.* v. 33, 3. It is an enlargement of I Enoch 10:19.

understood their Master. The Johannean account of the feeding of the five thousand is an attempt to spiritualize and mysticize the Synoptic story by reading in the idea, "not by bread alone," and so to blast any such materialistic hopes.

The three temptations, then, stand for three popular conceptions of the future Kingdom: the mythological abundance of Paradise returned to earth, the regal glory of a Davidic empire, and the supernaturalistic, catastrophic advent of an angelic Messiah. Certainly on this interpretation the Lukan order is preferable, as Mr. Streeter observes.<sup>1</sup> Jesus would most easily reject the ideal which makes the Kingdom only meat and drink; the militant political ideal and the devotion and enthusiasm of the Zealot would make more of an appeal, still more the conception of the Davidic prince with irresistible spiritual power. But nearest of all to his own conception and making the strongest impression upon his idealistic, mystical temperament was the highly spiritual conception of the angelic Messiah. Luke gives a truly climatic order. Students of the synoptic problem have often observed that Luke maintains the Markan order of events much more closely than Matthew.<sup>2</sup> The argument is reinforced in this case by the consideration that he

would be much less likely to make a change in his source in order to secure a climax which is real but not apparent, whereas Matthew, by putting last the offer of the kingdoms of the world and their glory, seems to reach the very acme of temptation.<sup>3</sup> Again, whether Matthew's first two temptations are regarded from the point of view of eschatology or not, they are enticements to perform a miracle, while the last appears not to demand that kind of action. The Lukan order of the three temptations, then, compared with the Matthean, suggests that the Third Evangelist has preserved, though perhaps unconsciously, the original eschatological meaning of the incident, whereas Matthew has destroyed it. It was to be expected that the church, which had fallen a victim to the Messiah of the clouds delusion, would not understand the real meaning of the third temptation.<sup>4</sup>

What practical applications does the passage, thus explained, afford? Does not this historical, eschatological interpretation take us far away from our present problems? Do we not lose the devotional and hortatory values in which the Temptation narrative has always seemed so rich? If such were the result, it would not affect the truth or accuracy of the exposition. But we

<sup>1</sup> *Loc. cit.*

<sup>2</sup> W. Sanday, ed., *Studies in the Synoptic Problem*, by Members of the University of Oxford (Oxford: Clarendon Press, 1911), pp. 151 f.; G. D. Castor, *Matthew's Sayings of Jesus* (Chicago: University of Chicago Press, 1918), pp. 9 f.

<sup>3</sup> *Studies in the Synoptic Problem*, p. 152, against Moffatt, *Introduction to the Literature of the New Testament* (New York: Scribners, 1914), p. 266, and Castor, *op. cit.*, p. 23.

<sup>4</sup> It is to be noted that on the eschatological interpretation miracle working, or supernatural intervention, is involved in every temptation. No Zealot was foolish enough to expect to overthrow the Roman Empire unless God fought for the Jews.



usually gain in practical exegesis when we get back to the original meaning of Scripture—rarely more than in this case.

First comes the temptation to materialism, whether in the individual or in society, but particularly with reference to social progress, for Jesus was thinking of the coming of the Kingdom. Pure economic determinism can have no fellowship with Jesus. Economic reconstruction, however necessary and valuable, cannot save the world. The reformer, the settlement worker, the socialist, the statesman who believes that merely by improving living conditions or remodeling the social order he can abolish the suffering and exploitation of the poor and put an end to international and interclass war, has fallen a victim to this temptation. Filling the hungry will be only an important incident in the Democracy of God.

The second temptation, following the Lukan order, is to undue personal ambition and imperialistic nationalism. Yet Jesus was tempted not so much to private ambition and Jewish particularism as to a wrong method of realizing his ideals. Certain Christian nations, among them our own, are facing this temptation in a peculiarly seductive form just now. To be sure, the narrow nationalism of the last century is still

enthroned in the Senate. But almost as dangerous is that idealistic and doctrinaire internationalism which sees in political action the panacea for all ills. No form of government, no league of nations, will usher in the Democracy of God. It comes, not in courts and constitutions, but in spirits.

Having gone thus far, we are psychologically prepared to succumb to the third temptation, as Jesus' earliest followers very generally did. If the Democracy of God cannot come by economic or political reorganization and evolution, then we humans are helpless. The alternative to social reform seems to be quietism or adventism. We must wait until God intervenes from heaven to save this wrecked old world. So says the premillennialist of our modern social endeavors.

Are we ready to doubt God's power to save the world? Back of Jesus' oriental realism was a social idealism and a spiritual enthusiasm which still feed our faith. In some way, by a combination of social action and spiritual forces, which are also social, the Democracy of God will come. The Temptation is a test of our faith in a spiritual God and the social ideal he has spoken to the soul in the high hour of its dedication to the great task.

# MAKING CHRISTIANITY SAFE FOR DEMOCRACY

## IV. CHRISTIANITY AND POLITICAL DEMOCRACY

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The relation of Christianity to politics is a complicated tangle. At one extreme we have Christians who advocate the deliberate renunciation of all worldly relations, contending that the citizenship of the Christian is in heaven alone. At the other extreme we have the Papal claim to temporal power and the interference of the church in politics. Between these two extremes we have many different attitudes. Where two such powerful interests as those of church and state exist in human life, neither can ignore the other. Even when Christians have decided to renounce the world, they are compelled to pass judgment on political powers and to face the judgments which earthly rulers may pass upon them.

In the present article we are concerned to discover from the history of Christianity the judgments which have been passed upon the nature of political power by the Christian conscience, and to estimate the significance of these judgments in relation to the growth of democracy. What has been the place and influence of Christianity in the development of the democratic movement? What is its mission in the further development of democracy?

Our answers must be largely historical. The questions concerned are those of fact, not of men's opinion.

### I. The Mediaeval Philosophy of Politics

In order to understand the relation between Christianity and political movements, it is indispensable to have in mind the conceptions of the nature of political authority which dominated mediaeval thinking; for these became so embedded in Christian doctrine and ethics that they have frequently passed into modern thinking without serious criticism. The essential features of these mediaeval ideas when examined are seen to belong to a system of political autocracy. If they are retained unchanged, they make difficult, if not impossible, a hearty support of the democratic ideals which underlie the constructive efforts of modern society.

In the background of all reasoning concerning the nature of political authority and power in the Middle Ages was the doctrine of the original state of man. It was held that God had originally created man perfect. A society of perfect beings would, of course, need no external restraints or punishments. There would, therefore, be no need for the kind of political government with which we are now acquainted, which makes use of coercion and demands obedience to laws and rulers. There would be no occasion



for one man to rule another; for all men would naturally do right.

Out of this imagined primitive state of man, in which the purpose of God in creation was directly expressed, grew the important conception of the "law of nature" (*lex naturae, ius naturalis, ordo naturalis*) which was taken as the divinely appointed original constitution of things. To discover the content of the law of nature was to discover God's will. To follow this law was to conform to the divine purpose. If men had remained righteous as they were originally created, the law of nature would have been all-sufficient to secure perfect happiness and welfare. In this primitive state all men were by nature free and equal; all had equal access to the goods of the world; there were no upper and lower classes, no ruler and ruled, no master and slave. A perfect social life was possible without the external power of any political government.

But man sinned. Consequently God was compelled after Adam's fall to deal with men in whom sinful passions were let loose. A selfish scramble for the goods of the world took the place of the original free and equal enjoyment of things by all. In this scramble, some were stronger or more aggressive than others and so secured the lion's share, leaving the weaker men in want. In the competition for self-satisfaction

strife and warfare ensued. The present world is one in which we must count upon the strong passions of selfish men. Thus injustice and oppression exist.

In order to restrain the forces of evil thus let loose, God ordained that political government should exist. In the place of the original freedom of all men, he ordained that there should be definite laws enacted and enforced by rulers, and that all men should obey these laws. The rulers derive their authority to rule from God's ordinance. This régime of political compulsion is represented sometimes as a punishment for sin, sometimes as a remedial institution to diminish evil. But in any case it exists by divine decree as a necessary regulation of men in a world of sin.<sup>1</sup>

In mediaeval thinking, therefore, the origin and the legitimacy of political government was to be sought in the divine decrees. The ruler held his position by divine ordination. In a sermon preached by the archbishop of Mainz at the coronation of Emperor Conrad II, the preacher declared "God has chosen thee that thou mightest be king over his people. . . . Thou hast arrived at the highest dignity. Thou art the vicar of Christ." Thus a king was the direct representative of God on earth. His authority was not dependent on the will or the pleasure of the people whom he ruled. He was ruler "by the grace of God," appointed

<sup>1</sup> This doctrine is well summed up in a passage in Isadore, *Sententiae*, 47: "On account of the sin of the first man, servitude was divinely appointed as a punishment to the human race; so that God in mercy allotted servitude to those for whom he saw that liberty was unsuitable. A just God thus distributes life to men, constituting some servants and some masters in order that freedom to do evil on the part of servants may be restrained by the power of the ruling classes. . . . Thus also princes and kings are chosen in nations, in order that they may restrain peoples from evil through fear of themselves (i.e., the rulers) and may subject them to right living through laws."

to restrain evil. His laws and his doings must be viewed with reverence because of his divine commission. "Let every soul be in subjection to the higher powers; for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power withstandeth the ordinance of God; and they that withstand shall receive to themselves judgment." This text from Paul's epistle to the Romans was constantly quoted to support the doctrine of the divine authority of rulers.

It would seem that this conception of the nature of political power would effectually prevent any adverse criticism of the ruler, and would outlaw any political revolution. And so it would, if it were taken absolutely. But important as it was to regard the king as divinely commissioned, it was equally important to keep in mind the divine purpose for which he was appointed. In the original creation of God there were no kings. All men were free and equal. Rulers were *conditionally* established by God because sin arose. Their sole reason for existence was to restrain the evil which had come into the world as a result of man's sin. The divine sanction for their rulership might therefore be measured by the standard of civic righteousness and equity. If instead of diminishing evil the king should increase it; if by selfishness or favoritism or incompetence he actually added to the misery of his people, he could be judged by the divine purpose. Even though king in name, his deeds might belie his nominal commission. In the sermon at the coronation of Conrad II, to which reference has been made, the sentence immediately follow-

ing the declaration, "Thou art the vicar of Christ," reads: "No one is a true ruler unless he is an imitator of Christ."

In other words, the reverence due to the divine authority of the ruler is due not to the person of the human being who enjoys this exceptional dignity, but solely to the divine will to which he owes his position. If the ruler shall fail to obey God, if he shall promote injustice instead of justice, reverence for God will lead to a disapproval of the king's deeds, and may even take the form of pronouncing him unfit for his office.

It was in this field of moral criticism of the fidelity of the ruler to his divine commission that Christianity found its opportunity to influence politics. But this influence was exercised on the basis of an autocratic theology during the Middle Ages. The struggle between church and state is due to the fact that both entered the contest with the claim of divine rights. The advantage in the struggle lay with the power which could sustain most successfully its claim to exist by the will of God. It was only when either power could be convicted of overstepping or of perverting its God-given authority that its claims could be disallowed. The argument was thus wholly theological in character; and naturally trained theologians would be the most efficient advocates. So long as this theological basis of political theory can be maintained, the church has a decided advantage.

## II. The Philosophy of Modern Democracy

There may be distinguished two stages in the development of modern democratic ideals. The first stage rep-



resents an interpretation of the struggle for political freedom in terms of the mediaeval philosophy of "natural" right. The second stage makes use of the idea of historical development and progress by human experiment. Arguments for democracy during the first stage would be theological in character. Discussions in the second stage come to be entirely secular. The adjustment of Christianity to theological philosophy is easier than to secular philosophy, and consequently Christianity dealt far more confidently with the earlier stages in democratic development than with the phase of which we are today becoming acutely conscious.

Democracy is, in essence, the assertion of the right and the ability of men to determine for themselves what they want and to control the officials who administer the laws designed to secure the desired ends. This assertion of fundamental human rights lies at the basis of any democratic movement.

But this means that democracy begins at a different place from mediaevalism in its philosophy. In mediaeval thought the major premise was the decree of God. All must be deduced from the divine ordinance. In democracy the major premise is man's welfare. All must be judged by reference to this.

It is here that the theological doctrine of human depravity plays an important rôle. It was assumed during the Middle Ages that in the original state of nature men were competent to live in a society where equality and freedom existed universally. But because of Adam's sin, evil passions took possession of men so that freedom would now mean

only indulgence in wrong. Man needs restraint and guidance from above. Thus ecclesiastical doctrine supported the principle of overhead government.

Democracy, therefore, had to vindicate, as over against the doctrine of human depravity, the ability and the right of man to exercise freedom. In the era of distinctively theological thinking, the most obvious way was to make much of the ideals inculcated in the current conception of "natural law." Since existing governments admittedly exist conditionally; and since they so often prove to be sorry failures because of the viciousness or the incompetence of kings, why not go back from the conditional form of government to the absolute principles of ideal society as pictured in the divinely appointed natural law? This method of argument was popularly expressed in the oft-quoted couplet:

When Adam dived and Eve span,  
Pray who was then the gentleman?

John Milton defended popular rights by contending that the law of nature was prior to, and hence more authoritative than, the conventionally accepted governments of civilization. Said he:

No man who knows ought, can be so stupid as to deny that all men were naturally borne free, being the image and resemblance of God himselfe, and were by privilege above all creatures, borne to command and not to obey.

He further contended that after Adam's sin men entered into a social agreement to organize a government to restrain evil-doers, and that they selected their own rulers. "This power," he declared, "remains fundamentally in the people and cannot be taken away from them without

a violation of their birthright." In the Declaration of Independence of the American Colonies, it is stated that their movement for freedom is the assuming of "the separate and equal station to which the *laws of nature and of nature's God* entitle them." The rights of free men are defended on the ground of original human nature as God created it. "We hold these truths to be self-evident, that all men are created equal; that they are *endowed by their Creator with certain inalienable rights*," etc. Blackstone, the great jurist, speaks of "absolute rights, which were vested in men by the immutable laws of nature." We have in all these statements a theological form of argument. The original absolute will of God as expressed in original creation is opposed to the conditional authority of any particular ruler, even if he claims to be installed by divine approval. The significant feature of the argument is that according to the divine purpose, as expressed in the law of nature, the people themselves have primary authority, not kings or prelates.

The second stage in democratic reasoning is represented by the preamble to the Constitution of the United States. Here we have the expression of democracy conscious of its rights and asking the practical question as to how government should be organized so as to serve democratic ends. Instead of looking back at an original "nature" of things, divinely ordained, the Constitution looks forward to the task to be accomplished. Instead of attempting to conform to a divinely established model, it undertakes to create the political machinery necessary to promote human welfare.

We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution.

As we shall have occasion to see, this humanistic philosophy is a stumbling-block to Catholicism as well as to some types of Protestantism. When government is based frankly on human interests rather than on divine decrees, the advantage which the church enjoyed in the period of theological argument is lost. Political theory ignores the very premises of theological interpretation. It is this situation which the church of the future must face.

### III. Catholicism and Political Democracy

Catholicism undertakes to maintain unimpaired the mediaeval way of thinking. The major premise of any argument is God's will. If the content of the divine will can be ascertained the final answer to any question has been found. Since, according to Catholic theory, the church was directly established by God through Christ, and to it was committed the revelation of God, the church is the primary authority in the interpretation of the divine will. If men would agree to maintain the mediaeval logic, the supreme authority of the church would be necessarily recognized. Anything, therefore, which breaks down the theological method of debating problems is viewed with suspicion or hostility by the Catholic church.

The attitude of Catholicism toward modern democracy is somewhat complex.



On the one hand, the mediaeval doctrine of the divine authority of the civil power is unswervingly held. Thus Catholicism must maintain the authority of any legally constituted government. It is not for the church to say what the form of any government shall be. As to the respective merits of monarchy or democracy the church passes no judgment. Thus any nation which prefers a democratic form of government has a perfect right to demand the loyalty of Christian citizens. On the face of the matter, then, Catholicism would seem to be entirely neutral in the struggle between autocratic and democratic forms of government.

But there is one important consideration which is of great significance. According to Catholic doctrine, all government must derive its authority from God. Does modern democracy fulfil this condition? A citation from the encyclical letter of Pope Leo XIII on "The Christian Constitution of States" furnishes an illuminating commentary on this point. The Pope declares that the "terrible upheavals of the last century" brought forth a "new jurisprudence, which was not merely previously unknown, but was at variance on many points with not only Christian but even with natural law." And according to Pope Leo XIII, such variations give rise to a form of government which Christians cannot approve. Let us read his own words on the subject.

Amongst these principles the main one lays down that as all men are alike by race and nature, so in like manner all are equal in the control of their life; that each one is so far his own master as to be in no sense under the rule of any other individual;

that each is free to think on every subject just as he may choose, and to do whatever he may like to do; that no man has any right to rule over other men. In a society grounded upon such maxims, all government is nothing more nor less than the will of the people, and the people, being under the power of itself alone, is alone its own ruler. It does choose nevertheless some to whose charge it may commit itself, but in such wise that it makes over to them not the right so much as the business of governing, to be exercised, however, in its name.

The authority of God is passed over in silence, just as if there were no God; or as if He cared nothing for human society; or as if men, whether in their individual capacity or bound together in social relations, owed nothing to God; or as if there could be a government of which the whole origin and power and authority did not rest in God Himself. Thus, as is evident, a State becomes nothing but a multitude, which is its own master and ruler. And since the populace is declared to contain within itself the spring-head of all rights and of all power, it follows that the State does not consider itself bound by any kind of duty towards God. Moreover, it believes that it is not obliged to make public profession of any religion; or to inquire which of the very many religions is the only one true; or to prefer one religion to all the rest; or to show any form of religion special favor; but on the contrary is bound to grant equal rights to every creed, so that the public order may not be disturbed by any particular form of religious belief. . . .

Now when the State rests on foundations like those just named—and for the time they are greatly in favor—it readily appears into how unrightful a position the Church is driven [italics mine]. For when the management of public business is in harmony with doctrines of such a kind, the Catholic religion is allowed a standing in civil

society equal only or inferior to societies alien from it; no regard is paid to laws of the Church, and she who, by the order and commission of Jesus Christ, has the duty of teaching all nations, finds herself forbidden to take any part in the instruction of the people. . . .

Now natural reason itself proves convincingly that such concepts of government are wholly at variance with the truth. Nature herself bears witness that all power of every kind has its origin from God, who is its chief and august source.<sup>1</sup>

From the above quotations it is evident that while Catholicism makes no formal objection to democracy as a form of government, yet to the humanistic philosophy of sovereign human rights which underlies modern democracy the Catholic church must be uncompromisingly hostile. For the keynote of Catholicism is obedience to divine authority. If men are trained to think in terms of obedience to God, it is easy for Catholicism with its imposing claims of possessing the divine revelation to insist on a dominant position in guiding the thoughts and actions of men. But if men rather than God be permitted to utter the decisive word, there can be no restraint of freedom of speech and thought. Matters will be decided by human debate rather than by reference to God's command. The authority of the church will be simply that of the wishes of Catholic citizens, who may not be in the majority.

Catholicism can never consent to an organization of society in which the church is compelled to take a democratic place beside other social

organizations. The very essence of Catholicism is the doctrine of special privilege because of the unique divine commission given to the church. To build political institutions on the foundation of popular sovereignty rather than on the ordinance of God means that the church will have to justify itself before men, instead of resting on divine authority. Political democracy has inevitably brought the disestablishment of the church; for in a democratic society the church must be democratized. And this means the abolition of special privilege underived from human consent.

Holding convictions such as those voiced above, the Catholic church will conscientiously and persistently seek to bring about an order of things in which the divine prerogative of the church shall be acknowledged. Only thus can the philosophy of the divine origin of all authority be upheld. Thus while Catholicism, according to its theory of political authority, will always urge citizens to be subject to the powers that be, it will also strive in season and out of season to bring about an alteration of the detested doctrine of human rights and human sovereignty. It is thus at heart distrustful of the spirit of modern democracy.

#### IV. Lutheranism and Political Democracy

The fact that Luther emancipated Christians from the autocratic authority of the Catholic church in matters of religion has often been taken as proof that he was the great initiator of democracy in all realms of human

<sup>1</sup> *The Great Encyclical Letters of Pope Leo XIII*, third edition (New York: Benziger Brothers), pp. 120-23. The volume bears the "imprimatur" of Archbishop Farley.



life. But it should be noted that his religious reformation was based throughout on the mediaeval theological type of thinking which we have characterized as autocratic. He denounced the Catholic church not on the basis of popular rights of revolt, but solely on the ground that the Pope was violating God's will. God had plainly proclaimed in the Bible the conditions of salvation. The Catholic church had illegitimately altered these, and was terrorizing men by the use of an unauthorized doctrine of penance. To cling to God's Word alone was the sole means of salvation, and at the same time the only way in which to defy the tyranny of the Pope. It is well known that Luther was strongly opposed to the humanism of Erasmus. But this humanism represented precisely the spirit which later developed into the philosophy of human rights underlying modern democracy.

Moreover, Luther's conception of religion placed in the forefront the experience of assurance of God's gracious favor. To be positively conscious of God's approval was the supreme good in life. All the Christian's activities and all his thoughts should be devoted to this end. Harmony with God was the guiding rule in life. This meant an intensification of the theological habit of interpretation. To accept gratefully the will of God wherever this could be ascertained was part and parcel of a Christian life.

Now Luther accepted without question the current doctrine of the divine establishment of political institutions. In his commentary to the Galatians he wrote: "You have often heard me say that political and economic insti-

tutions are divine, since God ordained and established them just as he did the sun, moon, and other created things." In his larger catechism he urged obedience to civil rulers as a form of obeying the command to honor one's father and mother. If the secret of true religion is the whole-hearted acceptance of God's Word, and if one holds that the powers that be are ordained of God, religion will naturally involve loyalty to the divinely established rulers. It is only when a ruler is plainly and demonstrably defying God himself, as Luther held that the Pope was, that the Christian can protest; and here the protest must be made not on the basis of human rights but on the ground of the divine will.

Moreover, in combating the Roman church, Luther was engaged in conflict with a mighty political power. The cause of free religion could be maintained against the Catholic forces only as there should be found Protestant princes who were willing to lend the support of arms to the new movement. It is easy to see that such a prince would be viewed as providentially sent to uphold the truth of God. This natural dependence of the Lutheran movement on the power of evangelical rulers thus served to reinforce the mediaeval conception of the divine origin of political power. Luther was more concerned that the ruler should conform to the purposes of God than he was that the ruler should rule by consent of the people. No one really interested in a democratic political régime could approve the principle, *cuius regio eius religio*—the religion of the ruler should be the religion of the people.

In repudiating the doctrine of the political power of the Catholic church while

retaining the mediaeval doctrine of the divine origin and authority of political power, Lutheranism really set political autocracy free from the one restraining force which the Middle Ages had provided. Since the church could no longer challenge the state, the power of the latter was unfettered. To be sure there could be moral criticism, and theological persuasion, but no external check to the autocracy of the state was provided by Lutheran piety. And if a state seemed to be pursuing a policy which established true Christianity over against false ideals, religious gratitude would suggest a complete justification of the use of force in so good a cause. Christianity, for the Lutheran, is summed up in the ideal of securing and maintaining a sense of the assurance of God's forgiving love. This assurance is obtained by complete trust in the provision which God has made. The religious attitude thus engendered makes for a quietistic and grateful acceptance of what is providentially provided, and thus does not stimulate the type of criticism essential to vigorous democratic development. To be sure, there is nothing in Lutheranism inherently opposed to a democratic form of government, provided it can be interpreted in terms of a recognition of divine authority. But, like Catholicism, the genius of Lutheranism leads to a neutral attitude in the matter of forms of government, while the emphasis on a theological basis of authority involves a distrust of the purely secular doctrine of modern democracy. Troeltsch, after clearly pointing out the fundamentally

non-political character of Lutheranism, and therefore its ability to live harmoniously with any form of government, makes this pertinent observation:

However it cannot be ignored that by its very nature Lutheranism most easily unites itself with political relations of a monarchical-aristocratic character and with a social-economic situation dominated by agrarian, middle-class interests. For this reason it has worked out its most vigorous expression in the politics and point of view of the Prussian and German conservatives, where it to this day helps to determine the fate of the German people.<sup>1</sup>

Again speaking of the attitude of Lutheranism in Germany toward the democratic movements of the middle of the nineteenth century, Troeltsch says:

It allied itself with the reactionary movement of monarchical thinking, agrarian paternalism, military instinct for power, and gave to the Restoration an ideal and ethical anchorage. In consequence it was in turn supported by the reactionary social and political powers by means of force and thus sanctified the realistic sense of power and those virtues of obedience, reverence, and feeling for authority, so indispensable to Prussian militarism.<sup>2</sup>

#### V. Calvinism and Political Democracy

Calvinism, like Lutheranism, reproduced the mediaeval doctrine of the divine origin of political government. It was thus in spirit as little sympathetic with the humanistic philosophy of human rights as were Catholicism and Lutheranism. But certain incidental features of Calvinistic thinking combined

<sup>1</sup> E. Troeltsch, *Gesammelte Schriften*, I, 602, 603.

<sup>2</sup> *Ibid.*, p. 604.



with the vicissitudes of ecclesiastical politics in England led Calvinism to play an important rôle in the development of modern democracy.

The inner feature of Calvinism which differentiated it from Lutheranism was its aggressive interpretation of the Christian life. When Luther interpreted the ten commandments he emphasized the fact that the first table, setting forth love to God, was the real message which furnished the meaning to all. "We are to fear, love, and trust God above all things," so that our conduct will conform to the will of God. It is the attitude of confident and grateful trust which Luther stresses. Calvin, however, makes much of the idea of obedience. "Since the Lord, when about to deliver a rule of perfect righteousness, referred all parts of it to his own will, this shows that nothing is more acceptable to him than obedience." For Luther the Bible is God's Word of promise, enabling sinners to trust him and find inner peace of soul. For Calvin it is not only this, but also a revelation of God's laws which he wishes men to obey. The Lutheran, having obtained inner assurance through God's grace, can trustfully leave to God the ordering of the world. The Calvinist, receiving the Bible as a book of commands as well as a message of grace, feels himself compelled to insist on the application of biblical standards to all life.

This different attitude meant that the Calvinist, when he knew himself

to be backed up by Scripture, could speak and act with a sense of the direct authority of God. Anyone teaching or acting contrary to Scripture, no matter what his earthly rank, could be rebuked by a follower of Christ who truly interpreted Scripture. Moreover, it was not permitted a conscientious Calvinist to sit quietly while things went wrong. In so far as Christian people do their duty they must see that laws are enacted which correspond to the biblical model and that magistrates justly administer the laws.<sup>1</sup>

At the same time, it is a divine command that men should "honor the King." For a subject in his private capacity to resist the powers would be clearly against the Word of God. Here Calvin vigorously denounces the revolutionary dissenting sects. But the church of Christ has its officers with scriptural warrant for exercising discipline. The church, then may become the organ of political agitation and of reform. In Geneva the experiment was tried of organizing a genuine theocracy in which the rule of God should be mediated by officials who depended on the church for their real authority. In Scotland John Knox in the capacity of a representative of the true church could address Mary Queen of Scots in a fashion which would have been utterly reprehensible in a mere subject.

In this original theocratic conception of Calvinism there is nothing democratic in the humanistic sense. It is simply

<sup>1</sup> "But in the obedience which we have shown to be due to the authority of governors, it is always necessary to make one exception, and that is entitled to our first attention,—that it does not seduce us from obedience to him, to whose will the desires of all kings ought to be subject, to whose decrees all their commands ought to yield, to whose majesty all their scepters ought to submit."—Calvin's *Institutes*, Book IV, chap. xx, p. 32.

the continuation of the mediaeval ideal of ruling by the authority of God. If Calvinism had been the sole form of Protestantism, it would have developed into an ecclesiastical autocracy.

But in England Calvinism met with a rival form of Protestantism. The Church of England was established and was enjoying the protection of the laws. In so far as Calvinism found these legally established practices to be contrary to the Word of God, it was compelled to take the position of a party of protest. For a time the contest was waged to secure the establishment of Calvinism as the sole legitimate religion. But the Church of England won this contest. Yet Calvinism could not consent that this "papish" church should coerce the consciences of men contrary to the Scriptures. Consequently the contest for an established Calvinistic church was altered to the contest for the *full religious rights of dissenters*, if Calvinists must be dissenters. The religion of a subject need not be the religion of his sovereign. This is a far cry from *cuius regio eius religio*. It was the contest for the full religious rights of dissenters which kept stirring up English politics and which nourished constantly the notion of individual rights over which the sovereign had no control. The mediaeval theory of political absolutism was broken completely in the struggle with the Stuarts. Troeltsch says the Middle Ages really ended with Cromwell. From his time the forces of growing democracy actually controlled the course of events in England.

At the same time the genius of Calvinism finds freest expression when it

can be the authoritative form of social organization. For pure Calvinism today one must go to Scotland, where it has the prestige of a legally recognized religion. It was in its glory in the days of the Puritan régime in New England. When, instead of being organized as an authoritative theocracy, Calvinism finds itself compelled to agitate for its rights as a dissenting form of religion, it naturally falls into alliance with other movements for the rights of man even when these appeal to secular and humanistic ideals rather than to a divinely established order.

Thus while Calvinism was a potent factor in breaking the absoluteness of monarchical power, and while it entered into the making of New England politics with great influence, it has gradually ceased to be a dominant factor in the democratic movement. The reason is not far to seek? It conserves a theocratic theory of government which is out of harmony with the philosophy of modern democracy. It trains men to conform to an already given rule of life rather than to create new conditions of life. As a means of breaking autocracy it has rendered great service to democracy. But its preservation of an autocratic theology has made it slow to appreciate the full force of the modern humanistic ideal. A Puritan régime still seems to a genuine Calvinist to be preferable to religiously uncontrolled experiments in social organization.

## VI. The Separation of Church and State

As we have seen, Christianity, whether in its Catholic or typical Protestant forms, has set forth a philos-



ophy of government which gives autocratic power to anyone who can successfully claim to be in possession of divine rights. Moreover, since the ideal form of society would be that in which God's will should rule, there is the constant incentive to seek to organize governments on the basis of "Christian" principles. The traditional method of deducing these principles leads to their imposition on men by virtue of their divine authority. Of course, the endeavor is constantly made to induce individual men to become Christians in experience so that the divinely required commands will be inwardly welcomed. But the stubborn fact remains that considerable numbers of men do not thus prepare themselves inwardly for a voluntary reception of the authority of divinely established commands.

There arose, both during the Middle Ages and at the time of the Protestant Reformation, certain so-called "sects" which dissented from the idea of autocratic rule, and sought to establish a genuine religious democracy. Appealing to the injunction of Jesus, "Call no man master," they denied the legitimacy of any official intermediaries between the individual soul and God. When a church, claiming a divine right to expound God's revelation, could be shown to be perverting that revelation, it ceased to have jurisdiction. This meant that when an individual or a group of individuals became convinced that the church was in error, the authority of the church could be set aside. This right of dissent was based on the capacity of every individual to discover for himself the will of God in Scripture.

This right of the individual to interpret the Bible for himself was also affirmed by Luther and by Calvin. But it was complicated in the case of these Reformation leaders by the conception which they continued to hold of a Christendom organized according to the laws of God. Consequently they retained the mediaeval theory as to the divine institution of political government, and they made use of the idea of "natural law" to enlarge and interpret the scope of biblical precepts. In the endeavor to retain a Christian control of society, compromises were inevitable. Protestantism, like Catholicism, was compelled to endorse or at least to endure political movements of doubtful spiritual purity in order not to sever connections with the forces controlling the world.

It was characteristic of the radical "sects" that they proposed to make the church a community of saintly men, no matter what became of the rest of society. In this endeavor they were forced to withdraw from the existing churches. The Anabaptists, in their emphasis on a completely regenerate church membership refused to recognize the validity of infant baptism, insisting on a conscious experience of regeneration as a prerequisite to membership in the pure community. Moreover, in order to avoid any entangling alliance with things worldly, they proposed to order the Christian life exclusively on the basis of the commands of Jesus. This involved refusal to take oath (Swear not at all), or to bear arms (Resist not evil), or to acknowledge the unqualified authority of anyone over the religious life (Call no man master). In short,

the Anabaptists simply disregarded the mediaeval doctrine concerning political power, and concerned themselves with only one thing—the organization of a holy community in obedience to the precepts of Jesus. They thus approximated the early Christian conception of the nature of Christianity as a separatist and protesting body concerned to preserve its own purity in a corrupt world. And naturally the New Testament furnished much material with which they could strengthen their arguments. In the place of the hope of organizing a Christian world they revived the pessimism of early Christianity with its eschatological hope.

Naturally the Anabaptists had to meet persecution at the hands of those governments which were concerned to maintain an authoritative "Christian" government. Such defiance of all the accepted tenets of good citizenship seemed to men of the time like wicked anarchy. The Anabaptists were the Bolsheviki of the religious world. The literature of the time depicts them as monsters of wickedness, recognizing no restraining powers. But persecution served only to stiffen convictions, and to stimulate the immigration which spread the radical ideas throughout Europe.

In all this the Anabaptists, unlike Lutherans or Calvinists, were seeking, not to dominate the world but rather to gain freedom for their consciences in the realm of religion. Thus while fundamentally they were attempting to organize their church according to the divine command, apologetically they were pleading for the liberty of the individual in the realm of conscience.

But this meant substituting the ideal of freedom for the characteristically mediaeval idea of obedience as the highest good. And here the arguments of the Anabaptists easily found extension into the humanistic conceptions of the inherent freedom of man which underlay the development of modern democracy. Moreover, as the persecuted Christian bodies in England sought freedom to worship God according to the dictates of their own consciences, a common cause was found between them and the persecuted Anabaptists in this respect. Freedom of the church from state control was demanded by all bodies undergoing persecution.

Now the affirmation of the principle of freedom of conscience in religion has far-reaching consequences. If the state has no divine right to coerce evildoers, the very basis of its autocratic power is gone. But what can be more evidently evil than to teach insurrection and insubordination, to refuse oaths and military service? If the individual can claim exemption from political authority on these points, it means the end of all autocracy. The power of the state extends only to those matters which are freely conceded to it by the conscience of the subjects. But this looks very much like government only with the consent of the governed.

With the migration of the Pilgrims to America came a new experience in political organization. The Pilgrims were in quest of a place in which religious freedom might be exercised. They came to the new world in which there was no established church and no established government. They were conscious of the opportunity *to shape the new govern-*



ment according to their own will. While maintaining formally their allegiance to King James, for the practical ruling of their life in the new colony they drew up and signed the first written constitution in history. Here was a government which visibly owed its origin to the agreement of men, and which was therefore subject to human authority. In like fashion the various settlements made in America brought a practical realization of the possibility of man-made governments, and thus paved the way for the enunciation of the ideal of democracy which found expression in the Declaration of Independence and in the Constitution of the United States.

The importance of the dissenting movement in the inculcation of democratic ideals can scarcely be overestimated. Where dissent gained a hearing and secured liberty for itself, democratic freedom established itself as a régime of law and order. Where dissent was crushed and the mediaeval conceptions of political authority remained unimpaired, democratic movements have been compelled to take the pathway of violent revolution. Witness the contrast between England and France.

At the same time the dissenting movements generally made use of theological arguments, quoting the divine authority of Scripture or of the inner voice of the Spirit as justification for refusing obedience to the ruling powers. In particular the Anabaptist appeal to the precepts of Jesus as a code of laws for the organization of society prevented any positive appreciation of the significance of the secular basis of democratic appeal. Thus beyond

the great service of establishing the principle of freedom of conscience from coercion, the dissenting movements have not contributed much to the development of constructive democratic ideals. In particular the Anabaptist inheritance is likely to be supremely concerned about the correctness of relatively unimportant matters of ritual or personal behavior within the community, and to tend toward a *laissez faire* conception of secular society. So long as the mental attitude involved in unquestioned obedience to rules given a priori is maintained, there is no adequate appreciation of the meaning of an evolving democracy.

#### VII. Can Christianity Be Genuinely Democratic?

That Christianity in the past has in general been a supporter of autocratic ideals is unquestioned. The essence of autocracy is the exercise of an authority lying beyond the reach of those over whom it is exercised. Christianity has interpreted both church government and political government on the basis of a doctrine of divine origins in such a way as to make autocracy possible. So emphatic has been this autocratic strain that modern democracies have usually been impelled to disestablish the church in order to avert the possibility of ecclesiastical interference with democratic procedure.

A tract published by the Witness Committee, in Pittsburgh, Pa., bears the title, *Is the Constitution of the United States Christian?* It argues that "the National Constitution does not recognize God in any way, nor Jesus Christ, nor the Bible." It states that "the Constitution recognizes the

authority of 'the people of the United States' back of the Constitution, but does not recognize the authority of God back of the people." Accordingly, "the Constitution in its present attitude toward religion exactly suits the infidel and atheist, the worldly man and the libertine." "If any one makes an effort to introduce Christianity into politics, the Constitution stands directly across his path."

Here is a type of Christianity fundamentally distrustful of democracy. Not the people's will, but the rule of God should be the standard of government. But then the question arises, Who is competent to declare the will of God? Only a God-commissioned man could do this. Hence a ruler by divine appointment would be the logical outcome. Autocracy is the natural form of government by divine right.

Now Christian men cannot avoid desiring to see the Christianization of society. To be disinterested in politics is inconsistent with citizenship in a democracy; and for a Christian to be interested means his desire to see Christian principles prevail. How can this interest be exercised consistently with the principles of democracy?

1. *An autocratic religion cannot prepare citizens for a democracy.*—The supreme virtue in an autocracy is the unquestioning obedience of a subject. Government is there. It is to be obeyed, not to be criticized. It is to be supported, not to be altered, at the behest of popular desire.

What about our methods of religious instruction? Are we inculcating the virtues of autocracy? Are we training men to think of Christianity as some-

thing unchangeably there by divine decree, so that man's only duty is to maintain unaltered the ordinances and beliefs of the system? If so, if we are insisting that criticism or attempts at improvement are irreligious, we are training men in autocracy. This is the spirit of a Christianity organized to rule rather than the spirit of a Christianity organized to serve.

2. *A democratic religion must exist by human consent rather than by a claim of divine rights.*—This is the meaning of disestablishment. A church must be valuable enough to men to win their support if it is to exist at all. And in a democratic régime it will seem worth supporting only when it genuinely ministers to human needs. No more powerful incentive to moral criticism of the church exists than precisely this dependence upon the voluntary affection of men for its existence. The consequences of this dependence are only beginning to be felt. Until the present generation the pressure of the ideal of unquestioning obedience to church demands has been very universally felt. But a spirit of freedom is fast coming to consciousness. And this is making itself felt in sharp criticism of the relics of autocracy left in the ideals of the churches. Nothing is more significant than the eager desire for the subordination of ecclesiastical dogmatism and the exaltation of broad humanistic sympathies. Dogmatism is the accompaniment of autocracy. The desire to serve rather than to command is the spirit of a moral democracy.

3. *A democratic Christianity must look forward rather than backward. It must exalt a creative spirit rather than*



*the demand for conformity.*—Here again we are just coming to the consciousness of the demands of a democratic age. It is not so long ago that every denomination was justifying its existence by scriptural proofs that its was precisely the kind of church instituted by Christ. Today statistics of baptisms, records of missionary endeavor, utterances on social questions, are coming to the front. Only a generation ago the military ethics of the Duke of Wellington was being transferred to the missionary enterprise. "These are my marching orders." The Great Commission was regarded as an autocratic command to be obeyed. Today missions are justified and supported by looking forward and seeking to meet the needs of the future. Surveys of cities and rural communities are being increasingly made in order to guide the work of churches. In other words, humanly determined programs are being substituted for dogmatic decrees in the work of the churches. This is genuine democracy.

4. *The adoption of a democratic spirit in Christianity means the development of intelligent citizenship rather than the inculcation of dogmatic propaganda.*—The rule of God, even under the mediæval philosophy, was identical with

the working out of principles of justice. The real approval of God was given in the actual practice of justice rather than in the person of the ruler. To understand justice, then, is the pathway to establishing the rule of God.

But justice can be discovered only as the interests and needs of the human beings concerned are fully understood. There can be no justice ready-made, brought from an alien source. True justice demands human sympathy. Here Christianity has a boundless opportunity. If, instead of devoting attention to the securing of conventionally formulated ecclesiastical ideals of morality, the church will educate Christian people to the attitude of genuine human sympathy, and will furnish some intimation of the complexity of the problems of justice, it will be helping to supply a far more potent force for securing righteousness than if it were concerned with technical divine rights.

For in a democracy, the church must claim no exemptions for herself, and must attempt no autocratic domination of politics. It must rather so educate and train the human beings who look to it for aid that a wiser, more sympathetic, more technically competent citizenship shall exist because of Christian faith and hope and love.

## CURRENT OPINION

### Fallacious Principles in the Social Order

A plea for an "intellectual conversion" of Englishmen in regard to property and industry, written by R. A. Tawney, appears in the *Hibbert Journal* for April. The article, which is entitled "The Sickness of Acquisitive Society," offers some radical criticism of the prevailing order of things, with special reference to England. The doctrine of the right to the disposal of property and to the exploitation of economic opportunities, though no longer held by economists, is still the practical foundation of the social organization. This is clear enough from the complaints of commercial leaders on the state restrictions of their gains forced by the war. Claims of this kind are based on the assumption of private rights, rather than on the fulfilment of any social function. The private owner of urban land performs no function as owner, but exercises a right of taxation. And has not Lord Hugh Cecil declared that to interfere with private ownership is theft, and therefore wicked? The doctrine of the last century "that man's self-love is God's providence" has been fully refuted, but with small practical results. Behind it lay the doctrine that economic rights are anterior to and independent of economic functions. A new conservatism has arisen which is resolved to prevent the attempt to extinguish payments which are made not for service but by legal right. It appears in the fusion of the two traditional parties, in the proposal to strengthen the House of Lords, and in the attempt to buy off the working classes by concessions. The world has not yet seen a society in which the acquisition of wealth is contingent on the discharge of social obligations. Industrialism has given opportunity to relentless egotism. The motive of the acquisition of wealth dominates in human ambitions. It makes

the individual the center of his own universe, and dissolves moral principles into a choice of expedencies. Under this stimulus men do not become religious or wise or artistic.

The *malaise* of present society is not a matter of accidental maladjustment, but is due to its dominant principle, which divorces service from reward. One result is that there is created a class of pensioners upon industry, who live indolently from its product. And another is the degradation of the laborer. It is those who spend who receive honor in an acquisitive society, not those who serve. The latter are regarded as vulgar and insignificant compared with those who obtain wealth. And there is no happiness among either. The gross inequality which prevails makes for the misdirection of production. The labor that should go to relieve housing congestion, goes instead to the making of hotels and yachts for the rich. Much of the so-called wealth of the nation is really waste.

The general increase of wealth will never prevent industrial disputes while the acquisitive principle reigns, for in that case nothing short of infinity will satisfy. The solution lies in replacing this principle by a principle of function. It is not productivity merely, but the social purpose of industry that matters. The present industrialism is as indefinable as militarism. People talk as if man existed for industry, as the Prussians talked of man existing for war.

The first condition of a right organization of industry is an intellectual conversion, viz., that emphasis be transferred from the opportunities it offers to individuals to the social functions which it performs. The purpose of industry, which is the conquest of nature for the service of men, should be adequately perceived. Property rights which yield income without service should be mercilessly extinguished.



### The Human Spirit and Economic Theory

F. W. Orde Ward, who contributes to the *Homiletic Review* for May an article on "The Spiritual Factor in Economics," has scant admiration for the work of economists. Reviewing the progress of economics he finds that we are now asked to concern ourselves with three main elements of the question—capital, labor, and ability. But this analysis is by no means complete. In fact the supreme factor in the "wealth of nations" is left out of account, namely the spiritual factor. By this expression he means the wayward and incalculable human spirit, which "never did and never will tamely follow the line of least resistance," and is "forever spoiling for a fight." Political economists forget that man is "essentially a spiritual being, full of glorious caprices." He seeks novelty, rather than riches or happiness. He finds, with Aristotle, that change is the sweetest of all things. He grows by leaps and bounds, and is subject to unforeseen transformations. His future movements cannot be predicted except in the most general ways. He insists on incessant novelty and is invariably "agin the government." In addition to this there is the disturbing factor of fashion, a spiritual element of infinite range and possibility. A whim of Paris dressmakers may ruin the ribbon manufacturers of Coventry, and send their employees into the overcrowded ranks of casual labor. A physician may write a letter to the *Times* disparaging a common food, and put it largely out of use. A dastardly attack was thus made on the innocent tomato, which was charged with producing cancer.

More stability can be obtained through better education, which should transform fashion into a pioneer of solid progress. The real wealth of nations lies in the children. Man is more than an "economic man," more than what he eats and drinks. The spiritual constituents of his nature are

infinitely stronger than the material. The recognition of this in economic theory would help to combat injustice, and would raise that science from contempt.

### Meeting the Church's Obligations to Labor

William H. Morgan gives a striking view of the new obligations of the church to the industrial world in his article on "The Church and Labor Reconstruction" in the *Methodist Review* for March-April. He regretfully admits that everywhere the majority of the workers are alienated from the church. He quotes statistics to show that four-fifths of the population of London are not churchgoers. In New York City the proportion of church attendants is reduced to 15 per cent. The American and the British laborer is indifferent or hostile to the church, while generally profoundly respectful to the Person of Jesus Christ, and accepting the moral principles of Christianity. The state churches of Europe are regarded by labor leaders as hostile to the aspirations of labor. Hall Caine's charge that the church has perverted the teachings of Jesus and become a conservative instead of a progressive force is illustrated by reference to certain historical incidents. Continental immigrants bring to this country the idea that the church is the bulwark of privilege and conservatism. Dr. Morgan cites the parable of the Good Samaritan and that of the Prodigal Son to show two aspects of the religion of Jesus, its manward and its Godward direction. Historically the emphasis has been laid mainly on the latter. Of late a new conception of the gospel has come to the church through men like Thomas Chalmers, Frederick Denison Maurice, Josiah Strong, and Washington Gladden, who have placed before the church the program of the Christianization of the social order. There are indications that the church as a whole is awakening to the

social interpretation of Christianity. Dr. Morgan cites the League of Faith and Labor which has arisen in England, whose program includes co-operation between the churches and the labor organizations in working toward the solution of labor problems and the democratic control of industry. The labor pronouncement of the Canadian Methodist church, recently noticed in this column, is cited as a significant advance. But a warning is offered against passing resolutions simply to be "embalmed in church reports." The Anti-Saloon League has represented the church in action on temperance reform. Let this organization now turn its attention with the same energy to social welfare.

### The Function of the Church in Society

In the *International Journal of Ethics* for April appears a study of the place of organized religion in the modern state, entitled "*De Ecclesia*," by C. Delisle Burns. Mr. Burns points out that recent political and industrial trends have been largely conditioned and influenced by the churches. Yet there is a general lack, both within and without the churches, of any adequate idea of their social and political function. A philosophy *de ecclesia* would correct the emphasis on economic issues, the *furor economicus*, which at present rages in social theory. It would also improve the social quality of religion, which has been weakened by the private judgment argument of Protestantism. Again the absence of any true theory leaves people to accept false theories like Erastianism, mediaevalism, or anticlericalism.

The theory to be developed must be a philosophical synthesis and not a mere psychological analysis like that of James. And it should take into account not only the Christian, but other organized religions. It should take the place in modern thought that was taken by Dante's *De Monarchia*

and Hobbes's *Leviathan* for situations now past. The religious association of today is voluntary, an entirely different situation from that which obtained when everybody was a member of "the" Church. A church now resembles an artistic or scientific society, in that one may belong to any part of it, or to none. The influence of the churches on state organization and policy must be recognized and estimated. The profound influence of religion on state education is another factor to be considered. But the effect of political concepts on the church is even greater than the reverse influence. Thus in times of political stress the pulpit returns an echo to the political platform. The Roman church during the war uttered discordant voices across the frontiers. Christianity is regarded as indifferent to political forms, but "the *obiter dictum* of the New Testament that established authorities should be revered, has had the most unfortunate consequences." In practice the church is what Hobbes said it was, either the state itself or a department of the state. The evil result of this Erastianism is that there remains no adequate criticism of the state. Economic nationalism requires to be "held in check by some strong social group representing an admittedly higher interest."

A treatise *de ecclesia* should show the relation of the churches to each other. The churches should not be regarded as separate units, but should co-operate in an organized world by religious associations. Withdrawal from membership should not be attended by any ill-feeling. The state should be superior to the church on matters of law and order, and of taxation; but the church should be superior on questions of morality, of life and death, and of human affections. There would normally be little difficulty, Mr. Burns believes, in abiding by these distinctions in detail.

The expectation is expressed that the churches will in the era now opening,



experience great changes in the direction of modernism and the weakening of institutional life. The churches are on trial as never before. Mr. Burns asserts that if they return to the "beggarihood of vision" which characterized them a century ago, "we may candidly hope to destroy them all."

### Education for the Ministry

Professor William Adams Brown of Union Seminary discusses "The Seminary of Tomorrow" in the *Harvard Theological Review* for April. He feels assured in giving an affirmative answer to the question, Will there be any seminary? In the coming era only indispensable institutions will survive. But the crisis has shown that religion is indispensable; and has brought at the same time a new emphasis on the work of teaching, and a new appreciation of the teacher. It is by teaching that the doctrines which impelled the German armies must be counteracted. The seminary is the teacher of the teachers of religion, and must have a decisive place in the future of society.

Seminaries suffer mainly from two evils, in which they reflect the defects of the church itself. The first is denominationalism, and the second is intellectualism. The latter is described as "the disposition to accept Christianity as a series of beliefs, or at least of practices and experiences which follow upon the acceptance of such beliefs." The impression which observers receive is that a denomination is a group banded together to propagate a type of belief. Intellectualism in religion is being countered by two forms of reaction. There is the enthusiasm of the revivalist which reduces the teaching function to a minimum. The other reaction is in the direction of practical service, which as in the work of the Y.M.C.A. may be highly beneficent, but in itself lacks the necessary theoretical foundation. We must therefore find a way between the old denominational intel-

lectualism and the newly emerged, inarticulate religion of sentiment and practical expediency.

It has become clear that the religion of the future must be a religion of the whole man, and man is revealed in recent events as acting on sentiment more than on belief. Differences of religious type, the Catholic mystical and the Protestant ethical type, for example, must be recognized. The seminary of the future must take these facts into account, and with them the increasing demand for unity which characterizes religion. The curricula of seminaries should be framed with an eye to the current tendencies. The sole object must be the training of ministers, and Professor Brown gives the counsel of perfection that all that is not necessary for this must be excluded and all that is necessary for it must be included. The training must be specialized, without losing sight of the things held in common. Systematic theology will be taught as a study which defines the nature of the gospel for a world that is seeking unity through variety. What is valued and revered in other denominations than his own will have to be understood by the student, and history will be studied not only from the past forward, but from the present back. Dominating all study will be the practical purpose of gaining a sympathetic understanding of our fellow-men.

### Novel Aspects of Religion in England

England is witnessing important changes in religion as well as in industry. Some of these are reviewed by Philip Whitwell Wilson in the *Outlook* for May 21, in an article entitled "After-the-War Religion in England." The nation is experiencing a revival of faith which is difficult of analysis. Religion expresses itself in the devotions of bereaved relatives of soldiers, in which Protestants are imitating Catholic practices which were once regarded as superstitions. At the same time others, like

Sir Oliver Lodge and Sir Arthur Conan Doyle, are seeking definite intercourse with the departed.

The British workman has not felt the revulsion against Christianity which is common on the Continent, for he remembers that most of the leaders toward liberty in the nation's history were "reared on the Bible." Mr. Wilson gives large importance to the Brotherhood Movement, which before the war drew an attendance at Sunday afternoon meetings of about six hundred thousand men. This organization has a philanthropic interest, and has played a part in politics on the side of reform. It stands between the trade unions and the churches. While distinctly Christian, it has no sacraments, creed, or catechism, and its membership has no formal relation to church membership. Its affinities are with the non-conformist churches; but as these churches seek on the ritual side to approach the Established Church, they may fail to make connection with this lay movement whose only ritual is a handshake and a slap on the back.

#### **American Quakers Condemn Militarism**

A statement was issued in January by the Representative Meeting of the Society of Friends relating to the question of compulsory military education in America. The framers of this statement assert that they do not wish to avert many changes which the war had induced. But there has been an undue repression of conscience and free speech. Individual consciences have been cajoled or threatened into conformity. Public sentiment has been united by means of propaganda. "Much that we have fought against in the militarism and autocracy of Prussia we have adopted in modified form." It is time to lay aside our skepticism of the efficiency of moral and spiritual forces and to recur to the principles of Jesus.

While not minimizing the moral gains of the war through sacrifice, they protest

against the adoption of the very ideas and plans against which our soldiers have battled. The training of youth to arms creates the spirit of militarism. A commission appointed by the governor of Massachusetts to inquire into the question of military training reported both school teachers and army officers to be averse to it, and pointed out that no country in the world today possesses such a system, with the exception of the two rivals of the Pacific, Australia and Japan. The new English Education Bill makes no such provision.

Apart from the loss of production entailed by military service, there arises the still more serious objection of the moral atmosphere of the system. It is based upon unthinking obedience, which is "not the best attitude of the citizen of a free democracy." The military ideal of life would cancel much of the heritage of freedom which America has enjoyed for two hundred years. The document closes with a paragraph in support of the proposed League of Nations, as "an organization of the peace-will of mankind."

#### **Dr. Denney's Theology**

It is now almost two years since Scotland was bereaved of Principal James Denney, one of her most prolific and able theological writers. He was among the last of a group of staunchly biblical theologians, who, while accommodating themselves to modern thought, never felt the necessity of radically striking off from traditional viewpoints, and who on this account have enabled the laymen of their communion to keep nearly abreast of their theological guides, making a safe, if modest advance. It is probably safe to say that in so far as Dr. Denney's actual opinions are concerned, they will have little influence on the future of theology. He was not a great pathfinder. But his work will always command respect for its apologetic value in his own generation.



A discerning estimate of his theology from the pen of Professor W. P. Paterson of Edinburgh, appears under the foregoing title in the *Constructive Quarterly* for March. The study is introduced by a sketch of Scottish thought in the preceding era, especially in the disturbed period during which Dr. Denney's views were in formation. Modern criticism of the Bible became familiar to Scottish students through German influence, and constituted a challenge to the champions of the strictly biblical theologians. For a long time the principal aim of theology was to combat all novelty of opinion. But gradually new doctrines obtained recognition, and the wiser apologists found it vain to depend on the old assertions of verbal inerrancy and authority of Scripture. During the last quarter of the nineteenth century two ways were taken to meet the demands of the situation. One was that of a Scoto-Catholic group who followed the example of the Anglo-Catholics and defended those dogmas which may be regarded as the Catholic stratum of the Westminster Confession. The alternative course was to defend the principal doctrines of Christianity by an appeal to reason without the assertion of any dogmatic authority. This course was followed by a philosophical school which flowered in Principal Caird. But others avoided speculative philosophy and made their appeal on the basis of the inner experience, which is independent of the witness of Scripture or church. The position taken by these cultured Evangelicals corresponded to that of Schleiermacher. It preserved the faith while also securing freedom for critical study. While leaders in the Church of Scotland worked in the realm of philosophical theology, the Free Church produced such distinguished biblical scholars as A. B. Davidson, Robertson Smith, George Adam Smith, and A. B. Bruce. It is to this distinguished group that Dr. Denney belonged; and none of the company so

fully faced the theological issues raised by the modern situation.

While Dr. Denney repudiated the word "apologist" as applied to himself, he was in reality more of an apologist than anything else. His aim was to make the faith of the gospel intelligible and to defend it. Possessed of exceptional gifts, learning and style, he was "overwhelmingly religious" in his interests. His conclusions were made through intuition. He was fond of confounding distinctions that others took for granted, and his mind had a certain bias toward paradox. Dr. Denney's starting-point was not Scripture but experience, which he called "the basis of all theological doctrine." By experience he referred to evangelical Christian experience alone. In this he found certain convictions about the work and person of Christ, which formed the nucleus of his theological system. The Scriptures were of inestimable value for their records of the events which made Christian salvation available. His use of the Scriptures is as a trustworthy guide to Jesus and the Gospel. He does not undertake to defend their plenary inspiration or historical inerrancy. His position on this matter is identical with that of Ritschl.

The emphasis in Dr. Denney's theology is laid on the exposition of Christianity as a mediatorial religion. Christ is the object of Christian faith, and "everything depends on the fact that the believer can be sure of his Lord." This faith in Christ conditions right belief in God. Christ's mediation involves atonement, which is the "focus of revelation." And whereas, Schleiermacher limited the efficacy of Christ's sacrifice to a moral influence on the believer, Dr. Denney insists on an objective atonement, reliance upon which is a condition of a living Christianity. In fact an objective doctrine of the atonement for him enters into the substance of Christianity. And it involves a work "which tells upon God as well as upon the sinful." He had

difficulty with the exact terms to describe the basis of man's reconciliation, and while he appears to argue for a substitutionary atonement, he could not bring himself to say that Christ was punished, or that his merit is imputed, and ended by favoring the theory of MacLeod Campbell, which orthodoxy had previously shunned. When he summarizes his religion in a creed, he finds it sufficient to affirm: I believe in God through Jesus Christ his only Son, our Savior.

The study of Dr. Denney's method which follows, makes note of his increasing indifference to the ecumenical creeds, his repudiation of predestination as a "counsel of despair," his warm loyalty to the church as the mother of the believers, coupled with a dismissal of Catholic sacramental claims, and his conservative eschatology.

### **Belief, Truth, and Value**

Wesley Raymond Wells, in the *Journal of Philosophy, Psychology, and Scientific Methods* for May 8, treats the subject of "The Biological Foundations of Belief" from the standpoint of a pragmatic realist. The article indicates both its writer's general agreement with the Jamesian type of pragmatism now represented by Dr. F. C. S. Schiller, and his divergence from this position on the relation of truth to survival-value. James extended the Darwinian principle of the physical evolution of man to explain his mental processes by evolution. This led to the theory of behaviorism, which no longer regards the mental life as subjective, but treats the consciousness of man objectively in terms of stimulus and response. For behaviorism beliefs are not subjective entities, but objective processes. Thinking is not an ethereal process occurring in a vacuum, but is a process consisting of responses of the animal type. Belief is a positive response, disbelief a negative response.

The biological foundations of belief may be exhibited in two ways. First it may be shown in what manner instincts which are derived from the biological struggle for life determine beliefs. And secondly, attention may be called to the direct survival-value which beliefs possess. Mr. McDougall in his "Social Psychology" has shown that religion rests on complex emotions, and that these can be analyzed into simple emotions which are associated with primary instincts. The possession of these instincts and emotions does not in itself constitute religion. They must be accompanied by a belief in the reality of some more or less supernatural object. But without such instincts religious belief would not exist. The instinctive basis of religious belief is illustrated by the religious extension of human love, the extreme assertion of which is Freud's view of religion as a sublimation of sex instinct.

Professor Wells devotes the remainder of his article to a refutation of Dr. Schiller's view of the relation of truth to survival-values, a view which he describes as the "pragmatic fallacy." Though it is true that pessimism as an accepted philosophy can never survive in the race, since a pessimistic race would perish from the earth, this fact does not of itself prove a pessimistic philosophy untrue. The real conflict with Dr. Schiller lies in a divergence on the definition of "truth." The definition here asserted is opposed to the personal idea of truth, and is that of science and common sense—simply what is "so," independently of all personal relations. Fundamentally truth cannot be predicated of beliefs and judgments, although we may do so by courtesy. It can justly be predicated only of propositions, theories, and hypotheses. There is a clear-cut distinction between the value of beliefs and the truth of propositions. Beliefs may have survival-value, may contribute to human evolution, even though as propositions they are not true.



### Catholic versus Protestant Conceptions of Christianity

Professor George Cross contributes to the *American Journal of Theology* for April an interpretation of the "Federation of the Christian Churches in America." This movement has now been in operation for some years, and has made considerable progress toward the realization of its aims. It arose partly from the growing conviction that the Christian message should be given to the whole world in the shortest possible time. In line with the general tendency toward the obliteration of provincialism, the movement, organized in the Federal Council of the Churches of Christ in America, aims to promote "the spirit of fellowship, service, and co-operation" among the various denominations, and thus to "express the fellowship and catholic unity of the Christian church." The work attempted includes the encouragement of local churches to continue along certain practical lines of work, as e.g., the training of teachers, remedying social evils in the community, providing wholesome recreation, and supporting the cause of education. The whole community is to be thus made to feel the impact of the Christian conscience. These activities are supplemented by the attempt to overcome waste of men and means through duplication at home and in the foreign enterprises of the churches. The program extends to the field of international relations, into which it is hoped by united effort of the churches to infuse a Christianizing influence.

The great significance of the movement is that it is consciously Protestant in principle in contrast to previous Catholic union plans. It does not say, "I believe in the Holy Catholic Church," but "I believe in the mutual co-operation of all Christian churches in one purpose"—a distinctly modern position. It is opposed by those who are actively seeking union on Catholic principles. It looks toward the

future as they look toward the past. Dr. Cross approves the Protestant recognition of individualism, and opposes a universalism that destroys it. "It is not necessary that Christians should be formed into an exclusive organization. It is necessary that they constitute in their totality one great spiritual organism." Catholicism seeks a unity of control, while Protestantism seeks a unity of purpose.

The two aims are in contrast again in respect to their respective underlying views of religion. To the Catholic man is a fallen creature of God in a fallen world, and Christianity is a supernatural provision to save man from the natural. Contact with the natural is dangerous, and the ideal of life is ascetic. The presuppositions of the Federal Council program are the reverse of this. Protestantism, though often confused on these matters in the past, has learned another interpretation of religion. It has stoutly maintained the worth of the natural order of life. Marriage, for example, is regarded as fundamental, not as a concession to human weakness. Protestantism again, Dr. Cross asserts, has been favorable to the work of science, has regarded commerce as a means of Christian character-development, and has upheld the dignity of political life. It finds the supernatural within the natural. Sin is outrageous because it is unnatural.

Efforts toward Christian unity have hitherto been expressed in three forms, the liturgical, the confessional, and the institutional. The federation movement will modify worship, bringing dignity without sacramentalism. As to confessions, the movement proceeds on the basis of the Evangelical Alliance of 1846; but some further step is necessary. Creeds and confessions are worthy of our reverence, but the Christian life must be progressively interpreted. It is on the institutional phase of union that the Federal Council places its greatest emphasis. In this

respect federation begins with local churches, and other associations not bearing the name of churches. As this interdenominational organization grows, "it would seem that in the course of time present denominational boundaries must fade away." The chief dangers of the scheme lie in the possibility of forgetting the basis of faith in the midst of external tasks, and on the other hand, the danger to freedom in the emphasis on organization.

### Religious Education in England

We read in the *Hibbert Journal* for April a challenge to the churches of England to meet the educational situation which has been created by the war and by the new Education Act. The article by Foster Watson is entitled "Education: a New Opportunity for the Churches." The mediæval day school of the church and the modern Sunday school have each represented the attempt to bring a spiritual unity to life, and to fulfil the great aim of Erasmus, that of breaking down the division between sacred and profane. This tendency has been emphasized by the world-war. With the obliteration of the artificial barrier education and religion come more vitally into union than ever before.

At first sight it would appear that education has become dynamic while religion has remained static. Not only has a vast extension of education been effected by the Education Act. The Y.M.C.A. is reconstructing its equipment with a view to becoming a permanent educational force of the broadest character. "The hut is to be a village institute." The army of soldiers is being transformed into an army of students. Further extension of adult education is being planned to harmonize with the reduction of hours of labor. University extension is also proceeding with increased government support. Women share equally with men in all the benefits offered.

Meanwhile the churches apparently stand in rapt amazement. The Bible has

lost ground in the secondary schools, and there seems a tendency to drop it from consideration in current discussions. But in reality its claims on educators are increased by the Higher Criticism, which makes it a more profitable study, and in the cause of humanism and culture it does not deserve to be overlooked. If the Bible should be ousted from the day schools, the churches will have to develop Sunday schools of a new type. This type will be not elementary only, as formerly, but the "college type." But it would be contrary to the spirit of the age to confine this teaching to Sunday and thus violate the now accepted spiritual unity of what was formerly called sacred and secular. Advantage should be taken of the clauses in the Education Act which recognizes "voluntary" agencies in supplying education in the spiritual basis of character development in continuation schools. Already an Anglican publication has pointed out the opening. The Free Churches, Dr. Watson believes, cannot but take the same view.

If this is taken advantage of it may result in wrecking the Sunday school as an institution. But it will be making way thereby for something more efficient. It will utilize the best-trained Sunday-school teachers in a larger work than they have been doing. It will result in a better spiritual tone in the day schools. "Our new teachers in day schools must be, as Cromwell said of the army of soldiers he gathered together, men of the spirit."

But Dr. Watson advocates not the dissolution but the transformation of the Sunday school. While the day school will give religious interpretation to its general studies, the church school will still have a large field in which to work without duplicating this aim. It should teach ecclesiastical history, biblical criticism, theology, and the philosophy of religion. The transformed institution might be called a "Sunday College."



# THE CHURCH AND THE WORLD

## MISSIONS

### **A Problem in East African Missions**

Religion is life and not a part of life; a man must pray as he lives. The Christian is the man whose life is Christian. Around this theme Fullani bin Fullani, writing in the *International Review of Missions* for April, organizes an excellent argument for a new and scientific approach to the problem of missions in East Africa. He is generous in his tribute of honor to the men and methods of the past but feels that to follow them slavishly is to prove traitors to their ideal. Not blind following of the past but free, creative leadership in facing new situations in new ways is the great demand of today.

Those who assume that the missionary movement of modern Christendom needs only the support and prayers of the church at home, and workers of devotion and fidelity to the principles and conceptions of its origin, confound faith in God with faith in the plans and aims of his fallible instruments, shut out hope of growing clearness in the vision of God's will, and condemn this the latest venture of faith to be lost in the gulf of failure that has swallowed up so much sacrifice and devotion in the past.

If the twentieth century is to see the church accept and carry out her task we must imitate the nineteenth century as little as the sixteenth imitated the fifteenth.

Two things of the old program will probably persist—the individual responsibility of each convert to make a personal decision and the presentation of the gospel in the form of the Scriptures in the language of the people. When this latter is done without creedal interpretations and glosses added by the missionaries the African gets a remarkably clear and beautiful vision of Jesus and his sympathy for man. But the fact is now clear that the African prob-

lem has long been the task of changing an environment. The decision demanded now is as to whether we are to recognize the need of a reconstructed social order as a central part of the missionary program, and not, as in the past, a mere concomitant. There can be no doubt regarding the decision.

We must interpret Jesus' message in the light of man's needs and we must interpret human needs in the light of what Jesus tells us of man's true nature and destiny. When we separate for a single step the gospel of the kingdom and the world of men we take that step in thought in error and sin.

The life of the African was guided and controlled by tribal customs based on tabus. It was very simple and very rigid. But the release was equally simple and swift. Just as soon as the first hundred of a tribe were emancipated and did not suffer terrible consequences from offended spirits, but prospered instead, the power of the old order was lost for the tribe.

Now the whole continent of Africa is open to the civilized world and the old order is overwhelmed by a flood of social and economic change. All who know Africa see the signs of social disintegration. Out of a state of purest tribalism controlled by its primitive ethos of tabu these people have been swept into the main current of the life of the world. "There is not a single custom, not a single social relation, not a single punishment for wrong-doing, not a single sanctity that is undisturbed." It is altogether too much to expect that these untrained people shall be able, by merely confessing Christianity, to build a new social order, a new moral universe, a new world of economic relations for themselves. Chiefs lose authority, domestic servants steal, laborers shirk work or desert because

"the native's mind is homeless as his body is." The social order is simply dissipated and no one has been charged with the responsibility of building the new unity which may again bind men into a common life. This task is the most insistent responsibility of the Christian missionaries. While injustice, suffering, meaningless toil for the profit of others oppress a people it is merely foolishness or hypocrisy to attempt to call them apart into a Christian church to a religion utterly unrelated to the common life. The missions have done wonderful things in transforming social conditions and remedying evils; the need now is that the people at home shall realize that this is the central and most vital phase of the East African program.

### **The Revival of Shintoism**

For several months the Roman Catholic publication of Paris, *Les Nouvelles Religieuses*, has been pointing out the attempt to revive the old Shinto as a means of counteracting the liberal tendencies in Japanese life. While most of the Japanese advocates of a revival of Shintoism refrain from submitting the system to the full light of modern historical and scientific study there are, however, leaders of the Shintoist revival who dare to present the case for the old religion to the cultured classes. Of these Dr. Kakehi, professor of the Imperial University at Tokyo, is an outstanding example. His system, as presented in the *Ko-Shinto Taigi* and the *Zoku Ko-Shinto Taigi*, may be briefly summarized as follows:

There is one, central Divinity who is immanent in all things. From this God men receive in varying degrees the qualities of divine power. The Japanese are the chosen people of God and the presence of God is especially manifested in the Emperor of Japan. Through the Emperor therefore man may and should communicate with the supreme God of the universe. The

many gods of Shinto are merely men who, like the Emperor, have been granted by God special divine powers. Considered in this light, Shinto is logically destined to be a universal religion and the saving culture for mankind. The duty of the Japanese and of the Emperor of Japan is to spread that religion and culture until the Emperor of Japan shall become the supreme temporal and spiritual ruler of the world. This conquest of the world is to be made by peaceful means but it seems reasonable that if peaceful methods fail the power of might may be tried.

The Catholic commentator naturally finds in such teachings a real menace not only to other dogmatic aspirants for world-leadership in spiritual things but also to existing democratic liberties. The constitution of Japan stands as a guaranty of religious liberty and would resist the actual carrying out of the Shintoist program. Moreover the educated people of Japan are not greatly impressed by this Treitschke doctrine "aggravated by a strong mixture of religious fanaticism." The supporters of the ideal are especially the Shinto priests and there is a possibility that the conservative nature of the Council of Public Instruction may incline them to favor the program. Indeed, as a form of cult Shinto may have a new era of prosperity, but the opposition of the cultured, the sweeping liberal movement of the awakened world, and the determined hostility of the Japanese press make it impossible to revive Shinto as a moral force.

### **The Theology of Modern Confucianism**

For the Christian missionary attempting to present the Christian message to the East probably the most important thing is to have a clear understanding of the content and function of the native religion. An excellent example of the cultured Confucian thought-world is given in the *Asiatic*



*Review* for April from the pen of Dr. Lim Boon Keng under the title, "The Confucian Way of Thinking of the World and God." The article is all the more valuable because it was prepared not for Western consumption but for Chinese students.

Dr. Keng points out that all nations have myths to explain the beginning of the world and of man and that Christianity has been greatly handicapped by its dependence upon the creation story of Genesis. Confucius, on the contrary, says nothing on this subject. The early Chinese evidently conceived of the universe as a self-existing thing inhabited by spiritual and earthly beings all of whom were under the domination of Shang-ti the Supreme Lord. A very old cosmogony postulated two ultimate realities, the Ying, or female, negative element, and Yang, the male or positive, element, and the whole material universe was thought of as the evolution of their combinations and transformations. Confucius himself was silent. His ethical system was based on the assumption of the natural character of cosmic evolution and only vaguely touches theism.

In the matter of theism Confucianism knows nothing of the manlike gods of other races which are pleased with sacrifices and peace offerings and are expected to perform miracles. It is much closer to the Stoic idea of immanence. Confucianism appeals to the inner consciousness but not in the sense of a doctrine necessary for salvation. It knows no God in the form of a supernatural Being, or Absolute. It seldom speaks of miracles or of God. Rather than encourage the religious superstitions Confucius preferred to say Heaven rather than the more anthropomorphic term, Shang-Ti. The latter was undoubtedly an old tribal god of the Chinese just as Jehovah was of the Israelites, but Confucius put him aside. Missionaries have claimed that Jehovah and Shang-Ti are synonymous. Dr. Legge is an example.

But the Chinese system is an indigenous growth. Probably Heaven and Earth, (Father and Mother, Male and Female) were the original pair which gave way to the single deity Shang-Ti to whom the sacrifices to Heaven and Earth were presented. "There is no doubt that when Shang-Ti became recognized as head of the pantheon the Chinese had arrived at the same position as the Jews in their monarchical age." Shang-Ti was the Sublime Majesty, Governor and Maker of all things, appointing the rulers of the world and sending teachers to mankind. He favored his chosen and punished the ungodly. The difference between the Bible Jehovah and Shang-Ti is that the latter is not credited with capricious and unreasonable things. Confucius transcended the anthropomorphic notions of God and resolutely refused to use the old term Shang-Ti, replacing it by the philosophic ideal, T'ien (Heaven). Christian missionaries have blamed Confucius for not forbidding the belief in spirits but, Dr. Keng argues, neither did Jesus. The ideal of Confucius was embodied in the concept of Heaven.

The people, however, did not follow Confucius but have sought to get the favor of a multitude of lesser divine powers and "Taoism, Buddhism, and Christianity have rushed in to supply this popular need." According to Confucianism, Heaven is the source of the laws which govern the world, the symbol of the unity which pervades the universe. "The Deity in the Confucian sense is Nature. Heaven endows humanity with reason and intelligence. Therefore the operations of the human mind are an indirect manifestation of the will of Heaven. Destiny, natural sequence of events, is then a matter which can not be avoided but must be watched, for Heaven works without bias." Man works in co-operation with Heaven and is responsible for the modification of society, of thought, of animal life, and of changes on the surface of the

earth. Heaven does not interfere by supernatural means. Heaven acts. They who conform prosper; they who are unable or unwilling to conform are wiped out. The path of virtue leads to happiness; all other paths lead to misery and despair. The true worship of the Confucian God is by deeds not words. "God does not want our advice." The Confucian must be in earnest—reverence is earnestness. The disappearance of anthropomorphic theism is a natural outcome of the teaching of Confucius. Consequently Confucianism in China and Japan finds support in the philosophy of modern science. Man strives to live in accord with the processes of nature and so loses all fear of the unseen. To live in calm resignation to an inexorable Destiny, to recognize a celestial music in the din of earthly struggles, is to be happy come what may.

When Christianity is purged of its Pauline interpretation Dr. Keng believes it will resemble Confucianism. Meanwhile "Confucianists may feel confident that the system of ethics handed down by the Sage will pass unscathed through the crucible of modern thought and will come out of it thoroughly purified and with its luster undiminished."

#### **Islam in the New Age**

The war has made many changes in the social and political attitudes of the Moslem peoples. The Turkish Empire is sinking into dissolution and there seems to be a promise of a new Arab confederacy. The Moslems of India have allied themselves with the Indian National Congress from which they had held aloof. Mr. H. U. Weitbrecht Stanton points out these features in the *Moslem World* for April and suggests the possibility of the revival of the old glory of Arab culture. It is possible that the present age may produce once more the political and artistic glories of Baghdad and Cordova. The new glory will not be

one of material power but of spiritual and intellectual achievement. "We may expect that the teachers and leaders of Islam will more and more endeavor to base their presentation of religious truth on lines of modern thought." The present tendency in the interpretation of the Koran is in the direction of modernization. If a new Arab culture does materialize the most potent means of appeal to Islam will be that of the Christian attitude of good-will and toleration demonstrated in the Christian lives not only of preachers but also of school-masters, bankers, engineers, and all others who come into relation with these people. Preachers will be needed, but the debt of the Christian to Islam demands that he shall bring to the Moslem what he lacks by a new campaign of brotherhood.

In the same number of the *Moslem World*, Eveline A. Thomson insists that the future of the Near East lies in the minds and hearts of its women and urges the need of supporting and enlarging the work of Constantinople College. The old hindrances of misgovernment, of suffering, and of opposition seem at last to be lifted and the new age gives promise of glorious achievement. The hope is in the women. The men of the Ottoman Empire have been killed in battle or massacred. The country is wretchedly poor and in many regions faces starvation. It is full of refugees and orphans; its homes have been shattered and its cities destroyed. The American College at Constantinople has for nearly fifty years brought enlightenment into hundreds of homes training Albanian, Armenian, Bulgarian, Greek, Jewish, and Turkish girls. The war did not close its doors and now the great opportunity of splendid service is greater than ever. Alumnae have gone out through all these years to become leaders in their communities. Now that the duty of reconstruction in the Ottoman Empire must fall largely upon the women, the college must add



courses in agriculture, in village improvement, and in medicine and nursing. The extent of the service will depend largely upon the generous support of the college

by Christian people who believe in American ideals and in the great task of forming a world-sisterhood of service to all humanity.

## RELIGIOUS EDUCATION

### **Morale-Making as a Vocation**

The *Survey* of May 10 outlines the suggestion of Dr. Bernard Glueck, formerly psychiatrist at Sing Sing prison, that the welfare agencies which did so much for the soldier should undertake the task of morale-building in every prison and reformatory in the United States. The Y.M.C.A., the Knights of Columbus, the Jewish Welfare Board, have now a trained and experienced staff who might do excellent work in this new field. Dr. Glueck thinks that it would be best for the workers themselves, since some of them who have had an absorbing enthusiasm for the work with the troops will find it intolerable to go back to the old routine of ordinary occupations. They were successful in the camp work, and just this type of man would be the ideal kind for the work that is needed in prisons and reformatories. They could be put at once at the task. "It would be the work of years to build up a list of candidates as promising as these for work among adult offenders."

The welfare worker in prisons would be able to teach the men how to play. This is the great lack of the criminal. By his own fault or that of society he has never learned to express the play instinct in a healthy way. A more important feature of the new program would be the ability of the welfare men to get acquainted with the men, to learn their idea of life, their hopes and ambitions, the reasons for their revolt against the social order. In this way they might be able to help them to a different attitude toward society and provide the opportunities for the realization of long-thwarted dreams. They could create a

decidedly higher atmosphere in the life of the prisons. The continuation of the welfare agencies into the connections with the branches outside the prison would make it easy for the men to feel at home in such places when the prison term was at an end. A further serious consideration is the inescapable probability that for a quarter of a century a large part of the prison and reformatory population will be ex-soldiers and ex-sailors. These would take kindly to the organizations with which they were associated during the war.

The workers would have to be selected with care—for general sanity, poise, resourcefulness, and healthy ideals, as well as for demonstrated ability to make friends and secure the confidence of their fellows. They would require special training in mental characteristics of criminals, in prison etiquette and routine, and in penal law and criminal procedure.

The plan not only would conserve the training of the welfare men and the experience of their societies; it would be a means of socializing prison administration in a reasonably brief period; it would stimulate the placing of men in prisons, as wardens and superintendents, who are of a higher type so that gradually the institutions would be lifted to a higher level and the penal process of the country reconstructed.

### **A New Religious Expert**

Two articles in the *World Outlook* for May are suggestive of a new type of statesmanship in the handling of religious affairs. Mr. James C. Baker reports the program of the Illinois Methodists requiring \$1,600,000 for the establishment of a religious work

plant in connection with the University of Illinois. He points out that at the outbreak of the war there were 150,000 students at our American universities. These state schools are sending out thousands every year into leadership in every branch of our national life. In addition, there are 7,000 students of 100 foreign nations at present studying in the state universities. The church has largely neglected these schools as places for the recruiting of church leaders. The task is now being taken up in earnest. Since the state university cannot teach religion it is of great importance that the religious influence be thrown around college men and women and the appeal of the great idealistic fields of work be brought to them.

Mr. G. Franklin Ream elaborates upon the readiness with which the church leaders are leaving the old grooves to join hands with the state educationists in "the common task of Americanizing the rising generation and equipping it for the kind of service that shall make all the world glad American leaders are alive." At the state universities the purpose of training experts and harnessing science to the task of human betterment was never so broad as now. The church is assuming the task of providing the essential culture in religion and life which the state school is unable to give. At the University of Illinois, at Wisconsin, in the Agricultural College in Iowa, and at Harvard, religious work of astonishing proportions is being undertaken which will require for running expenses alone at least \$500,000 annually.

Besides, there will be required the creation of a new profession—that of religious expert and Christian counselor at university and college centers. Standing, as we do, upon the threshold of the new inter-church world-movement, we may safely expect that all of the Christian churches of America will shortly join forces, not only to make forever impossible the devastation of a Germanized and godless education but also to offer the whole world a type of cultured

Christian leadership that shall meet the problems of the new age with calm and commanding victory.

### **Moral Education in the Schools**

For some time there has been agitation in various centers in Canada looking toward the establishment of a graded course of ethical training in the public schools similar to that used in England. The great diversity of racial groups and of religious beliefs in Canada made it impossible to make any progress before the war. The vision of a great nation like Germany thinking and feeling as one man in the vast conspiracy to impose the Teutonic culture upon the rest of the world has awakened the people of Canada to the possibilities of educational training in ideals in the public schools with the result that a call has been issued for a national conference to be held in Winnipeg in August to discuss the problem. The call is printed in the April number of *Religious Education*. It recognizes that "misunderstandings, mutual distrust, inability to agree on content or method have in the past prevented the co-operation necessary to effective action." The war, however, has shown the need of emphasizing in the strongest way the educational activities that make for the formation of character and tend to promote a high standard of individual and national life; it has also dissipated many prejudices; it has shown, by a terrible demonstration, how carefully planned education may consolidate a nation even upon a purpose pitilessly cruel to the rest of the world. It is now recognized that the German unity of thought and purpose was the outcome of carefully planned and energetically conducted educational propaganda beginning in the elementary schools and carried on by university, church, and press. In the belief that the machinery of education may be used to develop a type of character which will mold a nation into unity as a great servant of the world, the



conference will meet "to discuss the matter, and determine what action, if any, should be taken."

### Motives and Christian Character

It is time now to expect that psychology shall formulate a program by which a desired type of character may be developed. A suggestion toward such a program is embodied in an article by Professor Hugh Hartshorne in the April number of *Religious Education*. His central thought is to use the instinctive tendencies and interests in such activities as will develop desired habits and produce the needed motives. The sources of action are the instincts which give tendencies to act and inclination to certain types of behavior; the acquired interests, "based on the instincts, and representing the combination of various instincts and capacities developed in specific channels." These, in turn, give tendencies to certain forms of behavior. Instead of attempting to persuade a child to be generous or unselfish the teacher will engage him in actions which give the instinctive nature play and at the same time move toward orientation in the social whole and an appreciation of social consequences. Gradually habits may be built. An accepted form of response may be enlarged into an ideal and the ideal which is supported by definite social sanctions becomes duty. The purpose of the teacher will be the gradual enlistment of the child in the great human interests and enterprises—in family, school, church, industry, and state; in art, science, religion, literature, and organized life. Ultimately should come the acceptance and practice of world-wide democracy in all forms of life from art to politics. The lifting of the burden of human suffering will be part of the task. It should be possible to develop to the full special capacities and interests as well as to secure co-operation with others in practical life.

And all this co-operation and this development of capacity is for the sake of the common good. This is the consequence to which we wish to make constant appeal and this consequence must be associated with the sense of duty, with the constructive social instincts, with all our skills, and all our information. If we succeed in establishing this motive we shall have relieved ourselves of the dilemma of having to start individualistic motives and then to change them into social motives.

### Psychology and the War

In a lengthy article on the relations between the war and psychology, in the *American Journal of Psychology*, G. Stanley Hall emphasizes the grandeur of the future task of psychological science in making the world of the coming age a true democracy. He argues that the real substitute for war lies in the conquest of nature. Man has subdued animals, made himself at home in civilization, and is now learning to subject to his use the vast powers of inanimate nature at so fast a rate that a French physicist estimates that each of the one and one-half billion people on earth today controls eight times as much energy as the individual did a century ago. The earth may be made to yield thousands of times as much food as now is produced and support a thousand times the present population. The forces of nature and of life are practically inexhaustible; the real struggle for existence is to control and use them by means of science. The emphasis may not be put on the "struggle for existence" nor upon the other extreme of co-operation. Neither Bernhardism nor Bolshevism is the ultimate ideal. This war is, of course, only a passing incident in the long history of man's attempt to rule nature but if the energies lost in war could have been turned to account in the main human task the kingdom of man might have been much further advanced.

But mere power is empty. To be of human value and significance for human hope it must be properly guided and directed for the common good. The task of psychology lies in its guidance of moral education, in its ability to set up safeguards in the form of ethical habits and norms, in its power to point the way of the true path.

The war has also revealed undreamed-of psychic powers latent in the race. The achievements in the field of battle and at home have shown that man's soul, like nature, honors far vaster drafts upon it than we have thought possible. This is a suggestion to the psychologist that new and unusual capacities may be used for education and human development.

In general, the substitute for war is control of nature. The service of psychology in the program is to know and to control psychic energies "which not merely cause war and peace but make all our lives their sport." The argument, in brief, comes to this: America is one of the greatest democracies in the world and if the voice of the people is the voice of God a true democracy will tend to become a real theocracy. America has helped win the war and so has a right to a place of world-leadership. "The success of this leadership depends upon education and real education is based on the natural powers, instincts, and aptitudes of children, youth, and adults." Therefore the future of the world depends as never before on what human nature is discovered to be. On this the entire future of the race is staked, and rightly to conceive and develop human nature is the special task of psychological science. Thus psychology comes to a new place of leadership and of responsibility in the world. To appreciate human nature, its needs and possibilities, to know man and how to lead him to ever more

complete maturity is the great and splendid task.

### **A School for Citizenship**

The *Outlook* for May 28 gives an interesting account of a new experiment in education. The National Security League is co-operating with the local school authorities of Lawrence, Massachusetts, in the testing of new methods in child-training. The school is apparently conducted by the pupils themselves. They elect committees, each of which has its specific duties in connection with school conduct and teaching. Classes are presided over by one of their number while all the pupils are free to criticize and comment on the work done. One phase of the English composition program is the publication of a paper written entirely by the pupils and edited by one of the boys. The House-keeper's Committee of girls sees that desks, blackboards, and the building generally are in good condition. The Transportation Committee cares for the coming and going of the children. The duties of the Entertainment Committee and the Patriotic League are evident.

The share which the children have in the actual conduct of the school and classes gives them not only greater eagerness and interest but the American spirit of independence, self-reliance, and self-respect. The Lawrence strikes could not keep these children out of school.

The report of critics of the school is that it is making good citizens out of all its pupils, many of whom are foreign born. Self-discipline is good training for democracy and citizenship and the most distinctive feature of this school seems to be the placing upon the children themselves of the responsibility for the discipline and the conduct of their own education.



## CHURCH EFFICIENCY

**The Rural Church Outlook**

Professor Jeff D. Ray summarizes the outlook for the rural church in Texas in the April number of the *South Western Journal of Theology*. His picture is a mixture of pessimism and hope, the hope depending entirely upon the possibility of making a more adequate adjustment to modern rural social conditions. Some conditions are clearly discouraging. First, there is the difficulty of maintaining on the rural field a trained, efficient, and acceptable ministry. It is too often felt by both pastor and church that a really efficient man properly belongs to a town or city church and his stay in the country is merely temporary. Second, the singing of the country church is decidedly disheartening. "Little two-step tunes set to silly substitutes for poetry led by an animated jumping-jack offer very meager encouragement for sane people to worship God in song." A third feature is the disastrous effect on the rural community of the speculation in farm lands giving as a result the retired farmer, the absentee landlord, the tenant, and the hired man. A fourth sign of shameful inefficiency is the presence of a multitude of poor, struggling churches even of the same denomination in a radius which could be easily served by one. A union of these churches would make possible the service of a settled pastor and a reasonably strong work. Fifth, the country church works with a worn-out, slip-shod, inadequate method of taking care of the finances so certainly inefficient that the rural pastor can count on nothing with more assurance than that part of his salary which he will never get. Beside all this must be put the pitifully small salary paid to the rural preacher.

It might be reasonably expected that good roads, the automobile, improved farming, and higher prices for farm products

would be assets for the rural church. They are proving to be liabilities, for the former takes people away from the local church to some place of worship more desired or turns them into itinerant worshippers; the improved conditions and prices have resulted in the eviction of tenant farmers and the creation of large farm holdings worked by absentee landlords by means of hired labor.

There are however some encouraging items. Living conditions are better. The moral conditions are constantly improving because of the elimination of gambling, drunkenness, and profanity so common in the early days. There are better educational facilities which make possible a more intelligent people and a higher type of ministry. Still more significant is the revival of study of rural conditions and the attempt of the federal government to help the people to better farming. Moreover the rural church is learning to appreciate its own high mission so that there is hope of nobler things.

**A Program for Rural Christian Work**

The program of the Centenary Commission of the Methodist Episcopal church by which they hope to call the country church to life is presented by Paul L. Vogt in the *World Outlook* for May. He points to the fact that the population of the United States is increasing more rapidly proportionately than the membership of the churches; that the church has not held its own in the general progress of American life; that half of the population of the United States is in the rural communities. In order to justify its existence the church must be adjusted to modern needs. It is no longer merely a place of worship but a center of a community program of worship, education, and social service. It is the channel for the expression of the Christian spirit

facing modern world-needs. The Methodist program involves the following items: First, encouragement by the church of economic reconstruction so that the rural community may support its educational, religious, and other institutions on a basis of efficiency; second, reconstruction of the home that the farmer's wife may have as efficient labor-saving machinery as the farmer himself has and that the farm or village home may be as comfortable as the home of the city; third, reconstruction of education that the farmer and villager may have at least high-school facilities; fourth, provision of hospital and nursing facilities; free medical attention for school children; fifth, provision of abundance of recreation.

The church looks forward to the time when the community will do away with commercialized amusements of all kinds and will provide for adequate building and equipment of social and recreational life, supervision and program under the auspices of the community expressing itself through the church, the school, or through a publicly supported civic agency co-ordinating the interests of all the above as local conditions may indicate to be best.

Sixth, reconstruction of religious conditions so that sectarian separations may be eliminated and the people united on the broad basis of brotherhood and community service, meeting in a community church with a resident pastor specially trained to serve a country church as a life vocation; seventh, reconstruction of ideals so that church and school authorities and rural people themselves may cease to think of rural life and leadership as less worthy and dignified than urban life and take up a new attitude of pride in the local community and acquire a proper appreciation of the true values of rural life.

#### **Action of Northern Baptist Convention**

At the meeting of the Northern Baptist Convention held in Denver, May 21-27, a number of very important steps were

taken. There was established a General Promotion Committee, the purpose of which is to raise money and make plans for the advance work of the denomination. This will relieve the various societies and board from raising money themselves. This decision was reached on the basis of a very remarkable survey of the needs of the denomination as an operating force in the world, presented by Dr. Frank W. Padelford. The Convention voted to enter the inter-church world-movement of North America under certain conditions. An important step was taken, however, in defining the church's attitude on organic church unity as distinct from denominational co-operation, as follows:

WHEREAS, The Northern Baptist Convention has been invited to send delegates to a Council looking toward Organic Union of the Protestant denominations, it is

*Resolved*, That the Northern Baptist Convention, while maintaining fraternal relations with all evangelical denominations in extending the influence of the gospel of Jesus Christ, does not believe that Organic Union with other denominations is possible. It therefore declines to send delegates to the proposed Council.

In declining this invitation, however, Christian courtesy demands that the Northern Baptist Convention should state its position as to Organic Church Union with other Christian denominations. This we make not with any desire to pose as judge of our Christian brethren, but in the interest of mutual understanding.

The Baptist denomination is a collection of independent democratic churches. Not one of these churches recognizes any ecclesiastical authority superior to itself. They are grouped in associations, State Conventions, and a National Convention, but none of these groups has any control over a local church, beyond that which lies in common faith, practice and service. The denomination, in so far as it has unity, is a federation of independent democracies. In the nature of the case, therefore, anything like organic church union of the Baptist churches with other denominations is impossible. There is no centralized body that could deliver the Baptist churches to any merger or corporate



unity. If Baptist churches do not have organic unity among themselves, they obviously cannot have organic unity with other denominations. By the very nature of our organization, we are estopped from seeking organic union with other denominations.

This situation does not arise from any desire on the part of the Baptists to withhold themselves from fellowship with other Christian bodies in the pursuance of Christian work. Nor does it arise from any desire to impose upon them our own convictions. We grant to others all rights that we claim for ourselves. But the liberty of conscience and the independence of the churches which characterize our position are involved in our fundamental conception as to the nature of the church and of its relation to the religious life.

We believe in the complete competency of the individual to come directly into saving relationship with God. We hold that a church is a local community of those who have consciously committed themselves to Jesus Christ. The only church universal is, in our belief, spiritual fellowship of individual souls with God. We do not believe in any form of sacerdotalism or sacramentalism among Christians who are all equally priests of the Most High. We reject ecclesiastical orders and hold that all believers are on a spiritual equality. With us ordination is only a formal recognition on the part of some local church that one of its members is judged worthy to serve as a pastor. The fact that such appointment is generally recognized in all our churches is simply a testimony to denominational good faith.

We cannot modify these convictions for the sake of establishing a corporate unity with other denominations. Any compromise at this point would be an abandonment of structural beliefs.

We heartily believe in the necessity of a combined impact of Christian forces upon the evil of the world. Such impact, however, does not depend for its efficiency upon organic union of the churches. We are convinced that our fundamental conception of the church, the nature of our organization, the democracy which is the very basis of our denominational life, make any organic union with groups of Chris-

tians holding opposite views unwise and impossible.

### International Moral Standards

It may be that the by-products of the war may be more important than the overwhelming defeat of the neo-Darwinian political theory and program of Germany. The war has given confidence in the effort to eliminate the evils which have been accepted for so many centuries as almost inevitable. The absolute necessity of physical efficiency in the armies revealed the need of action against some of the age-old evils of human life. Alcohol and social vice with the accompanying diseases rose to the rank of menaces which had to be eliminated that the fight for the future of the world might be won. The mastery of them became a part of the war program. The success of the effort against vice in the armies moves the editor of the *Chinese Recorder* to urge that Christian leaders undertake to set up the organizations which will create international moral standards in relation to the great social evils. The wave of prohibition is sweeping around the world. Raymond Fosdick has said, "a victory over the social evil in the armies was achieved, as great in proportion, as that over the Central Empires." These are signs of a new day. The great devastating vices of man are international. In the past it has been possible to argue that vice could not be eliminated and consequently must be made safe but the war has made that argument groundless. The great opportunity of the Christian forces to spread the new attitude toward these ancient evils around the world through its far-flung mission agencies makes it possible to hope that we may have at last an international moral code, covering and sanctioning not only international relationships but also the character-habits of individuals and communities.

# THE BOOK OF THE MONTH

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## RELIGIOUS IDEAS OF THE HEBREWS

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The great number of books dealing with the religion of Israel attests the interest in the subject on the part of the general public. This latest addition<sup>\*</sup> to the number is addressed specifically to "the preacher and general Bible student." It is more solid and serious in its method of treatment than most books aimed at that particular group. The point of view throughout is professedly historical, but the method of presentation is topical. Eight chapters, for example, deal with the God-idea, a chapter being devoted to each of the following aspects of that idea: personality, unity, spirituality, power, holiness, righteousness, love, and angels. This method has of course obvious advantages of a practical sort. It is just as clear that it presents certain disadvantages. It is inevitable that it should fail to be fully historical in that it concentrates attention upon ideas as such and largely loses sight of the people and circumstances that produced them. The result is that this book reads too much like a treatise on systematic theology and fails to present a concrete and living impression of the religion of Israel as it really was. What we get here is an abstract, idealistic interpretation rather than historical reality.

If closer contact with history had been maintained throughout, the author would have been saved from making some statements that will not bear examination. It will hardly do nowadays to say that Yahweh in early Israel had no feminine counterpart (pp. 74 f.). The Anath-Yahweh, etc., of

the Assuan Papyri was hardly a late or foreign addition to the Hebrew pantheon. Not a reference to the Assuan Papyri is found in this volume. The theory that the superiority of Yahwism to the religions round about was due to the more passionate devotion that must have characterized his worship will hardly furnish the desired explanation. The religion of Chemosh was not lacking in passionate devotion if human sacrifice is any test of such passion. As a matter of fact we know too little of Chemosh, Milcom, *et al.*, to make comparisons of this sort with safety. It is not quite accurate to say that monotheism originated in Israel (p. 39) and distinctly to imply that it was not known prior thereto in Egypt or Babylonia, for, as is well known, monotheistic speculation appeared in the Valley of the Nile many centuries before the days of the Hebrew prophets. Nor is it correct to delay the origin of the pronunciation "Jehovah" until the beginning of the Reformation in Europe (p. 55). That form (or what is almost identically that form) is known to have occurred as early at least as 1303 A.D. In what is on the whole a good presentation of the Hebrew thought about life after death some facts are not given sufficient weight. Prophetic Yahwism did, of course, oppose ancestor worship and necromancy, but it never opposed the view that life persisted after death. It was rather so much concerned with national interests that it had practically no time or energy for the

<sup>\*</sup> *The Religious Teaching of the Old Testament.* By A. C. Knudson. New York: Abingdon Press, 1918. Pp. 416. \$2.50.



eschatology of the individual. The mourning rites and customs prove clearly that the people in general believed in the persistence of life after death, and though certain philosophically minded individuals and groups from time to time denied this belief, it nevertheless persisted and took on richer and richer content. The stories of resuscitation at the hands of Elijah and Elisha show that even by prophetic writers the spirit was thought of as surviving. The use of resurrection as a figure by the prophet Ezekiel in his Vision of Dry Bones shows that it was a common idea among his contemporaries. If he had not taken for granted their familiarity with the thought of the resurrection of individuals he would never have used said resurrection as a symbol of the resurrection of the nation.

Some trenchant criticisms of the Kenite hypothesis as to the origin of ethical Yahwism are offered (p. 158). As a matter of

experience it may be noted further that the change of gods by a people nowhere else in the ancient world wrought such ethical wonders as it is supposed to have done with the Hebrews. The Kenite hypothesis thus solves our problem by raising another in its place. The rise and development of ethical religion in Israel was a social phenomenon into the production of which went many converging lines of influence. No single agency or influence can account for so complex a thing as the growth of ethics.

Any layman or minister having the intellectual energy to hold himself to a serious piece of reading will find Professor Knudson's book full of interest and unusually stimulating to thought. Those having but a vague and inchoate sense of the significance of the modern interpretation of the Old Testament will find here a reconstruction of Hebrew religion that will be illuminating and informing.

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## BOOK NOTICES

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**Positive Protestantism.** A concise statement of the historical origins, the positive affirmations, and the present position of Protestantism. By A. Augustine Hobson. Philadelphia: Griffith and Rowland Press, 1917. Pp. xii+313. \$1.25.

This volume presents in popular form the whence, what, and whither of Protestantism. It is at once an exposition and a defense of Protestant positions, and will be found useful as a guide-book in the hands of inquirers seeking to understand the religious movements growing out of the Reformation. The opening chapters deal with the origins of Protestantism. The early history of Christianity is traced, and attention is called to the drifts in life and thought which carried the church away from the ideals of primitive Christianity into ritualism, priestcraft, and the papacy.

A cursory survey of the Renaissance period prepares the way for a consideration of the Protestant movement of the sixteenth century; Lutheranism, culminating at last in a new scholasticism; the Calvinistic movement with

its inherent democracy and its emphasis on doctrine; Anabaptism, with its emphasis upon the Scriptures, freedom of conscience, and the separation of church and state. Over against all these, as a foil, is the Counter-Reformation.

Following this historical survey the author formulates the positive affirmations of Protestantism, viz., justification by faith, and religion conceived as a temper of soul rooted in a life of trust and producing the Christian character. Catholicism, on the contrary, is legalistic, sacramental, dogmatic, authoritative, infallible, weighted down with anachronisms; monasticism, veneration of saints and images, the cult of Mary, and indulgences.

The closing chapters treat of present-day Protestantism, its divisions and their causes, the essential unity and growing co-operation of Protestantism in America, and finally its future prospects as judged by its material growth, its educational efficiency, and its defense of freedom and democracy. In contrast to a reactionary Catholicism, Protestantism has identified itself with the spirit of the modern world.

**The Apostles' Creed in the Twentieth Century.**

By Ferdinand S. Schenck. New York: Revell, 1918. Pp. 212. \$1.25.

The writer is professor of Preaching and Sociology in the Theological Seminary at New Brunswick, N.J. The title of his book is interesting. We want to know how the Apostles' Creed is to be interpreted and used religiously in the twentieth century. Dr. Schenck writes an initial chapter on belief and the right use of a creed. It is clear and stimulating; religious faith is the power to believe directed to religious objects; belief is essentially trust in a Person. We turn instantly to the chapters devoted to the Virgin Birth, the Descent into Hades, and the Resurrection of the Body. These are the points at which the twentieth century raises its insistent questions. In his chapter on the Virgin Birth the author does nothing more than extol the doctrine of incarnation without touching the claim of parthenogenesis. But it is precisely here that the twentieth-century man is raising his question. This is typical of the writer's method throughout the book. The author's style is illustrated by this quotation:

"We cannot find a flaw in His life as compared with the law of man's being as given by God. More we are confirmed in this in that His closest, best friends who knew Him most intimately found no sin in Him."

**The World Within.** By Rufus M. Jones. New York: Macmillan, 1918. Pp. x+172. \$1.25.

A small book, but one of far greater value than its size would indicate. Professor Jones never writes without insight and suggestion. This is a fine companion volume to his *The Inner Life*, which was one of the timely volumes of the war period. As usual, Professor Jones dwells on the inner and mystical aspect of Christianity; but it is never mere theorizing concerning the esoteric and metaphysical. The practical character of the discussion can best be seen by this typical quotation:

"Little by little one discovers, as he lives and sees deeper into the meaning of things, that a life of duty is a life of largeness and freedom. There would be no richness, no content, to a life that answered no calls of duty, a life that remained shut up in its own self. The only way to fulfill one's life is to forget about it and become absorbed in something beyond it, to take up a task which thrusts itself in the way, and to do it. After each such deed the doer discovers that, without aiming for this result, he himself has been enlarged and enriched by it. He has been more than conqueror. He is now himself plus the deed he has done. In doing his duty he has found himself. In the path of duty and in the way of obligation lies the road to the true realiza-

tion of life and of its meaning, and in this vision love casts out fear, and joy supplants dread."

With this firm step Professor Jones moves through the eight chapters in which he discusses the outstanding experiences of the religious life. The last two chapters are especially concerned with the teaching of Jesus concerning the Kingdom of God and the inner life. Taken together this is one of the most satisfactory manuals of devotion and guides to the higher spiritual life that we know.

**The Course of Christian History.** By W. J. McGlothlin. New York: Macmillan, 1918. Pp. 323. \$2.00.

In three hundred and twenty-three pages Professor McGlothlin has followed the course of Christian history from the beginning to the present. His long experience as a student and teacher of church history, controlled by good generalizing power, has enabled him to select out of the vast and complicated mass of details the central and dominating facts and arrange them in a lively and interesting story.

Fifty-eight pages of questions and suggestions for further study follow. These by reference to a select bibliography which is added will enable the reader to focalize and elaborate the text.

Historians are becoming dissatisfied with the old division of history into ancient, mediæval, and modern. Various new divisions have been suggested. Professor McGlothlin has followed a new plan. The entire subject is divided into nine periods, the last of which is from 1789 to 1917. We believe that the new arrangement will be acceptable.

**The Vital Issues of the War.** By Richard Wilson Boynton. Boston: Beacon Press, 1918. Pp. 134. \$1.00.

The author of these discourses is pastor of the First Unitarian Church in Buffalo, New York. The eight sermons which compose the volume were preached during the height of the war. They are in the best sense of the word "occasional" discourses. They probably represent the highest convictions of the great majority of the American people at the time they were delivered. On the whole the preacher is fair and clear and fervid. He has read widely, thought carefully, and speaks with deep conviction. This volume of sermons will probably stand as a fine representative of the best wartime preaching in American pulpits. The publishers of the book have used a good quality of paper and clear type, producing a volume light and easy to handle, not over one-third the thickness of the ordinary volume with the same number of pages. It is a relief to handle such a light, flexible book.



**The Breath in the Winds and Other Sermons.**

By Frederick F. Shannon. New York: Revell, 1918. Pp. 173. \$1.00.

Welcome to another volume of sermons by Dr. Shannon of the Reformed Church-on-the-Heights in Brooklyn. They are full of that distinct quality which we have learned to associate with Dr. Shannon. He has keen and accurate spiritual vision; he expresses his thought in beautiful, forceful English; he has a message for the daily life of men and women. Here are ten sermons, different in character, covering varied aspects of the gospel. The third sermon, "Christ's Mission," is especially forceful and clear. The following is an example of Dr. Shannon's vivid methods:

"When German diggers found a new poem of Sappho in the dust heaps of Oxyrhynchus, an English poetry lover confessed that he was made to leap out of bed for joy. Think of it—a lyric of Sappho raised from the dust! The marvel is that the Lesbian's buried words did not take root and blossom into singing flowers. Now Paul says: 'We are God's poems.' Just as Sappho's golden fragments are an expression of her mind, so are we expressions of God's mind. But we are down in the dust, buried in the Oxyrhynchus of flesh, entombed by sinful habits. Alas! we are poems that have lost their rhythm—we do not go singingly. Who can give us back our song? Who can lift us out of the dust heaps and restore us to our place in the poetry of the universe? Ah, there is but One—no other, now and forevermore—who can accomplish this task. 'For the Son of man is come to seek and to save that which was lost.'"

Let no preacher attempt, however, to imitate Dr. Shannon. Read him for suggestion and stimulus; then work out your own method and be forever yourself. But read Dr. Shannon.

**The Interpreter.** By Washington Gladden.

Boston: Pilgrim Press, 1918. Pp. ix+268. \$1.50.

Here are fifteen sermons, preached during the latter part of the fruitful ministry of the late pastor of the First Congregational Church in Columbus, if we may judge by the frequent references to national conditions reflected on the pages. There are two controlling themes in the sermons: the Christian interpretation of the individual spirit and the quickening call to the people to realize the social imperatives of the gospel. These, we surmise, were always the mainsprings of Dr. Gladden's ministry in the pulpit. Compared with the sermons of Brooks and Bushnell, these are not great discourses. We hardly think that their author's permanent reputation will be enhanced by them. They are clear in statement; they touch real life; they ought to help anyone to be a braver man and a better Christian. That is probably

the real measure of effective preaching. Such sermons as these could have been the product only of such a soul as Dr. Gladden; it is the preacher who makes the sermon great.

**Higher Living.** By Smith Baker. Boston:

Sherman, French & Co., 1917. Pp. x+404. \$1.75.

The author of this sensible book is a physician who has recorded his reflections upon the meaning of life and pleads for wise and noble use of all the powers of one's being in the high task of living well. He runs through the great aspects of human experience, from birth to death, in thirty concise chapters, full of suggestions that are evidently based upon long experience as a friend and family doctor. There is no foolish sentimentalism in the book; the men and women about whom Dr. Baker talks are human beings like the rest of us; and the life that he describes is something that can be realized while we are studying geometry, washing dishes, or plowing corn. One feels after reading it that life is a fine affair and that there could be nothing better given the average soul as a task than just to live it on the high plane of right reason and deep feeling and spiritual alertness that Dr. Baker describes in such winsome fashion.

**Bugle Rhymes from France.** By Paul Myron.

Chicago: Mid-Nation Publishers, 1918. Pp. 138. \$1.00.

A sheaf of poems and a play, inspired by love for France and America, with occasional pieces of fine feeling and lyric command emerging from a waste of mediocrity. Occasionally a bit is so good that it is too bad that the most is so poor.

**Guiding Boys over Fool Hill.** By A. H.

McKinney. New York: Revell, 1918. Pp. 228. \$1.25.

The writer has a well-known and deserved reputation as an authority on the problems of youth. This book starts with a title that arrests immediate attention. Everyone knows that there is such a hill, and not all of us are at all sure that we are wholly over the top yet. There are ten chapters in the discussion devoted to such practical matters as Self-Consciousness, Day-Dreaming, Doubt, Conscience, and Misunderstanding. The larger part of the material is in the form of illustrations; it would have been better if the signs of the scissors and paste-pot had not been so apparent (for example, pp. 146, 148). One reads some of the incidents with a little choke in his throat at the end; they are on the whole full of reality and reflect the boy as he is. No essential contribution is

made here to our knowledge of the problems of adolescence or their solution; but parents and teachers will be more sympathetic and patient with the real boy by reading the book. And these are the needed qualities after all in those who would help boys over Fool Hill.

**What Think Ye of Christ?** By Charles E. Raven. New York: Macmillan, 1916. Pp. xxx+250. \$1.75.

In an introduction of unusual interest the author tells how the five lectures following it came into being. Out of fierce and fearless discussion in a university group and another experience in a parish, the altogether frank treatment of the Christ emerged. The discussion is touched everywhere by the modern spirit; all conventional terms are avoided as far as possible in the desire to state the truth clearly in modern speech; and the situation in which thoughtful men find themselves is fully and fairly faced. The author believes that, in order to meet the present needs of men, "we must first work to secure the recognition and supremacy of Jesus in ourselves and in our world, and to focus upon him all the energy that is now dissipated over ecclesiastical and doctrinal accretions, over sectarian factiousness and metaphysical refinements." The first lecture handles "Man's Knowledge of God," which is gained supremely in the incarnation. The next two chapters discuss the "oneness" and the "many-sidedness of Jesus" in an excellent way. Then follows a lecture on "The Divinity of Jesus," which may be summed up in this sentence: "In Jesus, in a man upon the earth, is to be found a reproduction of the divine, and as we study and love Him so we shall ourselves become transfigured into the likeness of Him and of the God whose nature He reproduces." This is far away from metaphysical discussion, resting the nature of Jesus in our love and service and making it altogether attractive and reasonable. The final chapter grapples with the subject "Man's Salvation through Jesus." Here is the crux of the whole matter. Put briefly the method is this: Man is hopelessly involved in weakness and sin; he must have something that will literally lift him out of himself; he must attain a new self. Now a man becomes what he loves; and when with all our hearts we love another, we cease to be ourselves; we are taken up into that larger union and made new. This is what Christ does for us. When we love him we merge our life with his and he transforms us into the new and higher life which he shared with God. "It is devotion to Jesus that saves men from themselves and unites them to God." This explanation has none of the legalistic and sacrificial terminology in it; but it is comprehensible and invites one to try it. One can understand how the alchemy of love works; and here it is seen

engaged in the highest achievement in the universe.

The author has a delightful sense of humor and occasionally his turns are delightful, as, for example, at eugenics, "When hygienic cranks beset our infancy and educational experts work havoc with our boyhood." Or, at the church, "It may be that a nurse can soothe her children by telling them that the moon is good to eat, or that it is inhabited by a man and his dog, or even that a cow jumped over it; but if the children believe her and try to fly up to heaven out of the nursery window, they will get a nasty bump from mother earth. Which things are an allegory: our nurse, the church, is at the moment looking anxiously from the window and listening to the moaning of her too credulous charges."

**A Defense of Idealism.** By May Sinclair. New York: Macmillan, 1917. Pp. xvii+355. \$2.00.

It is no easy matter to find one's way through the confused paths of modern philosophical thinking. Nor is this intended as a guidebook. It is avowedly a defense of idealistic monism. The author frankly raises the question whether the book puts in its appearance too late or much too early. In any event, it is an interesting statement. There is a keen appreciation of different writers and schools: for instance, "It is painful to differ from M. Bergson and from William James; but it is dangerous to differ from Mr. Bertrand Russell." In a book of this kind the only question pertinent is, Is the case sustained? The answer is, With excellent skill and force; but it is still dangerous to differ with the New Realism. We found the most interesting chapter to be on "The New Mysticism," which from our point of view has something to affirm concerning the spiritual structure of the universe which no other school of thinking can venture. But that goes back to a difference of opinion on our "knowledge of knowledge," and there is no universal agreement on this matter.

**Stories and Story-Telling in Moral and Religious Education.** By Edward Porter St. John. Boston: Pilgrim Press, 1918. Pp. xii+102. \$0.75.

This little volume, now issued in a second and enlarged edition, is the most complete and satisfactory treatment of the subject to be had in such concise and convenient form. It is indispensable to all workers in moral and religious education. It is adapted to class work or to private reading and study. Next to hearing and seeing a real story-teller in action this book is the most valuable means of preparation for this form of instruction.



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## THE DEMOCRACY OF CHRIST

Churchmen tell us that the church must be a leader in the new era of democracy. With all our hearts we accept this opinion. If the church does not lead, the church will be forgotten. True, the church will not be the only leader of democracy, but in its own field it should be pre-eminent. Others will lead in the field of economic and political reorganization; the church must lead in the field of personality.

Business and the state will produce their institutions of democracy. The church must produce democrats.

But what is it to be a democrat in the truly Christian sense of the word? Is it to be one who seeks only to fight for his rights? That is about what democracy has meant in its earlier stages. Men had to choose between fighting for the rights of society and submission to social injustice. A belligerent democrat was the better man. To submit to social wrong was and is a greater evil than revolution against oppression.

But the democrat who fights for privilege is not so Christian as the democrat who shares with others the privileges he already has. Brotherhood means brotherliness—not the chance to get something away from brothers. Jesus is the ideal of the Christian democrat; and Jesus with his unique relationship with God undertook to give others the right also to be called the children of God. Instead of seeking to perpetuate his privilege he socialized it.

Christian democracy is a sacrificial rather than an acquisitive democracy. It is marked by the spirit of love, and love endeavors to help others to enjoy the same thing that one enjoys for himself. It would bring about fraternity by leveling people up to those with privileges, rather than by pulling people with privileges down to the level of people without them.

The church that wishes to have a part in the labor movement must preach the spirit of fraternity and concession to its own members. Rightly or wrongly, the Protestant churches have become identified in many people's minds with the capitalist group. Such a classification is open to serious question, but debate of the matter is beside the point. If the church is to reach wage-earners it must fill its members with the spirit of Christ which is ready to give justice by concessions. And it must preach the same sort of message to the labor union with its new and intoxicating sense of power. The church of Christ should be no respecter of persons. Its dealings should be with people as people and not as members of economic classes. But people in particular situations have particular duties. These it must enforce. And among these duties the generous and just use of power is not the least.

The greatest revolution that can take place in human history is the passage, not from autocracy to democracy, but from an acquisitive democracy to a sacrificial democracy; from a democracy that fights for rights to a democracy that gives justice even at the expense of privilege.

In this sort of revolution the church must be not only a leader but the leader. For it is the one institution whose sign is the cross and whose watchword is love that sacrifices rather than desires.



# “JUDAS, NOT ISCARIOT”<sup>1</sup>

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Can anyone imagine what it must have meant, like this unfortunate man whom the Fourth Gospel mentions in its fourteenth chapter, to carry in that first-century church the name of the Lord's betrayer? This Judas had not covetously carried the money bags of the apostolic circle. This Judas had not surrendered to duplicity until he falsely kissed his Lord in Gethsemane. No responsibility was his for the betrayal. And yet his name was Judas. The very sound of it was haunted by malodorous memories. The necessity of explanation continually dogged his footsteps. Whenever he was introduced men had to say, Judas, *not* Iscariot.

We have here an illustration of the way no wicked man ever succeeds in bearing all the consequences of his own sin. Sometimes the direct results of the sinner's iniquity fall upon the sinner's friends and family, but far more subtle is this vague diffusion of suspicion and distrust over all who bear his name. A dishonest banker puts all the other bankers of the community on the defensive. They have to make it clear that they are Judas, *not* Iscariot. A minister untrue to his profession casts a blight on all his fellows in the ministry. They feel the burden of necessity to make it plain that they are Judas, *not* Iscariot. So every disloyal citizen has

been forcing all the rest of us to state with stronger emphasis that, as for us, we are loyal. Alas for the long succession of those who belong to the family of Judas, *not* Iscariot!

Now history affords few examples of this power of Iscariot to smirch the name he bears so obvious as that exhibited by Germany. When all the outward ills are counted for which Germany's militarism is responsible one subtle ill remains. She has cast suspicion upon all human nature; she has helped to undermine with cynical mistrust our confidence in all governments and in ourselves. Civilized men have done such things as Belgium and Northern France have suffered. But we are civilized men. Can it be that barbarism lies so close beneath our thin veneer? Christian people have sunk to the brutality of wholesale massacres because they thought that their self-interest demanded it. Can it be that our Christianity is so flimsy a protection against bestial passion? Germany has made deceit a deliberate policy of state, using lies as she uses cannon to win her way. Well, we are states too. Is deceit a policy that all governments must use, have used, and still rely upon? The treachery of Judas Iscariot makes every thoughtful man wonder if he has the same infernal possibilities within himself.

<sup>1</sup> A sermon preached in the Old First Presbyterian Church, New York City, May 11, 1919.

Placed in such a situation Judas, not Iscariot, must have set himself to be "not Iscariot" with a vengeance. He must have taken advantage of his plight to study the temptation, fall, and betrayal that had made his namesake a hissing on the lips of men. He must have set his will to skirt by as wide a margin as he could the road which led the way Iscariot went.

That such a purpose should lay hold on us is one of the hour's first necessities. We all have been for the defeat of Germany. One who on the face of Europe saw written in lines of fire what this war was all about came home so sure of the necessity of that defeat that he would stake his life on the policy of no compromise in our determination to annihilate the autocratic militarism of Germany. But there is an inward defeat of Germany, without which the outward will prove of little worth. Germany has made herself the protagonist and representative of ideas that all nations have played with; she has been the incarnation and champion of points of view and policies of state that are not hers with entire originality, but in her have found their apotheosis. To defeat her, without utterly defeating what she has stood for, is to leave our victory pitifully incomplete.

Strange is the power of persons, nations, things, to symbolize ideas, to become shrines of principles which they represent! Jeanne d'Arc—she was a sixteen-year-old village lass of Domremy, and had we seen her there is grave reason to question whether we should have seen anything besides. But say that name in France today, and lo! it wakes the deeps in men. They weep,

they pray, and were there need they would grasp their arms again and go out to fight with strength renewed. For Jeanne d'Arc has become the symbol of the soul of France, the deathless love of La Patrie. The Marne! It is a stream of water that we would hardly call a river. Last Independence Day I stood at its source where, in a spring a child could step across, it wells up from the hills. But say that name today in France, and lo! like a magic wand it nerves listless arms and raises drooping spirits. As long as the race remembers, the Marne will be the symbol of that boundary line where even victorious evil is compelled to stop. What the Rubicon has been to indecisive men the Marne will be to desperate warriors for a failing cause.

This capacity in things to gather up meanings that are more than they has its perversion in the power of persons, nations, things, to become incarnations of malign ideas, sinister philosophies. Germany! Five years ago that name awakened in most of us only a host of pleasant memories and stimulating thoughts. But now! Some punishments no forgiveness ever can wipe away, and for long years this unevadable penalty will rest upon Germany. Her very name will be the symbol of national dishonor, as Judas Iscariot's, though he repented, is still of treachery.

This very fact, however, makes it possible for Germany to do us an inestimable service. Repeatedly the history of human development has run the following course: Ideas vague, fugitive, drift through the world; all sorts of people bandy them about, discuss, experiment with them. Then some



man, some nation, takes them seriously, gives to them obvious and complete embodiment, becomes their spokesman and the revelation of their real meaning. So Mohammedanism gave to the world an authentic picture of a great religion committed to propagation by the sword. Many faiths had played with the method, Christianity not least of all. But Mohammed laid seriously hold of it, ruthlessly practiced its implications, and made it so terribly explicit that all the world must see and hate it.

Germany now may do the world this service. The principles for which she has stood are not the unfathered offspring of her originality. They are ideas familiar among men for ages past, fugitively acted on and then disowned, the malign source of many deeds that would not have acknowledged their paternity. And now Germany has made earnest with these ideas, has constituted them the main stem and bole of all her branches, has lifted them up where all the world could have no choice but to see and loathe them. And for four years now we have been crying against Germany: "Iscariot!" Well, it would be a pity to miss this chance clearly to perceive the ideas that made Germany Iscariot. It would be a pity to pass this point without resolving with all our hearts to be Judas, *not* Iscariot.

For one thing, Germany has become the frank and acknowledged spokesman of the idea that there are two standards of ethics, one for the individual and another for the state. From those of us who know, out of long experience with German friends, that taken in the large they are a great deal like other folks, this mystery has, how often! sought an

explanation: how could they, calling upon God, do the cruel, bestial things that they have done? One may mitigate, with what uncertainty in the evidence he dares assert, individual atrocities that make us cringe, almost incredulous from very shame. But the official cruelties, the U-boat war, the sack of Belgium, the deportations, the slave systems, the wholesale murders in Northern France, the massacres of the Armenians—how could Germans, bone of our bone and blood of our blood, calling upon God, perpetrate cruelties like that?

The answer can be readily presented in a personality like Frederick Naumann, the leading German authority on Mitteleuropa. He is son and grandson of Lutheran pastors, bred in the traditions of the German manse, and, for years a Lutheran clergyman himself, has been a member of the Reichstag during the war. He adores Jesus. The character, teaching, and spirit of our Lord are the object of his enthusiastic delight. He will talk like a saint about the Master. "Nothing in the world," he cries, "exterminates so thoroughly the pursuit of the vanities of life as does devotion to the utterances of Jesus." Yet with unhesitating allegiance he has supported the German policy. A hypocrite—how swiftly the charge rises! But that is too easy and too cheap an explanation; it is utterly inadequate to account for the moral driving-power that the German nation has revealed in its prodigious struggle; it is a dangerous evasion of the real seriousness of the problem. Naumann is no hypocrite. He is mastered by a tremendously significant idea; he believes in it, lives by

it, and now frankly exhibits it for the acceptance of the world: Christian principles have a right to the mastery of the individual in his private relationships, but no right at all to control in any way the ideas of practices of states. The neighborly relationships of individuals—let love rule there! But in the state the struggle for existence holds the reins and drives events; force, if need be brutal cruelty that puts swift end to opposition, are the means by which states live. There only the fittest may survive, and fitness to survive is shown in brutal power.

Therefore Naumann adores both Jesus, the Master of the neighborly life of individuals, and Bismarck, the master of the struggling life of states. The one said, "By this shall all men know that ye are my disciples, if ye have love one to another." The other said, "You must leave the people through whom you march only their eyes to weep with." And Naumann agrees with both.

Let him speak for himself:

This Gospel is one of the standards of our life, but not the only standard. Not our entire morality is rooted in the Gospel, but only a part of it. Besides the Gospel there are demands of power and of right, without which human society cannot exist. I myself, at least, do not know how to help myself in the conflict between Christianity and other tasks of life, save by the attempt to recognize the limits of Christianity. That is difficult, but it is better than the oppression of half truths which I have had to bear.<sup>1</sup>

The State rests upon entirely different impulses and instincts from those which are

cultivated by Jesus. The State requires rulers, the democratic State as well as the aristocratic. The State grows up upon the will to make others subservient to oneself. All constructions which attempt to explain the State from brotherly love to our neighbor are, considered historically, so much empty talk. . . . The State forms part of the struggle for existence, a cuirass which grows out of the body of the tortoise, a set of teeth which a nation creates for itself, a compound of human wills, of soldiers and of prisons. This compound is, in all its harshness, the prerequisite of culture. And it found its pattern form in Rome not in Nazareth.<sup>2</sup>

How am I to say that Bismarck's preparations for the Schleswig-Holstein War were a service in the Kingdom of Jesus Christ? I cannot manage to do so. Yet all the same, I admire these preparations. It does not occur to me to lament them. Not every doing of one's duty is Christian. Bismarck did his duty, for his avocation was the cultivation of power. But such a duty and its fulfillment are not directly an imitation of Christ.<sup>3</sup>

Hence we do not consult Jesus, when we are concerned with things which belong to the domain of the construction of the State and of Political Economy.<sup>4</sup>

And, hearing that doctrine, which has rolled this whole unfathomable sea of agony upon the world, we cry out, "Iscariot!"

But are we going to be now Judas, not Iscariot? It is not so easy as at first it looks. Why, for example, did those old monks flee from the world to the cloister? Because they found a dualistic problem here: on the one side the inner sanctuary of the soul and the companionship of saintly men, where

<sup>1</sup> *Briefe über Religion* (Fifth edition. Berlin, 1910), p. 69.

<sup>2</sup> *Ibid.*, p. 71.

<sup>3</sup> *Ibid.*, p. 72.

<sup>4</sup> *Ibid.*, p. 86.



Christian principles apply; and out there the obdurate, obstinate world of business and statecraft where Machiavelli might be at home but Christ an alien. And they left that stiff, tough world to the devil that they might claim this inner world for Christ. From that day to this the whole Christian church has been tempted to make that distinction: an inner realm, where Christian life is possible; an outer world, the forum and the market place, where other laws apply.

I draw two pictures: one a German prisoner at the front, berated for the fiendish cruelties which his men had perpetrated. He said, in extenuation, “When we do these things, we hate them just as much as you do, but we must forget ourselves and think only of the Fatherland.” Two systems of ethics: what the individual may do, one thing; what the state may expect of the individual, another thing!

I draw a second picture: an American merchant prince at a revival meeting, trying to persuade a small tradesman to become a Christian. “But I cannot become a Christian,” said the small tradesman. “I have a rival across the street. I know the trick that will put him out of the running, and I am going to use it. How can I be a Christian?” “Oh, that,” the reassuring merchant prince replied, “is business. By the laws of trade your business must be run. The Christian life lies in another realm.” Naumann over again! “Therefore, we do not consult Jesus when we are dealing with the things that belong to the domain of political economy!” And as a man considers the ruined homes, the blasted hopes, the

broken lives, that this Prussian idea in business has been responsible for, he sees that no mere four years of a degenerate Germany in Belgium can equal it. Men and women of the Christian church, we have defeated the Germans, but in God’s name, deeper yet, we must defeat that German idea!

Yet any man with half an eye can see that a dualism actually is here. None, by the simple willing of it, can go out to be an idealist in business and statecraft as he can in the life of family and neighborhood. The facts which make Naumann’s terrific doctrine plausible stare us in the face whenever we go out of our front doors to business; they shake our illusions well out of us whenever we run for office or try our hands at international diplomacy. This is a rough world for the practice of Christian ethics on a large scale by any man. The difference between men does not lie in the recognition of the actual dualism. The difference lies deeper. There are some who say that that dualism is permanent; that business and international relationships lie essentially outside the region of Christian ethics. But Judas, *not* Iscariot, has a different word to say. It seems to me the only thing a Christian can say. It needs to be said tremendously just now. We cannot go on forever with a permanently divided world; an inner realm where decency and brotherhood obtain, an outer realm where brutality and hate are rampant. The Germans have carried the logic of that doctrine to a place where an outraged humanity can tolerate it no longer. *Jesus Christ means mastery everywhere or nowhere.* Shall we take our stand on that?—the gauntlet down

not simply to Prussian arms but also to Prussian ideas.

Our thought has a second application here: Germany has made herself the very incarnation of international hatred. One need not overstress Lissauer's frantic hymn of hate against England. As the expression of individual feeling such words might have come from many folk of all nations engaged in this terrific war. But how forget that the German government bestowed the iron cross on him for writing it? One need not make the sinking of the "Lusitania" alone, shameful and cruel deed though it was, the condemnation of a whole people; but who can readily forget the royal rewards which Schweiger received for doing it, the medal struck in praise of it, the public holidays to celebrate it, the German people's glad acceptance of the principle that underlay it? Frightfulness as a measure of intimidation the whole German nation made its settled policy, and to bolster it she was compelled to preach the cult of hatred against all her enemies:

O Germany, hate! salvation will come of thy  
wrath,

Beat in their skulls with rifle-butts and with  
axes,

These bandits are beasts of the chase, they  
are not men.

Let your clenched fist enforce the judgment  
of God—

Afterward thou wilt stand erect on the  
ruins of the world,

Healed forever of thine ancient madness,  
And of thy love for the alien.

So sang Heinrich Vierordt in 1914.

Are we then going to be Judas, not  
Iscariot? It is no easy task in the face  
of Germany's insensate dementia. Let

the third person drop; for me it is not  
easy. How familiar by this time the  
headlines that announce, "Hospital  
Ship Sunk." I have seen those ships  
loaded with their precious, broken  
human freight, fresh from the battle-  
fields. I have seen the long hospital  
trains roll in—the crowded berths,  
heads swathed in bandages, limbs trussed  
up, sometimes no limbs at all, faces  
drawn with pain but bright with hope,  
for they were going home to "Blighty." I  
have watched the stretchers bearing  
the torn frames of men from train to  
ship, and amid all the jostling not one  
moan of even mild complaint! I have  
seen the skill of doctors, the tenderness of  
nurses on those ships of mercy, carrying  
the shattered men of England out of  
hell toward home, and then, against all  
laws of nations and of decency—the  
Huns! No slippered monk from his  
cloisters is here sweetly pleading against  
hate. I come from scenes where a man's  
soul recoils, blistered with shame and  
turbulent with wrath, but sure still  
that our duty and our hope alike lie  
in keeping our tone high by wrath's  
effective self-control. We must be  
Judas, *not* Iscariot.

A great deal of discussion about the  
maintenance of a Christian spirit in  
this war has been futile, because it has  
concerned the mere emotions of men.  
As though a man who was a man could  
possibly have gone through this war  
and kept sentimentally sweet! As  
though he ought to! I have no use  
for a man who has not, for four years  
now, been angry underneath. "Anger  
is one of the sinews of the soul, and he  
who lacks it hath a maimed mind." Hatred  
never could have been affirmed



of Jesus' attitude toward anyone, but anger could; and how often during these four years would it have been written of him as it was of old, "He looked round on them, being angry!" The deep distinction between a Christian and a non-Christian attitude in war lies not in the gusts and flares of sudden feeling, but in the steady moral purpose with which we wage the war. The real sign that we are Judas, *not* Iscariot, is that in the waging of the war and the conclusion of peace we are seeking not primarily to crush Germany but to get a decent world, a world in which, with Germany, we can live on safe and decent terms.

Every autocracy that ever fell, fell because it failed. The Louis of France, the Czar—they were wrecked upon the abject failure of their reigns. But the Hohenzollerns had succeeded; under them Germany had grown rich and powerful; and they would have ruled in Germany and brought ruin to the world just as long as they continued to succeed. When, therefore, the Kaiser appealed once more to the arbitrament of war to prove to his people that he and his dynasty were a great success, our duty and our opportunity came. That autocracy must be made to fail—utterly, abjectly, in humiliating disgrace and ruin. And we had to see this most necessary business through, not because we hated Germany, but because we wanted a decent Germany with which to go on living. If we are Christian we are seeking not the annihilation but the transformation of our enemies. The England of George the Third and the England of today—how different! The France of Louis the Fourteenth and

the France of Poincaré—what a contrast! The Germany of 1914 and, if may be, the Germany of 1950—what possibilities! Not vengeance but saviorhood must be our motive!

A war waged, a peace concluded for such high purposes, with such an outlook on the future of the world, including even our foes, needs none of Iscariot's spirit to support it. God grant that our peace may be worthy of our war! And if one still is left to cry, Do you then not detest Germany? the answer seems evident: Detest her spirit so thoroughly that we refuse to imitate it!

Finally, if we are to be indeed Judas, *not* Iscariot, we must come back with fresh insight and new faith to see that our God is really the God of all the earth; not a tribal deity, but the Father of all souls, and that militarism, therefore, is a denial of our faith. For once more the very gist of Germanism was that weird and abnormal insistence that war is an essential and glorious element in human life, the tonic of human character, the point of fire where all the latent nobility of human spirits bursts into flame.

War glorious! Rather it is the most absurd form of man's insanity. Ask the soldiers whether it is glorious. "Europe," says one of the bravest of them, who died for England, "is a malign middle term between a lunatic asylum and a butcher's stall." Has not war's reflex action on many characters made for unselfishness and moral power? Granted! But does one conjure up an earthquake to shake the ashes from his own grate? These women, gathered by hundreds of thousands, to make shells to blow to pieces

the bodies of men that other women bore! These prodigious activities, the like of which in energy could make a heaven on earth, all coming to a point in this, that men who were sound of limb are blown to bits, and men who were sound of mind are driven mad! The rupture of family ties and family sanctities, the collapse of moral life, the endless miles of eviscerated homes, with butchered children and outraged womanhood, the splendid energies of our noblest men harnessed to a task whose end is the bloody soak of a finished battlefield. War glorious! Nine million dead men are its natural fruit—mothers broken-hearted, widows desolate, girls who never will be loved, children who never will be born, are its memorials. A man who calls that glorious is morally unsound. A man who calls that permanently necessary has not like the old evangelists consigned an individual, he has consigned the race, to hell.

Nor is this militarist doctrine such a unique specialty of Germany that we, like Tintoretto's innocent angel out of heaven, incredulously feeling of the points on the crown of thorns, can act as though we did not quite know what it might mean. "War is as inevitable as death. It is salutary, necessary, the only national tonic that can be prescribed." Who wrote that? A great Englishman. "World empire is the only logical and rational aim of a nation. It is the absolute right of a nation to live to its fullest intensity, to expand, to found colonies, to get richer and richer by any proper means such as armed conquest, commerce, and diplomacy." Who said that? An American editorial since the war began. While the war

across the seas dies down into its embers, a new war looms. All the forces of social reaction and militarism align themselves against those hopes of a better world on which all liberal people have set their hearts. Once more a great issue rises on which people must take sides. Shameful the slacker in this coming fray! Contemptible neutrality! Let a man stand clear on one side or the other, and in God's name let the Christian church stand clear upon the side of all those better hopes that may make the agonizing sacrifice of these terrific years find a worthy issue!

A hill in Flanders rises in my imagination as I speak—so shot to pieces by the bursting of innumerable shells that one would hardly know that nature had intended it to be a hill—covered all over with wobbling white crosses, all askew, beneath which the dead bodies of our men are lying. What issue shall the sacrifice have which that hill represents? A hundred years from now perhaps another Gasper and another Peterkin, talking of this war!

"But what good came of it at last?"

Quoth little Peterkin.

"Why, that I cannot tell," said he,

"But, 'twas a famous victory."

So magnificently to win this war and then to lose it! And unless that calamity is coming upon us one thing must be clear, that Germany is not now so much geographical territory with so many million people on it. Germany is a dual ethic, a spirit of international hatred, a glorification of war and a tribal god. That is Prussia. And God is calling us to march with him—

to smite those lies,

That vex the groaning earth.



# PREMILLENNIALISM

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## II. PREMILLENNIALISM AND THE BIBLE

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The hold that premillennialism has upon its followers rests mainly upon two grounds. The first is its answer to the problem of evil and the longing for a new world. To men whose hearts are burdened with the evil of the world and who see no hope in the present outlook it declares that God by a deed of irresistible power shall some time destroy the evil and set up the good. This aspect was discussed in a preceding article. The second appeal rests upon its theory and use of the Bible. For that reason this subject demands special consideration. It is here that the opponents of premillennialism have failed, including the most recent, Dr. J. H. Snowden, in his valuable book *The Coming of the Lord*. Dean Shailer Mathews' pamphlet must be cited as an exception, as also Frank Ballard's fine booklet *Why Not Russellism?* which applies at this point to all forms of adventism. All readers of premillennialism in its various forms, including Russellism, Dowieism, Seventh-Day Adventism, as well as the modern premillennialism of the Moody and Los Angeles Institute type, which these articles are considering, know the insistent claim of loyalty to the Scriptures, the long and impressive lists of Scripture citation, and the vigorous denunciation of those who disagree as enemies

of the Bible. Premillennialism claims to be nothing more than a transcript of what the Bible itself says. As a matter of fact its theory of the Bible is crude and false, its use of the Bible is mechanical, arbitrary, and violent, and the consequence of its theory is the sacrifice of what is highest in Christianity to the lower levels of an earlier faith.

### **The Premillennial Theory of the Bible**

We may call the modern conception of the Bible the vital-historical view. It is not dogmatic. It bids us understand the Bible not in the light of an imposed theory but by going to the Bible and studying it. Its conception of the Bible is historical; it sees not words dropped down from heaven but a great collection of writings from many ages coming up out of the deepest life of mankind. It is a religious conception; it magnifies rather than minimizes God's part in all this. It begins not with a set of writings but with the living God. This God is no distant being reaching down into the world once in a while to impart some message or work some deed; he is the ever-present, indwelling, redeeming God. All faith and love and righteousness are the movement of his Spirit in men's hearts. Through the long ages he has ever

been seeking to reveal himself to men, to redeem them from sin, to give them his life, to establish his way of love and righteousness. Through these ages he has found men who responded in special manner to his quickening Spirit. These men knew God in their hearts, saw him in the nation's history, and interpreted him to others. From this living presence of God, through these men thus inspired, there have come the writings gathered together in our Bible.

Directly opposed to this is the theory of verbal inspiration. According to this we have not so much the inspiration of men as the communication of words. The Bible is a book communicated by God "to the smallest word, and inflection of a word." (See the widely circulated statement of faith issued by the Niagara Conference, a group of recognized premillennial leaders.) Insistently Dr. Torrey declares that there were given to the writers of the Bible "the very words," "the precise language." To state the arguments against such a theory will seem to many a sheer waste of time; the careful study of the Bible itself is the chief reason why this conception has been long since left behind by scholars, and why it is rapidly disappearing even in popular thought. But the fact of modern premillennialism is sufficient reason for our consideration. The foundation of this whole doctrine is involved in literal infallibility, as is that of Russellism, Dowieism, and similar aberrations. All of them work on the same theory, quoting proof-texts, building on words and phrases. Remove this theory, and "the compli-

cated structure of theological details built upon it comes clattering down to a mere heap of religious verbiage." Further this verbal-inspiration theory reveals the character of the premillennial theology—dualistic, mechanical, unethical.

The first criticism to be made is that this theory is mechanical. There are just two ways of conceiving the work of God's Spirit in man. The one is mechanical: the Spirit is an external force that overrides and compels the human spirit. This is the primitive idea. The other conception is vital and ethical: the divine Spirit is an indwelling Presence working through man's thought and feeling and will, not dispossessing or overwhelming, but elevating and transforming. Premillennialism stands for the mechanical idea in its thought of inspiration as in that of the world's final salvation. Verbal inspiration is of necessity mechanical. Where the very word is given the writer becomes, to use the old figure of its advocates, simply the pen that is driven by another power, *calamus Spiritus sancti*. In modern picture, he is no more than the lifeless machine upon which these words are being written. Consistently then, when Dr. R. A. Torrey insists upon the very words being given he goes on to minimize the human and reduce the writer to this passive machine. The prophet, we are told, was "carried along in his utterance, regardless of his own will and thought," never speaking "from his own consciousness," oftentimes not understanding what he wrote and being compelled to study his own words.<sup>1</sup>

<sup>1</sup> *Fundamental Doctrines*, chap. i.



The dualism of this theory is apparent, and like its mechanical character it underlies the whole premillennial theology. God and man stand sharply opposed to each other. If the Spirit of God be present then, in so far forth, the spirit of man is excluded, and human thought and consciousness must be minimized or shut out altogether. The doctrine of the incarnation ought to exclude that heresy once for all, for there the church declared that where human life was at the highest God was most fully present. And that is our message to men today: Let God in, we say, and you will have human life not repressed or mutilated but at its fullest and richest.

Fundamental too is the error of intellectualism in this theory. It assumes that religion is primarily a matter of correct ideas, that Christianity is a sum of truths to be accepted, that revelation is a set of ideas and the Bible a textbook of theology. But revelation is not a doctrine of God handed down; it is God showing himself to men. It comes to men in the experience of life, now in a home-tragedy like that which came to Hosea, now in a nation's agony like that which showed to Jeremiah the religion of the spirit which was to replace the religion of national institutions, now in some great soul-experience like that which came upon Isaiah in the Temple. Religion is the life of fellowship that comes when man answers in love and obedience this God who thus makes himself known. It is not accepting ideas but living a life in a new spirit. The Bible is a book filled with this self-revealing God and the life that has come from him.

With the idea of verbal inspiration goes necessarily that of absolute infallibility. For a spiritual and ethical conception of inspiration such infallibility is not involved. It does not detract from Paul's spirit of love or his great message of a God who in Christ was revealing the world to himself, that the apostle supposed that Jesus would return to earth in visible form within a few years. But if inspiration means not a life from God but so many words from God, then we have a wholly different situation. Then every word in the Bible, as coming from God, must be infallibly and eternally true and binding. We must look at some of the fatal consequences of this theory as it works out in modern premillennialism.

#### **Some Consequences of the Theory**

Let us begin with the ethical. The old Testament shows certain moral ideals which are far below the level of the New Testament. Here is the principle of retaliation: "Thine eye shall not pity; life shall go for life; eye for eye; tooth for tooth; hand for hand; foot for foot" (Deut. 19:21; cf. Exod. 21:24; Lev. 24:19, 20). Here is the story of the conquest of Canaan as given in Josh., chaps. 6-11. The invading armies of the Hebrews enter the land. Certain cities are "devoted" to Jehovah. Jericho is one, and of it we read that "they utterly destroyed all that was in the city, both man and woman, both young and old, and ox and sheep, and ass, with the edge of the sword" (Josh. 6:21). This same tale is told of one city after the other, the killing, not only of men in battle, but

of helpless women, of children and babes, and of the very beasts. And not only are we told that this was done at the command of Jehovah, but that Jehovah himself hardened the hearts of these people so that they might fight Israel and be destroyed (Josh. 10:40; 11:20). Such a tale of slaughter could be consistently defended only from two standpoints. One would be that of a religion of selfishness and force, brutal beyond the worst that the world-war has seen. The other position would be that of the theory of verbal inspiration, compelling a man to accept all this as the very words of God. In either case the conclusion condemns the doctrine.

The so-called "imprecatory psalms" form a problem by themselves. There could be no sharper contrast than that between their implacable bitterness and the spirit of Jesus. Not even in this last terrible war did any nation dare to set forth principles like this, and where such deeds were wrought they called forth universal horror and execration. Let us look at some of them.

God will let me see my desire upon mine enemies [Ps. 59:10].

Consume them in wrath, consume them, so that they shall be no more.

At evening let them return, let them howl like a dog and go around about the city.

They shall wander up and down for food, And tarry all night if they be not satisfied [Ps. 59:13-15].

O daughter of Babylon, that art to be destroyed,

Happy shall he be, that rewardeth thee As thou hast served us.

Happy shall he be, that taketh and dasheth thy little ones

Against the rock [Ps. 137:8, 9].<sup>1</sup>

There is not merely the desire for vengeance here but a gloating over it.

The righteous shall rejoice when he seeth the vengeance:

He shall wash his feet in the blood of the wicked [Ps. 58:10].

The spirit of vengeance is not satisfied with punishment of the guilty but goes back to the parents and on to the children. It does not want to see repentance and forgiveness, but asks that even the prayer of its foe may be turned into sin! So in Ps. 109:

Let his prayer be turned into sin,

Let his children be fatherless

And his wife a widow.

Let there be none to extend kindness unto him;

Neither let there be any to have pity upon his fatherless children.

Let the iniquity of his fathers be remembered with Jehovah;

And let not the sin of his mother be blotted out.

With the theory of the Bible that has been commended above we need not be surprised at the presence of such passages. Not all at once could God lift men to the heights; not all at once were they able to receive his truth. The presence of such defects does not shut our eyes to the truth that is present, and the correction of such views is found in the Old Testament itself in messages like that of Amos' opening chapters, or Isa., chap. 19, or the Book of Jonah. But if we really believe in Jesus as the supreme revelation of God there is only one thing to do: we must judge such passages in the light of his teaching. So the Anglican church but a little while ago voted to exclude these psalms from use in the

<sup>1</sup> See also Pss. 69:22-28; 139:21, 22; 140:9, 10; 143:12.



church service as being "most unchrist-like in character and an insult to the Divine Majesty." And a full century and a third ago John Wesley eliminated them from the book of worship which he prepared for the Methodist church in America, declaring them unfit for use in a Christian congregation.

The theory of verbal inspiration, however, must hold all these passages as the very words of God and as strictly and permanently true. We need not be surprised then to have the *Christian Workers Magazine* oppose the action of the Anglican church referred to above, nor to have Dean Gray write: "The imprecation psalms were written for Israel's comfort. . . . The imprecations are to fall upon the Gentile nations in that day when they shall be gathered against Israel once more returned to her own land."<sup>1</sup> Similar is the position taken by A. C. Gaebelein in a volume for which Dr. C. I. Scofield writes a commendatory preface. He holds these terrible imprecations as inspired and sure to be fulfilled. With that strange Judaism that colors this modern adventism he declares that "the pious Jews living in that time of trouble will utter these words," and they "will be answered by the majestic appearing of the heavenly King."<sup>2</sup> The paganism of this position is more fully seen when one notes this author's constant insistence upon literalness of fulfilment. The premillennial kingdom is to be brought in with breathings of vengeance by the Jews not only against opposing warriors but against parents

and wives and children; and God is to fulfil these imprecations even to the dashing of babes against the rocks. Quite as frank is the editor of the *Sunday School Times*, C. G. Trumbull:

The imprecations upon enemies spoken by the prophet-psalmist were inspired by God. . . . The imprecations do not belong to us; they do belong . . . to the dispensation of law and judgment. . . . In that day the imprecatory psalms again shall have a literal meaning, their true fulfillment. . . . These imprecatory psalms are great prophecies. But like all of the prophecies they will be literally fulfilled.<sup>3</sup>

Similar is the position taken by Brookes.<sup>4</sup>

There is of course no need of arguing against the contention of these writers. The common Christian mind not deluded by a theory revolts in horror against such teaching. What is important for us to see is that such conclusions stamp as false the theory of verbal inspiration which makes them necessary and on which premillennialism rests. Nothing could more surely undermine the position of Christianity than such teaching as this. Our greatest need today is to lift the world above militarism, with its spirit of bitterness and vengeance, with its doctrine of force and national selfishness; and at such a time as this these teachers are exalting that doctrine as Christian, are declaring that that spirit and method shall usher in the new age. For the faith of honest and earnest young men and women no current infidelity is more

<sup>1</sup> *Harmony of the Prophetic Word*, p. 46.

<sup>2</sup> *Christian Workers Magazine*, XVIII, 283, 284.

<sup>3</sup> Editorial, February 3, 1917.

<sup>4</sup> *The Lord Cometh*, pp. 401, 402.

dangerous. And this indeed is infidelity in the truest sense. These men in clinging to their theory of the Bible with all its consequences are denying the authority of the spirit of Jesus. The theory of verbal inspiration and the defense of these passages in particular must fall before the teachings of Jesus. Clearly and definitely he set his higher ideal of grace and good-will. Specifically he mentioned the principle of retaliation as given in these passages and repudiated it. In similar manner he opposed his own teaching to other Old Testament passages (see Matt. 5:21-48; cf. 5:38-48 with Exod. 21:24; Lev. 24:20; Deut. 19:21. Note Mark 10:2-12 as against Deut. 24:1; Mark 7:14-23 as against Lev., chaps. 11-15). The theory of verbal inspiration, so far from being the mark of high orthodoxy, is the refusal of the authority of Jesus and the denial of the God and Father of our Lord Jesus Christ.

What is true in the field of ethics is true also in point of religious ideas. The theory of verbal inspiration makes all parts of the Old Testament equally true and valid. The result is that Judaistic character which so strongly marks premillennialism. Christian thought sees in the Old Testament a noble preparation for the New, but it knows that there is lower as well as higher, husk as well as kernel. So it is selective; it drops the former and keeps the latter; it tests the old by the new, that is, by the spirit of Christ. Premillennialism, with its verbal inspiration, must keep both, and as a result the lower once more dominates the higher. Only a few illustrations can here be given of this Judaism which is

so fatal to the claim of premillennialism as an interpretation of Christianity.

Take first the Jewish nationalism and its hope. We know that there are two distinct tendencies in the Old Testament. One is nobly universal. It sees a God whose judgments fall on all nations (Amos, chaps. 1 and 2), and whose purpose of mercy extends likewise to all (Jonah). He led Israel out of Egypt, but so also the Philistines from Caphtor and the Syrians from Kir (Amos 9:7). And in the coming day of his rule Israel and her foes shall be joined in common blessing and in mutual service (Isa. 19:19-25). The other tendency is nationalistic and selfish, and this lower tendency survives and is dominant in premillennialism. All its details may be found in the Adventist millennium. The coming rule of God becomes simply the rule of Israel. Her enemies are to be slain, her territories enlarged. In keeping with the old imperialism she compels conquered kings to bow in the dust and subject peoples to bring annual tribute. Political subjection is not enough; once a year, under threat of divine punishment by famine and pestilence, these people must come to Jerusalem to worship. They will not, however, be allowed to enter the house of worship itself. In numberless passages that might be cited modern premillennialists affirm all these features as belonging to the coming millennium. As one of them remarks, the Jews of Jesus' day (his foes) had the right idea of the kingdom, their only error being one of date; they made the mistake of looking for this kingdom at the first instead of at the second advent.



A second place where this Judaism appears is in the religious picture of the future. The central feature in the Adventist millennium is a restoration of the old Jewish religion; with the old Jewish state there return the old Jewish ritual and sacrifice. To many premillennialists this idea is clearly unwelcome; it follows, however, necessarily from their ideas of verbal inspiration and infallibility. Many Old Testament passages beyond question picture the restored Temple and its sacrifices as the central glory of the coming age, the elaborate plan of Ezek., chaps. 40-48, being the notable example. The premillennial principle of absolute and literal fulfilment leaves them no option. For these men know that if they stop here they have repudiated the literalism with which their system stands or falls. So one after another such leaders as R. A. Torrey, C. I. Scofield, Professor Russell of Moody, A. C. Gaebelein, and W. E. Blackstone declare that the provisions of Ezek., chaps. 40-48, are to be carried out in the millennium. Dr. Scofield, writing in the official journal of the Moody Bible Institute and upon special invitation, predicts "the restoration of all the fundamental institutions of Israel," including the Jewish Sabbath.

The average premillennial disciple has certainly not faced the meaning of this. The whole ancient system of Sabbaths and new moons and feast-days and sacrifices is to come back, and on a scale more elaborate than in any previous day (see Ezekiel). Again the blood is to flow in the continual slaughter of bullocks and rams and lambs. In sin offerings and trespass offerings atonement is to be made for

the people by the priests, and these are to be the condition upon which Jehovah will accept the people (Ezek. 43:27; 45:17, 20). None but Jews will be allowed to enter the Temple, except by becoming Jewish proselytes and being circumcised (Ezek. 44:9; cf. Joel 3:17 and Zech. 14:21); but once a year every inhabitant of the non-Jewish nations, under threat of severe penalty, is to go to Jerusalem for a week and keep the Feast of Tabernacles. The fulfilment of this prophecy (Zech. 14:16-19) is particularly insisted upon by premillennialists. Temple, priest, ritual, and sacrifice, this in the premillennial scheme is to be the center of the world's religious life, and the supreme religious event for which the whole world is to be summoned together each year is to be an ancient Jewish feast whose outstanding feature is the daily slaying of innumerable beasts.

### **The Premillennial Use of the Bible**

We turn now to consider the way in which premillennialists use the Bible in support of their theories. We begin with the central idea, that of the millennium itself, the theory of a reign of Christ here on earth to last a thousand years and to precede the eternal and heavenly kingdom.

The historical origin of this theory is known to us. The common Old Testament hope was simply that of such an earthly kingdom; of a future life and a heavenly kingdom the earlier writers knew nothing. Such a hope could not permanently satisfy, and the centuries just before Christ saw the rise of new ideas. Men wanted individual immortality and saw the need of individual

judgment and reward. But while the thought of the heavenly kingdom thus arose, that of the earthly kingdom remained, and in the Jewish apocalyptic writings of this time these ideas were often strangely and confusingly mingled. Then came at length some writers who united them as follows: first there was to come an earthly kingdom for a limited period, then the eternal heavenly kingdom. Though various periods were first put forth, the idea prevailed that this kingdom was to last a thousand years. From these Jewish writings this theory passed over into certain Christian circles, appearing in one passage in the New Testament.

The premillennial effort to read this doctrine into the Old Testament will serve as a first illustration of their handling of the Bible. Dean J. M. Gray, of the Moody Bible Institute, for example, writes that the period of a thousand years "is identified in many ways throughout the Bible." While the exact term is but once specifically named, he says again, "yet the period . . . is named again and again. We quoted Moses, David, Isaiah, Amos, Peter, Paul, John, and Jesus Christ."<sup>1</sup> The passages referred to by Dr. Gray and cited in a previous chapter are as follows: Gen. 3:15; 12:3; Ps. 2:7-9; Isa. 11:3-6; 9:11-15; Matt. 16:27, 28; Acts 3:19-21; Rom. 8:19. To study these citations seriously would be a waste of time. Take the first two. Gen. 3:15 is the word to the serpent: "He shall bruise thy head and thou shalt bruise his heel." Gen. 12:3 is the promise to Abraham: "In thee shall all the families of the earth be blessed."

And these are Dr. Gray's best references to support the central doctrine of his system, the intermediate kingdom of a thousand years.

More ambitious is the effort made a generation ago by Nathanael West, whom Dr. Gray refers to as authority on this point. Dr. West wrote five hundred pages on *The Thousand Years in Both Testaments*, but one looks in vain in all this argument for a single Old Testament statement about a thousand-year kingdom or even for a clear reference to an intermediate kingdom. All Dr. West can do is to pick out arbitrarily such phrases as "the third day," "many days," and "his days," and declare that they refer to the millennium. In the end he really confesses his failure, at the same time indicating how premillennialists must proceed in order to get their results. Having asserted that Zechariah "in the clearest manner distinguishes two advents, two ends, and the millennial age following the second," he adds in frank self-contradiction that these are "involute in one another in the earlier Old Testament revelation; The Ends and Ages there confounded" (p. 257). It is therefore necessary, he declares, to "combine" the expressions of the different prophets, to "arrange them in their temporal order and succession, supplementing by one prophet the partial picture of the end drawn by another" (pp. 77, 78). Reduced to plain English, this is the admission that it is the premillennialist writer himself who supplies the Adventist program of events (the "temporal order and succession"), into which he then fits at

<sup>1</sup> *Text Book on Prophecy*, p. 131.



pleasure the biblical phrases and passages.

Not only does the Old Testament make no reference to two kingdoms, but it definitely excludes the idea of an earthly kingdom of limited duration. Psalmist and prophet alike have no thought but that of a permanent earthly kingdom. It is to be "forever and ever," "a kingdom which shall never be destroyed," "an everlasting kingdom, which shall not pass away . . . which shall not be destroyed." Such words are fatal to premillennialism, which must hold at the same time the idea of an infallible Scripture and of a kingdom that lasts but a thousand years. For the most part millennialists simply disregard these passages. Dr. West is an exception. He seeks to prove that eternal means temporal. Forever, he says, does not mean forever, but "simply unbroken continuance up to a special epoch."<sup>1</sup> In all this, of course, the school of literalism says goodbye to the principle upon which it stakes its existence.

In modern Adventism the theory of the "two returns" is another prominent feature. Jesus' first return is to be silent, invisible, unnoticed. At this time the saints are taken up into the air ("the rapture"), there to remain with Jesus and to escape the "tribulation" which follows. After seven years follows the second return, this time visible, militant, for judgment and destruction. Remembering now that this school takes the Bible, and the Bible only, we note with interest the fact that not a passage in the Bible makes this

distinction between the two returns. A prominent speaker at the recent Philadelphia "Prophetic Conference," in answer to a direct question, gave the following passages as "the strongest proof from the Scripture regarding the two stages of the coming of Christ": Dan. 12:1; Isa. 26:20, 21; I Cor. 15:51-53; I Thess. 4:17; Luke 17:31-37; Rev. 12:6; 3:10. So far from distinguishing two returns, most of these passages make no reference to any return at all, the speaker having simply picked out certain passages which refer to a deliverance from future trouble. On the other hand the passages from Paul which do refer to the second coming flatly contradict the theory of a silent, unnoticed return; for Paul declares that when the saints are raised "the trumpet shall sound"; and when Christ comes for his saints it will be "with a shout, with the voice of an archangel, and with the trump of God." In this case the apostles of honest literalism begin at once to spiritualize,<sup>2</sup> or arbitrarily to divide what belongs together.<sup>3</sup>

John 5:28, 29 and Dan. 12:2 give further illustration of the arbitrary and violent treatment of passages which interfere with premillennial teaching. In this case it is the Adventist theory of two resurrections and two judgments, for the saints at the beginning of the millennium, for others at the close. There is no difference outside premillennial circles as to the meaning of John 5:28, 29. It clearly speaks of a common resurrection and judgment for good and evil. To escape this meaning the premillennialists change John's

<sup>1</sup> *The Thousand Years*, pp. 349 ff.

<sup>2</sup> Brookes, *The Lord Cometh*, p. 527.

<sup>3</sup> Haldemann, *Coming of Christ*, pp. 307 ff., 310 ff.

"hour" into a thousand years<sup>1</sup> and make the passage read thus: "The period (of a thousand years) cometh, in which all that are in the tombs shall hear his voice, and shall come forth; (at the beginning) they that have done good, unto the resurrection of life; and (a thousand years later) they that have done evil, unto the resurrection of judgment." Dan. 12:2, one of the very few Old Testament passages with a clear reference to a resurrection, reads: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The accepted versions of the Bible all agree in this translation. Premillennialists, by liberal interpolation, have arrived at the following version: "And many *from among* the sleepers of the dust of the earth shall awake; *these* shall be unto everlasting life; but *those* (the rest of the sleepers who do not awake at this time) shall be unto shame."<sup>2</sup> After this we are not surprised to read of "prophetic foreshortenings" and commas that are 1,800 years long,<sup>3</sup> and of the frank claim of the right of "supplementing Scripture with Scripture" in order to "supply whatever knowledge our text fails to give."<sup>4</sup>

Readers of Adventist writings will recall the frequent statements which declare that the Bible from beginning to end is full of this doctrine, and which number the hundreds and thousands of passages in the Old Testament and the New that refer to the second advent.

We have seen with what easy disregard of historical setting or real meaning the premillennialist gathers his proof-texts, but further illustration will not be amiss taken in connection with the doctrine of the second advent itself.

*Jesus Is Coming*, by W. E. Blackstone, is probably the most widely circulated modern premillennial writing. Of the devout spirit and earnest purpose of its author there is no question. All the more does it exhibit the glaring deficiencies of the premillennial use of the Bible. On page 196 the author lists "some of the *principal* passages which refer to our Lord's return." Eleven Old Testament passages head the list. Not one of these in any way suggests a second coming of the Messiah as distinguished from a first, and most of them do not refer to any advent, first or second,

The first of these is Deut. 33:2, a distinct reference to a past event—the manifestation of Jahweh at Sinai and the giving of the law:

Jehovah came from Sinai,  
And rose from Seir unto them;  
He shined forth from Mount Paran,  
And he came from the ten thousand of  
holy ones;  
At his right hand was a fiery law for them.

Only that combination of free imagination with indifference to historical facts which marks premillennial exegesis could be equal to the feat of finding here a reference to the second advent. The next passage is Ps. 2, a messianic psalm. The four that follow do not

<sup>1</sup> For example, Gordon, *Ecce Venit*, p. 49.

<sup>2</sup> Taken with italics and parenthesis from W. E. Blackstone, *Jesus Is Coming*, p. 57.

<sup>3</sup> *Jesus Is Coming*, p. 56; *Ecce Venit*, pp. 227, 228.

<sup>4</sup> A writer in *Premillennial Essays*.



allude to the Messiah at all. Ps. 67:4 summons the nations to rejoice because God will govern them with equity. The next two passages (Pss. 96:10-13; 98:9) simply declare that Jahweh will judge (that is, rule) the world with righteousness, while Ps. 102:16 again refers to the past and simply states that—

Jehovah hath built up Zion;  
He hath appeared in his glory.

These are the first six of the "principal" passages cited by the author to support the doctrine of the second coming.

The writings of modern Adventism are full of the assertions of devotion to the Bible and attacks upon its "enemies." And, indeed, no greater difference could be imagined than that between the premillennial use of the Bible and that of the modern historical student. The latter is moved by the earnest desire to find the actual meaning of these writings

in the minds of those who wrote them and for the men of their day. Premillennialism, on the contrary, combines most of the faults that have appeared in the history of biblical study: a literalism which cannot understand picture or poetry, "spiritualizing" when this is needed, a fancy that runs riot with typology and allegory, a violence that overrides plain meanings, and an arbitrariness that finds its "proofs" with no concern for historical setting.

We should do wrong if we followed the example of these premillennialists and attributed to moral obliquity the errors of those with whom we differ. These are simply the straits to which good men are driven who have staked their faith upon an untenable theory of the Bible and an impossible conception of religion. In the light of these facts, however, it is clear that we have here loyalty to preconceived theory rather than loyalty to the Bible.

# THE CHALLENGE OF PEACE TO THE EDUCATIONAL POLICY OF THE CHURCH

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*Although some of our readers may feel that it is impossible for the question treated in the following article to be settled satisfactorily at present, we feel that so sane a discussion as this one should be given a hearing. In the process of thinking the matter through many voices must be heard, and each one which stimulates interest in and reflection upon so vital a subject is of importance.*

In using this title I take the word "peace" as a euphemism for the present condition of the world. There is considerably less war in the world today than a year ago, and the hope of peace is much brighter, but if by peace we mean a general condition of humanity in which people are busy in productive labor, reasonably contented and prosperous, and not spending a large part of their energy in merely struggling against others, then we are yet some months, and very likely years, from a condition of peace. And this condition, I judge, constitutes the main element in the challenge of the present time—this condition and those phases of it which threaten permanent and perhaps greater disturbances in the future, if no remedy for existing evils is found.

## **The Outstanding Conflicts of Yesterday and Today**

Two principal sources of unrest and struggle have shown themselves very plainly in the most recent years and are probably more clearly recognized as fundamental problems today than ever before.

1. The first may be called the problem of aristocracy, if that term be taken broadly enough. There is, on the one hand, the effort of individuals, groups, classes, nations, and races to gain, increase, or maintain power over the destinies of other groups, industrial, social, religious, national, or racial, without the consent of the latter, and, on the other hand, a resistance to such domination, which is increasing in power and violence. We have heard, perhaps sufficiently, of the Kaiser's autocracy and the determination of the Junkers of Germany to rule not only Germany but the world, doubtless for the good of Germany and the world, but still without the consent of the parties to be ruled. It may be doubted whether there is any country on earth without a considerable class of the same sort of people. In much of Europe a titled aristocracy still survives, as also in British colonies in America and other parts of the world. Where there is no *titled* aristocracy the autocracy is likely to be one of wealth or position of some sort. Quite apart from the economic problem, which is the other compartment in the



Pandora's box of today, the person who has considerably more wealth than the average is very likely to think that he is really superior to others and has a divine right to rule them and to use the power of his wealth to secure or maintain a certain degree of such rule. Persons elected to public office, whether alderman, mayor, governor, or president, are in danger of the same aristocratic spirit, and officials of all sorts have a strong tendency to seek and exercise it, whether railroad presidents, university presidents, bishops, or political bosses. The average employer still has the feeling that if he furnishes the capital to run the business he has an ultimate and exclusive cosmic right to say just how it shall be run, at least as far as those who work for him are concerned.

We have spoken particularly of autocrats and aristocrats within national groups. The same spirit is manifested between nations. Few large nations are without more or less contempt for all other nations, regarding civilizations which differ from their own as therefore inferior, and this assumption of superiority on the part of the German nation, which has been so prominent in recent utterances of its leaders in every line of activity, has doubtless been one of the principal causes of the world-conflagration, the smoking ruins from which we are beginning to try to clear away.

When the distinctions become racial and are marked by bodily appearance and especially by color of skin the assumption of superiority and effort to realize it are likely to become most prominent and bitter. All European

nations with African colonies have assumed their superiority and right to rule the Africans and have generally looked down on Asiatics, particularly those from the Far East. It will hardly be necessary to mention the attitude of the white man in *this* country toward the black or the brown man.

2. The second evident source of disturbance and conflict throughout the world is that of economic conditions. The United States income tax returns for the years 1914-17 afford food for thought. Seven thousand five hundred and eight persons or families reported an income of \$50,000 or more for the year 1914; 19,104 persons reported an income of \$50,000 or more for the year 1917. But only about  $4\frac{1}{2}$  per cent of the men of the United States reported an income of \$2,500 or more. I have good authority for the estimate that 95 per cent of the wealth of the country is in the hands of 5 per cent of the population, that is, of the families. There is evident the determination on the part of many to get and keep for themselves as great a portion of wealth as it is possible to get, *without any limit*—at the expense, of course, of others, no matter how great their need or what their deserts. And the possession of considerable wealth gives to such persons great power to increase their wealth still further at the expense of the poorer classes. I need not refer to the manifestations of discontent with this situation, as they are world-wide, ubiquitous, and ominous. Bolshevism has come to be a name for the extreme reaction of the oppressed classes to both aristocracy and plutocracy, and it is to be noted that Bolshevism does not solve either of these problems, but merely

presents them in unusual forms. The classes which have hitherto been the lowest, and poorest, endeavor to dominate or destroy those which have been regarded as superior and have possessed more wealth.

The challenge of the present situation—of “peace” if you would find that name appropriate for this situation—is most evidently the challenge of these two problems, the social and the economic, or the problems of aristocracy and plutocracy. Has the church anything to do with these problems? Has it an educational policy with regard to them? If so, is the policy adequate to the need?

### **Religion and World-Problems**

Religion is man's effort to gain life by contact and co-operation with the ultimate powers of the universe. The Christianity of some centuries past has until the most recent years laid the principal emphasis upon the future life—the life after death. For reasons which it is unnecessary to enumerate here, that emphasis has rapidly been changing during the last generation. But whether that be the fact and be recognized to be the fact or not, it is important that we should see that these two world-problems are religious problems. In the first place, the content of these two problems—the stuff with which they are concerned—is the principal objective content of life—this earthly life—and problems of morals and of character are for the most part problems of the ways in which men shall act in their social, political, and economic relationships. In the second place, the *attitudes* which one takes with regard to

these problems are the fundamental attitudes of life; they represent one's view of the real nature of the universe in so far as it concerns human life. If I seek for fulness of life in any earthly sense I must seek for some degree of wealth, that is, money or material possession, and for some rank and position among my fellows. What, how much, and how I shall seek must be determined for me by my world-view, or make up my world-view—they are the fundamental matters of my philosophy and religion. The universe will give me success if I seek certain things in certain ways. My definition of success and method of seeking it are then my real religion, creed, and practice. And if I try to secure any co-operation with higher powers—with God—by prayer or sacrifice, it will be largely in the attainment of wealth or position for myself or my friends, or in matters closely related to these interests.

Now Christianity has had from the beginning a definite historical attitude as to the principle on which these problems are to be solved. This attitude is entirely involved in its faith in the fatherhood of God, which, stated more fully, means faith that the ultimate force in the universe is not less than personal, and that it desires and contrives for the fullest development and highest welfare of all humanity. This implies further that obedience to, or harmony and co-operation with, this ultimate force would require any man to seek the fullest development and highest welfare of all other men, and that one's own highest good is not merely consistent with, but dependent upon, efforts to promote the highest welfare of all others. The



"brotherhood of man" is an immediate and necessary implication of the "fatherhood of God."

Can this implication be considered mutual, or is it possible to hold a real religious faith in the brotherhood of man, as undoubtedly many are inclined to do today, without any faith in the fatherhood of God? For our present purpose I believe that we can say positively that the brotherhood of man implies something equivalent to the fatherhood of God; that is, faith in the brotherhood of man means faith that each man will attain his highest good, the largest measure of life, by methods which are promotive of the highest welfare of all; that humanity is therefore constituted by a power which is benevolent toward every member of it, whether that power be thought of as prior to and transcending humanity or as merely immanent in humanity. Faith in the brotherhood of man is therefore *per se* faith in a universe which, at least as far as men in their mutual relations are concerned, is built on the principle of mutual love and co-operation. I fear that there are very few as yet who realize this implication of the brotherhood of man, and I believe that it is likely to become a far more effective religious faith as this is more generally recognized.

It would seem almost self-evident that if the doctrine of the brotherhood of man were practically and universally applied to human relations all fundamental conflicts between men, such as we have seen to face this age, would disappear, and the problems involved in the present existence of aristocracy and plutocracy would be solved. If this

be true, and if Christianity has this doctrine as one of its basic principles, then Christianity has something with which to meet the challenge of the present day and meet it effectively. An educational policy for the adequate application of this theory of life to humanity's needs would seem to involve two elements: (1) definition in plain terms of the specific meaning of the brotherhood of man as applied to the fundamental problems of today; (2) a policy as to means and methods of educating humanity in the religious faith and practice of human brotherhood in these specific applications.

What is the policy of the church as to the clear definition and the mode of propagating this doctrine of salvation of the world from its present strife and threatened chaos? Alas, I know of no policy of the Christian church generally, or of any considerable portion of the Christian church, with regard to these matters. I love the church. I have little sympathy with wholesale criticism and denunciation of the church such as is rather popular nowadays. I believe that the blessings that have come and are now coming to humanity through the church are immense. But I consider the lack of a definite educational policy such as the present day requires simply frightful and inexcusable. In the hope of contributing a little to the adoption of a proper educational policy I would like to offer some suggestions as to what it should be and how it should be propagated.

### **The Social Gospel of the Church**

The truths which the church must teach to present humanity in order to

prepare for better future humanity will begin with the doctrine of God in Christ—the manifestation of the ultimate power of the universe in the life of loving service of the Son of Man and of every normal man. This doctrine is as old as Christianity, but its implications have not been recognized and taught. Nevertheless it has clear implications with regard to both aristocracy and plutocracy, if only we would be honest and brave enough to search for and declare them.

I suggest the following as clear corollaries of the doctrine of God in Christ, as applied to the problems arising from aristocracy:

1. There should be no hereditary titles or social distinctions, no hereditary kaiser or king, duke or earl, no blue-blood or F.F.V., on the basis of heredity only. There should therefore be no assumption of superiority by a person because he was born in a particular spot on the earth or because he has a certain color of skin. *All* men should be honored and respected as *children of God*, and distinctions between them of title, honor, or social position should be only such as are earned by service to humanity; no other distinctions should be recognized either by law or by custom.

2. Real or fancied superiority of individual, class, nation, or race gives no right to impose the will of the individual or group on any other individual, class, nation, or race against the will of the latter, supposedly inferior, person or group, except to the extent of the barest self-protection, and the maintenance of such conditions of order as shall be necessary for free development and for

the protection of some groups from other groups, whether such imposition be intended as benevolent or selfish. If I have a good thing, whether in the way of religion or government or other element of culture, let me not force it upon any other man. If I can prove that it is good and offer it to him he will take it gladly, and it will be of real good to him. If I attempt to force it upon him my motives immediately come under suspicion, and the value of what I offer also. It may thus easily become a curse instead of a blessing. What damnable deeds and disgraceful chapters of the history of the relation of white men to American Indians, Asiatics, and Africans would have been precluded if this principle had been taught and practiced!

3. Every man of every race should have the largest opportunities which the best-organized society can provide, for education—self-development—and for sharing in all the tasks and joys which are open to *any* man, according to his own will and nature.

As implications of the doctrine of God in Christ, when applied to the problems arising from *plutocracy*, I suggest the following:

1. *Every man* who is *willing* to do his share of the work of the world should be provided with food, clothes, shelter, and the other necessities of a decent and satisfactory life for himself *and his family* before *any* man is allowed to retain possession of much more than enough for such a decent and satisfactory life. This means that society should be so organized that a man who is *willing* to work should *have* work to do, and that his remuneration for his



work should be not less than a reasonable minimum for the proper care of a family. Society is at present organized in many cases to prevent people who desire to work from doing for others that which the others need to have done for them. That situation can and must be reversed, and the old law of supply and demand, which economists have for some generations worshiped as the supreme principle of the economic universe, must be deposed and made to serve rather than to rule mankind, just as the winds and waves and other forces of nature have been conquered.

2. As there should be a minimum of wealth guaranteed to every orderly member of society so there should also be a *maximum* of wealth which the state should allow no one to exceed except as the minimum is correspondingly raised. To divide wealth equally among all men would be futile and foolish. To see that each man has enough for healthful living is certainly desirable and probably entirely practicable. To see that no man has wealth far exceeding his normal needs while others might be far more benefited by it than he is will seem a revolutionary principle to a great many and will be denounced as socialism, Bolshevism, anarchism, communism, robbery, and what not, but it has already to a certain extent been recognized in the income taxes levied by our own and other governments during the war. There is no good reason why the same principle should not be applied, and more thoroughly, in our so-called times of peace, and its application would do much to hasten the time of *real* peace. The reason for this principle is not merely that society is bound to make

proper provision for each of its members in so far as its total wealth makes this possible, but that the possession of great wealth makes any person a potential autocrat—furnishing him with a mighty power which may be used, as it is constantly being used, *contrary* to the welfare of society in general. To make concrete and clear what I have in mind let me say that I think a million dollars, or an income of \$50,000 per year, is enough for any man to be trusted to use according to his own private will, no matter how good that will is. The state might well take by taxes any surplus beyond that and use it for the common good in roads, schools, libraries, health preservation, etc. If all were treated alike no millionaire would be much to be pitied or have much to complain of that he were not permitted to amass a billion or more.

3. Every employed person should have some voice in the management and some share in the profits of the business in which he is employed, whether it be street cleaning, or automobile making, or teaching in school or university. What that share should be must be determined by experiment, but for the interests of all concerned it should be a real share.

I make no claim to be an expert economist or sociologist. If any of the principles I have suggested above can be shown to be contrary to the highest welfare of humanity I shall abandon them with no regret. But if, as it seems to me, they are glaringly evident principles of human welfare and therefore necessary applications of the Brotherhood of Man, then surely the church must adopt them and see that they are taught. Do they seem improper

subjects for religious instruction? How about the Ten Commandments? Are they religious? But at least seven of them, if they have any meaning for us today, are simple rules for the guarding and promotion of human welfare, and to my mind the fundamental principles which they involve would imply all that I have indicated as necessary social and economic doctrines. If that is true does not the present world-situation challenge the church to adopt them and teach them at least to the children and youth, so that another generation will accept them as its program for the reorganization of society? Will the church accept this challenge?

### Teaching the Doctrine

Suppose the church—or churches generally, since there is at present no unity of organization in the Christian church—should accept these principles as Christian and vital, how should it effectively teach them and their pre-suppositions and applications to society?

The church has at present two principal opportunities for instructing its constituency, the sermon and the Sunday school. Both may and should be used for the purposes we have before us. But the main purpose of the sermon is not instruction, and the facts that the attendance is irregular and partial, and that recitation, question, and discussion on the part of the learners are practically excluded, make the sermon a very inadequate instrument for such education as society requires in these respects.

The Sunday school does not suffer from all of these disadvantages, but it

has three limitations which make it altogether incompetent to meet the need: First, it reaches only a fraction, often a *small* fraction, of those who ought to be instructed, and their attendance, being purely voluntary (on the part of the pupils or their parents), is irregular. Second, the time, from twenty minutes to at the most an hour once a week, given to study and instruction is entirely insufficient. Third, the teachers are largely untrained and relatively incompetent volunteers. If society depended upon such facilities for the *general* education of its members the results would be infinitely worse than they are, and that is bad enough. The actual agencies which society has and uses in this country for the education of children and youth are the public primary, grammar, and high schools and the public and private colleges and universities. These should all be used directly or indirectly for the teaching of the church.

In every school district provision should be made by the churches, jointly and severally, for the religious instruction of all the pupils whose parents consent, during two or more of the regular school hours of each week, by expert teachers—the pastors of the churches or others at least as competent. The pupils should be sent to the teacher of their own or their parents' choice, whether in the church buildings or other suitable places, and their attendance should be carefully checked and their work tested and credited. Any pupils who do not go to such classes should be kept in school and given such work as should be at least as exacting of effort as the church classes, and if



possible such as would to some extent take their place.

Such a method is already being used in parts of this country, being, for example, one of the features of the famous "Gary system" in Indiana, and it is an old and familiar one in other parts of the world. In any community where the churches should unite to demand the co-operation of the public-school authorities and prepare to put this system into practice they could establish it.

In colleges and universities under *private* control and Christian influence courses in religion and its applications

to the social, economic, and other fundamental problems of life should be given by competent professors and required of all students. In state institutions such courses should be given as electives. In schools of higher education the principles of sociology and political economy which I have advocated could readily be and to some extent are now being taught in courses in social and economic science. But it is essential that in all such schools the fundamental principles of Christianity, historical and philosophical, should be *effectively* taught and their direct social applications indicated.

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## CHRISTIAN AND JEW AT THE FRONT

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To those of us who have had the privilege of serving with the United States Army abroad, religious unity, co-operation between denominations, is more than a far-off ideal. We know under what circumstances and to what extent it is feasible, and just how it deepens and broadens the religious spirit in both chaplain and soldier. We have passed beyond the mutual tolerance of the older liberalism to the mutual helpfulness of the newer devoutness. Our common ground is no longer the irreducible minimum of doctrine which we share; it is the practical maximum of service which we can render together. Perhaps I was in a critical position to experience this, as

the only Jewish chaplain in the Twenty-seventh Division; my duty was to minister to the men of Jewish faith throughout the various units of our division, with the friendly co-operation of the twenty other chaplains of various faiths. And I was able to do my work among the Jews, and to a certain extent among the Christians also, simply because these Protestant and Catholic chaplains were equally friendly and helpful to me and my scattered flock. Not by mutual tolerance but by mutual helpfulness we were able to serve together the thousands of soldiers who needed us all.

It is a commonplace that as men grow acquainted they naturally learn

to respect and to like one another. When a Jew from the East Side of New York, who had never known well any Gentile except the corner policeman, and a Kentucky mountaineer, who had been reared with the idea that Jews have horns, are put into the same squad both of them are bound to be broadened by it. And, provided both of them are normal, average boys, as they are likely to be, they probably become "buddies," to the great advantage of both of them. In the army and especially in overseas service men go to the nearest chaplain and the most convenient welfare organization for any service except worship, and in case of emergency even for that. I have come to a base hospital on a Friday night for an advertised Jewish service only to find the Red Cross room crowded with every kind of men, including four negroes in the front row. The men came there, as they did every night, as the only place for the convalescents to have a change from the ward, and they stayed for a church service as they would have done for a concert or a minstrel show. And, let me add, I have never had a more responsive audience anywhere than these boys were to my message from home, as I was then a new arrival in France.

I think of the five of us chaplains who were in charge of the burial work of our division at St. Souplet after the last drive of our division. Under Father Kelly, the senior chaplain present, there were a Baptist, a Christian, a Jew, and a Christian Scientist, each with the same duties of searching the field for the dead, commanding

details to bring in the bodies, and interring them in the little cemetery on a hill overlooking the village and the battlefield. In the evenings after our sad labor was done the five of us would sit about the grate fire, singing, playing checkers—yes, and discussing religion, each stating the viewpoint of his church while the others asked the honest, friendly questions of brothers in labor and in arms. After our cemetery was completed we held a joint burial service there, five minutes each of Jewish, Protestant, and Catholic service, with the bugle sounding "taps" for all our American dead lying there together.

My last duty before leaving France was to bury four sailors who had been drowned just outside the harbor of Brest. I was asked to conduct the funeral service, as the only chaplain who happened to be at hand, so that we there had the rare experience of a Jew burying four Christians, as well as an army chaplain conducting a naval funeral. Such incidents as these are not exceptional at the front or among men who have been at the front and have learned its lesson; I give them rather because they are typical. The men who have been under fire together have grown to overlook differences as barriers between man and man. They know the many times that their lives have depended on the courage and loyalty of the next man in the line—be he rich or poor, learned or ignorant, pious or infidel, virtuous or wicked. They have grown to respect men for themselves, to serve them for themselves alone. As the men use any stationery that comes to hand, writing home indif-



ferently on paper labeled Y.M.C.A., or K. of C., or Salvation Army, or Red Cross, or Jewish Welfare Board, as they attend a picture show or boxing match under any auspices or are willing to help at any of the huts that serve them, so the welfare workers and the chaplains overlook one distinction after another, at the end serving all alike and regarding their status as soldiers alone.

As I said above, the logical climax of friendly co-operation comes when ministers of different faiths assist each other in their own work. I shall never forget a day last October when I met a Baptist chaplain belonging to our division. "Hello," he said, "I've just come to headquarters here to look for you and a priest." "All right, what can I do for you?" "Well," was his reply, "our battalion goes into the line tonight, and I wanted the Jewish and Catholic boys to have their services, too. If you can come over at four o'clock, I'll have the priest come at six." And so I came there at four, to find the fifteen Jewish soldiers grouped about a large tree near the battalion headquarters; the chaplain had notified them all. And, as the barn was both dirty and crowded, we held our little service there under the tree, even though the rain began in the middle of it. Two of those boys did not come back three days later, and one was cited for heroism, so that I have often remembered the immeasurable service which the co-operation of the chaplains had meant for the men.

On a minor scale such things took place constantly. One day, in a rest area, I not only went to the Y.M.C.A. man, who arranged for my services in

the schoolhouse, and to a Jewish corporal, who passed the word around to the men of my faith, but I arranged also that the "Y" man should conduct the Protestant service the following Sunday, and that the Catholic chaplain on coming should find arrangements made for his confessions and mass. One of the classic stories of the war is that of Chief Rabbi Bloch, of Lyons, a chaplain in the French Army, who met his death before Verdun in the early days of the war while holding a cross before a dying Catholic lad. The incident was related by the Catholic chaplain of the regiment, who saw it from a little distance. But by the time the gigantic struggle was over such incidents had become almost commonplace. I, for one, have read psalms at the bedside of dying Christian soldiers. I was in a first-aid post once when the physician called me. "Captain Connor is going to die," he said, "and the priest is not here." So I borrowed the rosary from the surgeon, who was himself a Catholic, held it before the wounded officer, and saw him breathe his last in peace.

Every chaplain in France has had the same experience. When I first arrived I was one of thirty-five chaplains assembled at the chaplains' headquarters for instruction and assignment. Our evening service was conducted in front of the quaint, angular chateau on a level lawn surrounded by straight rows of poplars. One evening Chaplain Paul Moody, of the Senior Chaplain's office, gave us an inspirational appeal derived from his own experience and his observation of so many successful chaplains at the front. Afterward, informally, a Catholic told us briefly what we should

do in case we found a dying Catholic in the hospital or on the field, with no priest at hand. Then I was asked how best the others might minister to a Jewish soldier in extremity. I repeated to them the old Hebrew confession of faith, *Shema Yisroel adonoi elohenu adonoi echod*, "Hear O Israel, the Lord is our God, the Lord is One." I told them to lead the boy in reciting it, or if necessary just to say it for him, and the next morning when I brought down copies of the words for them all I was deeply touched by their great eagerness to have them and to know them. These men did not go out to convert others to their own view of truth and life; they were ready to serve pious souls and to bring God's presence near to all. Christian ministers were eager to help Jews to be better Jews; rabbis were glad to help Christians to be better Christians. We learned amid the danger and the bitterness to serve God and man, not in opposition and not even in toleration, but in true helpfulness toward one another.

It is hardly surprising that such co-operation strengthened men in loyalty to their own faith. As the soldiers saw the military rank of all the chaplains, and their influence everywhere in the interests of the men, as they saw men of other faiths coming to their chaplain because of his loved personality or his high standing, as they saw the official bulletins announcing religious services of different faiths at different hours but under the same auspices, they grew to respect themselves and their own faith a little more. A young man is likely to be defiant or apologetic about being religious unless he sees religion, including his religion, respected by his comrades

and his commanding officers. Therefore this mutual service, instead of weakening the religious consciousness of the various groups, rather strengthened it. Men grew to respect themselves more as they respected others more; they became stronger in their own faith as they became more understanding of others. The five chaplains at the burial detail did not give up their own ideas, but they did learn more about the others' faiths, and they certainly learned to respect each other profoundly as workers, as ministers, and as men. Thus our mutual friendship and our mutual help became the foundation of all our efforts for the men, religious, personal, and military. We held stated meetings under the chairmanship of the senior chaplain of the division. We did our work together as parts of one church, the United States Army. I remember the astonishment of a French priest when I explained to him that the senior chaplain of the Le Mans area was a Catholic priest. I had to go into considerable detail, showing how in some organizations the head was a Protestant and in one division a Jew. Finally he grasped it, replying, "*C'est la liberté.*" As a Frenchman it was difficult for him to understand the religious liberty which means co-operation and friendship; the only religious liberty he had known was based on hostility and intolerance of all religion. In France liberty is in a way irreligious; to us who have served in the United States Army it is the highest type of religion. It is religion in action, religion to all men, religion of every creed and of every rite, united under God for the welfare of his creatures.



# THE PROBLEM OF OLD TESTAMENT INSTRUCTION

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## I

To many people the Bible is *the Bible*. Of one piece of cloth, true from cover to cover, all the inspired Word of God, a book no part of which may be taken away, no part of which may be added to, else "God shall add unto him the plagues written in this book,"<sup>1</sup> a book venerated for its age, for its completeness as a lamp and guide to rectitude, for its worthy heroes and its saintly men, a book to live by and a book to die by. To those who view it thus the Bible is a revelation of the past, an interpretation of the present, a prediction of the future. It is the arsenal of texts against all unbelievers, the scourge upon the heathen, the blessing upon the "saved." Every question of doctrine or conduct can be justified by a passage, every false passage proved to be of the evil one. Joshua and Samuel and Kings serve but to show the preparation for the coming of the Savior, and every book from Genesis to Revelation can be made to show forth the life of Jesus Christ. "Thus saith the Lord"—so says the Bible; therefore the Lord surely must have said it, else why should it have been in the Bible?

The Old Testament is the master of people who take this point of view. A verse or passage has pretty much the same significance to them wherever

found, and little, if any, thought is given to historical setting. The questions of Bible authorship or composition they do not wish to debate. It is easier to interpret from a passage as it stands than to ascertain the environment in which it was written or spoken. It is easier to force some present application than to face with candor the evidence of history, whether in rocks, in ruins, or in texts.

It would seem to these people that if Moses, or Abraham, or David, or any other of the prophets could make mistakes, then Christianity is a failure. If it could be proved that the sun did not stand still at the command of Joshua,<sup>2</sup> that men did not actually rise up from the valley of bones at a word, then the Bible ceases to be inspired. Inspiration and infallibility must go hand in hand. The fate of the Bible, the fate of the Christian religion, hangs thereon.

To an ever-increasing number of people the Bible is still *the Bible*; yet it is impossible longer to regard the thirty books from Genesis to Malachi as a uniform and unvaryingly harmonious exemplification of God and a perfect code of standards. The Bible is the record of divine revelation, but at the same time has a historical background which by no means may be ignored or overlooked. The Old Testament is a

<sup>1</sup> Rev. 22:18.

<sup>2</sup> Josh. 10:12 ff.

report of the development of an earnest people from a very crude faith and ethic to views of God and the universe which the world prizes as its most precious treasures. It is not correct to speak of either the Old Testament or the New Testament as uniform and comprehensive. It is incorrect to speak of them as being progressively revealed and perfect in all details, even the minutest. The Old Testament is not even a consistent collection of moral teachings,<sup>1</sup> though there is to be found within it progress from the crude to the divine.

Once our eyes are open to the diversity and unevenness of the perception of truth and right in the Old Testament, we have undermined any power the Old Testament may have for evil. Once we recognize the terrible old Hebrew divinity as "the terrible old Hebrew divinity" we have passed from an estimation of God at face value to a deeper understanding of man's longing to be in right relations with a power greater than himself. A divinity who could issue precise directions for the most revolting cruelties, the slaughter of whole nations of men, women, and children, as well as helpless animals, not to mention cities, whose sole offense was that they did not pay tribute to Jehovah's priests; a divinity who could hand down Ten Commandments writ on stone and at the same time instruct the Children of Israel to kill and rob their neighbors:

Howbeit of the cities of these peoples, that the Lord thy God giveth thee for an

inheritance, thou shalt save alive nothing that breatheth, but thou shalt utterly destroy them: the Hittite, and the Amorite, the Caananite, and the Perizzite, the Hivite, and the Jebusite; as the Lord thy God hath commanded thee . . . . (Deut. 20:16 ff.; see also Deut. 7:1 ff).<sup>2</sup>

he is not our God! Our moral consciences will not permit us to claim him! Upton Sinclair calls him the "Butcher God" and rightly,<sup>3</sup> for the records of this old Hebrew God are full of atrocities and terrors. He is not our God any more than he was the God of the great Isaiah, or of Amos, or of Hosea. The God we moderns worship is a God of justice, the very soul of religion, of righteousness, and of love. He is not "the old Hebrew God," neither is he a Jewish God, he is rather the universal Father of all mankind, interested in men as sons and as brothers.

Criticism has blazed a trail of light in one direction, at least. Man's conception of God at any period in history is co-extensive with his moral sensitiveness and can be no greater than the summation of his highest ideals concerning the power with which he seeks to come into right relations. Such being the case, it is fitting that we should label that which is immoral as immoral, whether it has a "thus saith the Lord" attached or not. That which is good, honest, and just we should embrace. The "hedging" occurs in calling black, black, and white, white, for we so often see only two shades of gray. "Criticism bears no sword

<sup>1</sup> II Kings 19:30 versus Hos. 1:4, and many similar instances.

<sup>2</sup> See also II Kings 10:6 ff. Rewards for observing this law, Deut. 25:7 f.; punishments for its violation, Deut. 28:15 f. While much of this is only a paper slaughter, as Judg. 1:21 f. shows, yet the stories stand plainly in our Bible texts.

<sup>3</sup> Upton Sinclair, *The Profits of Religion* (1918), p. 35.



which can wreak the slightest injury upon any truth which is really true, nor diminish aught the force of any law or precept which finds the conscience of its own might."<sup>1</sup> Truth is truth for its own sake, and appeals to our consciences and intelligences as such. No "Thus saith the Lord" can ever make an untruth into truth. This much we know.

## II

Bible teaching is no longer the simple matter which the current method of Sunday-school instruction would assume it to be. While it is true that the Bible is the natural textbook for the study of religion, one would never know it by investigating the method and material used in the Sunday school of today.

Exodus may be fine teaching material for young "scrappy" boys, who dote on seeing the Pharaohs "getting everything that is coming to them," but for more mature minds it becomes a stumbling-block. In the fourteenth chapter there is set forth the crossing of the Red Sea. Most of us, in reading our Bibles, read the story through verse by verse and draw the conclusion after having read it that God, by a mighty setting aside of natural phenomena, conducted the Children of Israel, dry-shod, through the Red Sea. But viewing the story critically it becomes apparent that we shall have to change our conclusion somewhat. Should we arrange the story according to the documents contained within it we will find that two stories, each quite different from the other, have been skilfully woven together:

### JE

Exod. 14:21b and Jehovah caused the sea to go back by a strong east wind all the night and made the sea dry land

vs. 24 and it came to pass in the morning watch that Jehovah looked forth upon the host of the Egyptians through the pillar of fire and of cloud and discomfited the host of the Egyptians. And he took off their chariot wheels and they drove them heavily; so that the Egyptians said: Let us flee from the face of Israel; for Jehovah fighteth for them against the Egyptians.

vs. 27b: and the sea returned to its strength when the morning appeared, and the Egyptians fled against it, and Jehovah overthrew the Egyptians in the midst of the sea.

vs. 30 Thus Jehovah saved Israel that day out of the hand of the Egyptians and Israel saw the Egyptians dead upon the sea shore. 31. And Israel saw the great work which Jehovah did upon the Egyptians and the people feared Jehovah, and they believed in Jehovah, and in his servant Moses.

### P

Exod. 14:21a And Moses stretched out his hand over the sea

vs. 21c and the waters were divided. 22 And the Children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. 23 And the Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.

vs. 26 And Jehovah said unto Moses, *stretch out thy hand* over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen,

vs. 27 And Moses stretched forth his hand over the sea

vs. 28 and the waters returned and covered the chariots, and the horsemen, even *all* the host of Pharaoh that went in after them into the sea; *there remained not so much as one of them.* vs. 29 But the children of Israel walked upon dry land in the midst of the sea, and the waters were a wall unto them on their right hand, and on their left.

<sup>1</sup> J. M. Thomas, *The Christian Faith and the Old Testament*, p. 45.

It is apparent that in the older of the two stories the Children of Israel took advantage of a low ebb tide and successfully crossed the Red Sea, just in time to escape the returning tide. The Egyptians, on the other hand, were caught by the incoming tide and many of them lost their lives. "Thus Jehovah saved Israel that day out of the hand of the Egyptians."

For the priestly writer this story was entirely too simple and too plain; he must therefore write another, making sure that it is the priest, Moses, who performs the miracle at the behest of Jehovah, and that *all* the Egyptians, their horses, and their attendants perish in the sea. A redactor, in later years, re-editing many of the stories and putting them together with other material to form the Book of Exodus, took the JE story and the P story and wove them together to form what we now read in our Bibles. He had a priestly motive in gathering his material, and so when we read the story of the Children of Israel crossing the Red Sea, unless we separate the documents, the priestly conception is the one we most readily grasp. The story is naïve and unhistorical in its priestly garb, but there it stands, and as such is taught in most of our Sunday schools and from not a few pulpits.

The Old Testament as it stands today is dominated by the priestly notions of the time of Israel's decay. It demands the keenest and most painstaking

investigation to unearth the ideas of God and man, growing and developing, unfolding like the petals of a rare and beautiful flower, throughout the whole of the history of Israel, from the priestly covering spread like a pall over all. It is precisely this priestly domination which forms the framework, which thrusts its general scheme of history and its chronology of the Hebrew religion upon general acceptance and belief. The popular notion of the Old Testament is the priestly one. Amos and Isaiah, Hosea and Micah, and a host more of the great prophets, would fire their vindictive epithets<sup>1</sup> at the priestly notion today even as they did in the days of their active work.<sup>2</sup> It is not too much to say that the priests have concealed, from the eyes of those who would see, the true understanding of the greatness of the Jews, and the correct interpretation of their history.

One must search Judges and Samuel and the books of the Pentateuch with diligent and painstaking care to find the beginnings and the early stages of the belief in God and the effort to do his will. The prophets, as well as the "historical writers," have buried the development of the Hebrew religion in involved and difficult speeches. Only rarely does the prophet speak clearly, although when he finds opportunity to be heard he sounds his note of faith in no uncertain terms:

"For I desire goodness and not sacrifice: and the knowledge of God,

<sup>1</sup> See Jer. 7:22, 31 and 8:8.

<sup>2</sup> "They have sold the righteous for silver and the needy for a pair of shoes," perhaps the most potent and surely the severest indictment of the priesthood. Amos never compromised. He knew what wrong was and was not afraid to assail it, even though it meant to attack privilege and source of income.



ont burnt offerings" (Hos. 6:6 [750-735 B.C.]).

"But let justice roll down as waters, and righteousness as a mighty stream" (Amos 5:24 [750-735 B.C.]).

"He hath showed thee, O man, what is good; and what doth Jehovah require of thee but to do justly and to love kindness, and to walk humbly with thy God?" (Mic. 6:8 [725-690 B.C.]).

"But Jehovah of hosts is exalted through justice, and God, the Holy One, is sanctified [holy] through righteousness" (Isa. 5:16 [740-700 B.C.]).

"Thus saith Jehovah: Keep justice, and do righteousness" (Isa. 56:1 [Second Isaiah, *ca.* 500-460 B.C.]).

"Thou hast had regard for the gourd, for which thou hast not laboured neither madest to grow, which came up in the night, and perished in a night, and should not I have regard for Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand; also much cattle?" (Jonah 4:10-11 [460-350 B.C.]).

But in the time of Israel's decay, when the priest had gained the ascendancy, the records were recast and re-edited by men of small capacity, filled with ritualistic zeal, and thus the whole was sicklied over with the veneer of priestly form and thought.

The Old Testament will ever remain the riddle of the universe until it is recognized as a growth in religion, a development through many and various stages of an aspiration toward God, and as a book wherewith one can live once one has rid one's self of the priestly domination and has come out into the clearer light of the prophets of the true

and living God. The average Bible student has never heard of the J document, the E document, or the P document, much less the blended JE sources and the D texts. They are all so much Greek to him. But the earnest seeker for religious truth must be brought to the point where he may discern for himself that which is false from that which is true; that which is moral from that which is immoral; that which is genuine from that which is redaction. Such discernment is taught in our schools of religion, in a few Sunday schools, in a few pulpits, and in numerous lecture courses, but what is most needed is that the results of scholarship and the attainments of researchers during the past fifty years shall be made the common property of every man, woman, and child who seeks to know God's truth. If we believe Sabatier spoke the truth when he said, "Man is incurably religious," why do we not conduct our teaching concerning the Old Testament as though we actually believed it?

### III

Religious education, in the main, still pursues its way oblivious of the standards demanded by an enlightened twentieth century. The Old Testament is still taught a square inch here, a square inch there, with no general notion of historical continuity or development in religious ideas. One square inch, apparently, is as important as another, the object being to prove a statement of fact or truth by finding a portion of the Old Testament which will affirm or corroborate it. In teaching that God does not desire child sacrifice

the story of Abraham and Isaac is brought forward.<sup>1</sup> The instruction goes very well until someone asks if the story does not demonstrate the theory, then new, of substitutionary sacrifice; the animal caught in the bush being offered in the stead of Isaac. The development of a newer and somewhat high conception of sacrifice out of the primitive and barbarous child sacrifice holding sway for so many centuries finds no place in this lesson. There is not the slightest attempt to interpret folklore as folklore, nor to separate widely divergent texts wonderfully woven together by the redactor. It is simply: "given a doctrine, how can the Old Testament be made to prove it"—a method not uncommon in this day.

Everyone knows, or at least should know, that there is a decidedly different attitude upon the part of God toward mankind set forth in the later writings of the Old Testament from that to be found in the writings of the earlier period of Hebrew religion. The change is not so much one on the part of God as it is one on the part of the men who sought to interpret him to their fellows. The Hebrews during the cruder and more primitive stages of their national-God period had a definite idea of how Jehovah dealt with men. Jehovah was not interested in any particular individual man. Jehovah was, however, tremendously interested in His people—"You only have I known of all the families of the earth,"<sup>2</sup> interested in them as a people, as a group, almost as a herd. The individual was of no value. It was

the nation, the people, which counted. Whenever there were any rewards to be distributed, it was the whole people who benefited; whenever there were any punishments to be meted out it was the whole people who suffered. Group rewards and group punishments were part of Semitic custom. No one questioned the custom; it simply existed and was accepted and lived up to by those who sought to place themselves in right relations with Jehovah. Further, group rewards and group punishments were heritable. The son could receive from the father either a curse or a blessing, and the curse or blessing was a tribal and national, never an individual, affair. The iniquity of the fathers could be experienced even to the third and the fourth generations. The fathers lived, gathered together much goods, died and forgot all about how God dealt with their people, but the people never forgot. They bore the iniquities of the fathers.

As early as 650 B.C. there was a protest against this thoroughgoing national idea of rewards and punishments. The writer of Deuteronomy assailed in no uncertain terms this ages-old and universally observed Semitic custom. "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin,"<sup>3</sup> was the way he thought and felt about it. He was the pioneer in championing the rights of the individual. He was the forerunner of many who could not wholly agree to the conception of God as a God who punishes or rewards

<sup>1</sup> An illustration taken from the instruction in a class the writer attended.

<sup>2</sup> Amos 3: 2.

<sup>3</sup> Deut. 24: 16.



the group for the sins or the good deeds of a part of the group. But the writer of Deuteronomy put forward his idea of individual responsibility too soon to be readily accepted. In the end, his abrogation of group rewards and group punishments was but a feeble protest, for the tide soon returned to the deep and the people suffered on.

It remained for Jeremiah and Ezekiel to sound the note of defiance and to proclaim individual responsibility in its fuller and more complete aspects. It was the cry of Jeremiah and Ezekiel, as it was of Deuteronomy, that the sins of the fathers need not necessarily be borne by the children. "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son."<sup>1</sup> The individual that sinned, he was to die.

And we have borne their iniquities."

land of Israel, saying, 'The fathers have eaten sour grapes and the children's teeth are set on edge'? As I live, saith Jehovah, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine, as the soul of the father so also the soul of the son is mine. The soul that sinneth, it shall die."

Ezek. 9:5 (592-570 B.C.) "Go ye through the city and smite: Let not your eye spare, neither have ye pity; slay utterly the old man, the young man and the virgin, and little children and women; but come not near any man upon whom is the mark; and begin at my sanctuary."

Jer. 31:30 (626-586 B.C.) "In those days they shall no more say: The fathers have eaten sour grapes and the children's teeth are set on edge. But every one shall die for his own iniquity, every man that eateth the sour grapes, his teeth shall be set on edge."

In gathering together into contrasted columns the materials from the sources, showing the change from the idea of Jehovah as a God who rewards or punishes the *group* to the idea of Jehovah as a God who rewards or punishes the *individual*, it is apparent that individual responsibility did not come in without a protest. Witness the fact that Ezekiel could play the part of a Dr. Jekyll and Mr. Hyde with ease. He could speak in uncompromising terms against group punishment, then turn about and cause Jehovah to order the wholesale slaying of innocent men, women, and children because they did not bear the "mark."<sup>2</sup>

#### GROUP RESPONSIBILITY VERSUS INDIVIDUAL RESPONSIBILITY

Exod. 34:7 (J, 850 B.C.) "I, Jehovah, . . . visiting the iniquity of the fathers upon the children and upon the children's children, upon the third and upon the fourth generation."

Exod. 20:5 (E, 750 B.C.) "for I, Jehovah, thy God, am a jealous God, visiting the iniquities of the fathers upon the children, upon the third and upon the fourth generation of them that hate me."

Lam. 5:7 (586 B.C.) "Our fathers sinned and are not

Deut. 24:16 (621 B.C.) "The fathers shall not be put to death for the children; neither shall the children be put to death for the fathers; every man shall be put to death for his own sin."

Ezek. 18:20 (570 B.C.) "The soul that sinneth, it shall die; the son shall not bear the iniquity of the father neither shall the father bear the iniquity of the son."

Ezek. 18:2 "What mean ye that ye use this proverb in the

<sup>1</sup> Ezek. 18:20.

<sup>2</sup> See Ezek. 9:5, 15, and 18:2 f.

No great reformatory idea ever comes to be commonly accepted when first propounded. It takes time for old customs and old traditions to change; and so we must recognize that when Ezekiel spoke so vehemently for the individual he had not come to the point where the thing he so ardently advocated could dominate his whole life of thought and action.

In punishing the group God had certain specific means at hand. It was a settled habit of the Semites to explain every calamity or natural phenomenon as due to Jehovah's direct displeasure. Obviously no Hebrew had as yet any knowledge of natural law, but tragic events and great catastrophes were occurring not infrequently and some explanation had to be offered. Hedged about with numerous ceremonial taboos it was but natural that they should have thought that some violation of ritual had called down upon them God's vengeance. Amos, speaking for Jehovah, gives a catalogue of God's punishments, all with the ostensible purpose of causing the Israelites to return to Jehovah. "And I have given you cleanness of teeth in all your cities and want of bread in all your places, yet have ye not returned unto me, saith Jehovah. And I also have withholden the rain from you, when there were yet three months to the harvest, and I caused it to rain upon one city and caused it not to rain upon another city: one piece was rained upon and the piece whereon it rained not withered. So two or three cities wandered unto one city to drink water and were not satisfied. . . . I have smitten you with blasting

and mildew. . . . I have sent among you the pestilence . . . your young men have I slain with the sword, . . . yet have ye not returned to me, saith Jehovah." Isaiah and Jeremiah, too, are acquainted with the jealous guarding of his personal rights by Jehovah.<sup>1</sup> But Ezekiel, in one clear-cut passage, sums up the whole conception of Jehovah's punishments, "For thus saith the Lord Jehovah: How much more when I send my four sore judgments upon Jerusalem; the sword, and the famine, and the evil beasts, and the pestilence, to cut off from it man and beast."<sup>2</sup>

In this day we shall have to ask these writers certain questions as to whether God actually uses his power only for moral ends. Does the punishment of good and bad alike become a God of justice and rightness? Do pestilences and famines, evil beasts, and wars come upon mankind because of God's displeasure, or because man fails to guard his body, his property, or his mind against the inroads of selfishness and disease? Does God give or withhold the rain according to the ritualistic zeal and devotion of his adherents? Does God cause it to rain upon one city and not upon another for moral or even for secular reasons?

There is not an Old Testament writer who in any thorough way answers these questions. It remains for Jesus Christ in his Sermon on the Mount to put to rest the whole conception of God's vindictiveness. Famine, disease, sudden death, depredations by wild beasts, failure in war, earthquakes, eclipses—these, as manifestations of God's wrath

<sup>1</sup> Amos 4:6 f.; Jer. 15:2; 42:22; Isa. 5:6.

<sup>2</sup> Ezek. 15:21; 23:27-29.



upon mankind, were all set aside by Jesus' words, "For He [God] maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust."<sup>1</sup>

Religious education, so far as I have been able to observe, totally ignores this change in viewpoint in the Old Testament. Religious education knows the facts but never applies them. I have looked through a dozen Sunday-school texts upon the Old Testament and I have yet to find one which makes any attempt to point out this radical change in God's method of dealing with mankind. The lesson helps are little better. All seem to have never known that at one time it was the group, the people, who were rewarded or punished by God, and that at a later and subsequent time God judged the individual as a separate entity and rewarded or punished him according to his deserts. They seem not to know that the teachings of Jesus cancel many of the Old Testament teachings, that many of them become immoral when judged in the higher and purer light of the life and teachings of Jesus Christ.

The story of the flood may serve for illustration. In Gen. 6:5-8 (J) God repents that he ever made man: he has become so wicked. The only way he can correct what he has done is to destroy man and start all over again. "The end of all flesh is come before me;

and behold I will destroy them from off the earth" (P), and God, according to the story, proceeds to carry out his intention, save that he spared Noah and his family out of all the people, and representatives from all life other than man,<sup>2</sup> causing it to rain forty days and forty nights. The flood rose, "and every living thing was destroyed that was upon the face of the ground, both man and cattle and creeping things and birds of the heavens," "and Noah only was left and they that were with him in the ark."<sup>3</sup>

Man as an individual finds no place in this story. Women and children are not even considered. It never entered the mind of the writer that there might be innocent children and women, let alone a few men, among the people God had created, who might not readily fall into the classification "wicked." That was not a matter with which he was concerned. Some of the group had sinned, some had gone astray ritually, and so the whole group must be punished.

In teaching the story of the flood why not be frank? Why not recognize moral values as moral values, immoral attributes as immoral? It was gracious of God to save Noah and all his family, to save some of the animals and birds, but how about the rest? How about the innocent men and all the women and children who were drowned by the rising

<sup>1</sup> Matt. 5:45.

<sup>2</sup> In Gen. 7:2 f. (J) it would appear that seven of every living animal and bird were to be gathered into the ark, but Gen. 7:15 (P) says that there went into the ark two and two of all flesh. It is evident that the priestly writer made use of certain sections of the J document in the formation of his account of the flood and omitted others. The sections which he used he did not completely harmonize with his other material.

<sup>3</sup> Gen. 7:23 (J).

waters? Perhaps it was only the attempt of a struggling people to interpret a great catastrophe in terms of their highest conception of the deity they worshiped. The details we do not know, but we do know that the history of rocks and animals and man does not confirm the story of the great flood as set forth in Genesis. We also know that whatever happened the writers of the flood story interpreted a great natural phenomenon as being a judgment of God upon the group for the wickedness of a few individuals in the group. In the light of the teachings of Jesus Christ we cannot teach that God punishes in this manner or by this means. This does not mean that we shall have to discard the flood story. Far from it. The story has great value when placed in right relations with the individual responsibility of man for his own destiny, when Genesis is weighed in the balance with Ezekiel and with Matthew. Why not teach the story of the flood with all the evidence concerning the matter at hand? Why not abandon the old ready-made interpretation of the story as found in a dozen Old Testament Sunday-school texts and teach it as it really is? Perhaps if we did there would be more people in attendance upon Bible classes.

#### IV

There is no book about which so much has been written, so much spoken, so much taught, as the Old Testament. Yet the average student, even the average college student, who is supposed to be at least half educated and open-

minded, is nonplussed when asked the simplest question concerning that venerable book. He has heard more of Shakespeare or Darwin or Tagore than he has of Moses or Isaiah or Amos. He is much like the young man who had just returned home from his Freshman year at college. His aged father asked him what new things had he seen or heard at college. Whereupon the young man said, "Oh, father, I saw the most interesting book in the library the other day. It's called the 'Holy Beeble' and a fellow named Moses wrote it. It's a ripping good book, father; you ought to read it some day."

Our young men and our young women must be given information, not misinformation.<sup>1</sup> Reasonable grounds for morality must be offered, not the authority of a pope nor even the authority of a book. Modern thought has taught us that religion bases itself upon the facts of life as demonstrated by experience and reason; that religion is something other than religion when it appeals to anything other than our moral sense of justice and rightness. Validity does not depend upon authority but rather finds its recognition in the mind of man because it is true. Authenticity depends entirely upon the spiritual quality of the truth, not upon the mere fact that a command is found in the Bible. The sense of uniformity may be injured by this view, but it is more to be desired that we be right than that we be "orthodox." The simplest truth is more edifying and is more valuable than the most edifying error.

<sup>1</sup> "Wenn ein Schüler nach der Geschichtlichkeit der Patriarchenzeit fragt, so haben wir vom wissenschaftlichen Standpunkt aus kein Recht, sie zu verneinen" (Frederick Flöring, *Das Alte Testament in Evangelischen Religionsunterricht* [Geiszen, 1895], p. 49).



A difficulty, however, presents itself at this point. There is in the mind of the individual who reads and studies the Old Testament a very present and real difficulty of "atmosphere." An atmosphere is an ever-present enveloping element, intangible but consciously felt and known. Just so is it in reading and studying the Old Testament. One has to forget, for the purpose of study, all the modern views of religion, of science, of art and philosophy, in which one has been studiously drilled for years. One has to forget that the earth is round and come to consciously feel that it is flat; if one sailed far enough in any direction one would soon drop off the edge, and that would be a catastrophe of no mean pretensions. One would have to think of the heavens as an inverted bowl set in a saucer, having windows through which rain could be poured as one would pour from a pitcher, having stars set at intervals in the blue of the convex side of the bowl, and being all together the support of a mighty body of water—the great deep. One would have to forget evolution and development, and all the discoveries of Galileo, Ferrer, Newton, Galton, and Edison. One would have to know that the Old Testament never rose to a true conception of immortality, for Daniel has only the first faint glimmer of a life after death.<sup>1</sup> One would have to forget our more or less pragmatic view of life and its problems and catch the subtle "atmosphere" of the orientalisms of the Old Testament. For the time being, one would have to forget that Jesus ever lived; forget all his

teachings; forget all the noble words and deeds of his followers. To come into the "atmosphere" of the Old Testament one will have to dig down through a heavy deposit of crude tribal customs and low ethical standards, through priestly formalism and graft, through developments and cancellations of development, to find the true message of the books. A thoroughgoing knowledge of Aramaic and Arabian customs, of the geography, natural resources, and political ambitions of ancient Palestine, Egypt, and that hinterland of the Tigris-Euphrates Valley; a keen insight into and appreciation of the literature of a non-historic, unethical age, is prerequisite to the discovery of all that the Old Testament is capable of revealing. Yet the messages of the great prophets stand out, in their salient features, clear and unmistakable. It is as if Isaiah and Amos, Hosea and Micah, and even Jonah were speaking to you and me today. Their messages touch a universal human chord and, while oftentimes severe and uncompromising, point the way upward and onward. If it were not for the prophets the Old Testament would be dreary indeed.

To become a Jew, living in Old Testament terms and times, thinking the thoughts of a race struggling upward toward God, is not an easy task, yet that is precisely what is required of us if we would know and understand the Old Testament.

Today the student of the Old Testament wants guidance, not domination. He wants to get his idea of how God works in the lives of men everywhere in

<sup>1</sup> Even Daniel has to bring those who have died back to this life to be judged. See Dan. 12:2.

his own way with all the help which the whole history of biblical research, science, and philosophy can render. He is neither satisfied nor content with any half-way measure. He must have all the truth. He thinks, in this day, in terms of justice, right, and the international mind. He interprets his religion in terms of everyday life and is willing to try the truths of the great prophets and the teachings of Jesus in his dealings with men.<sup>1</sup> But he demands that he be taught in regard to the Old Testament, not a "system" but the origin, the anthropology, the philosophy, and the theology of the Old Testament, its application to the individual and to society, its relation to ethics and to religious and secular education, its cultivation and nurture, its organization and its use in daily and Sunday worship, that it become not a stumbling-block to the feet.

The problem of Old Testament instruction has thus been put squarely before religious education. The grain has been gathered into the elevators, a thorough milling process has been going

on for a considerable time, now it is meet that the finished product shall be distributed. Distribute, we must, but it is exactly this part of the whole process which is the most difficult.

"Every day convinces me more and more of the need of a different mode of teaching than that usually adopted for imperfectly taught people. . . . Who puts simply before peasant and stone-cutter the Jew and his religion, and what he and it were intended to be, and the real error and sin and failure? the true nature of prophecy, the progressive teaching of the Bible, never in any age compromising the truth, but never ignoring the state, so often the unresponsive state, of those to whom the truth must therefore be presented partially, and in a manner adapted to rude and unspiritual natures? What an amount of preparatory teaching is needed. What a labour must be spent in struggling to bring forth things new and old, and present things simply before indolent, unthinking, vacant minds! . . . It is such downright hard work to teach well."<sup>2</sup>

<sup>1</sup> Witness the movements toward industrial religion as seen in the widespread movement for truth-telling in advertising, for service in business affairs, and, to a limited extent, for co-operation in the place of competition.

<sup>2</sup> *Life of J. C. Patterson* (1869), II, 374.



# MAKING CHRISTIANITY SAFE FOR DEMOCRACY

## V. CHRISTIANITY AND INDUSTRIAL DEMOCRACY

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Political democracy is a movement with a somewhat well-defined history. It is comparatively easy to trace the attitude of Christian thinking toward the experiments and theories which have developed into democratic forms of government. But industrial democracy has no such definite institutional form. It is an ideal making for industrial revolution. It is compelled to make headway against strong vested interests and is frequently tempted into movements of radicalism which complicate the ethical judgment of fair-minded men.

The fundamental question in industrial democracy is that of the control of the processes of industry and of the distribution of the profits of industry. Democracy means that those who administer the affairs of any organization shall receive their authority from popular consent instead of from a source removed from popular control. Democracy is not necessarily identical with welfare schemes, or with poor relief, or with improved housing and working conditions for laborers. All these benefits may be administered from above as an act of mercy, leaving workingmen helplessly dependent on the autocratic will of an employer. Democracy in industry means that the workers as well as the owners and managers of a business shall have a voice in the

decision of vital questions, exactly as democracy in government means that men are citizens with actual power to influence and control governmental policy rather than subjects whose only duty is obedience to the will of a superior. Ultimately it would subject the policies of capitalists and laborers alike to the social judgments of all the people, including consumers, as well as managers and workers.

### **I. The Ethics of Industry in a Class System**

A class system of society means that certain persons, because of birth or other circumstances, are privileged to enjoy immunity from hard or disagreeable labor. Such labor is performed for them by menials, who, likewise because of birth or other circumstances, may not aspire to escape from a life of toil. Originally such distinctions probably arose from the fact that a certain clan or tribe conquered another in war, and by virtue of superior force compelled the conquered group to labor on behalf of the conquerors. But the original sources of class distinctions are soon lost sight of, and social custom perpetuates the ideas of privileges and duties, interpreting them in terms of ethical conduct. The characteristic feature of a class system of ethical standards is that relations between the classes are so

shaped as to make the preservation of the dignity or honor of the upper class the supreme good. The habits and the morals of the lower classes must be fitted into this prior necessity. This means that the formulation of ethical duties is really in the hands of the upper class, and the moral condition of society is judged with reference to the respectability of the aristocracy, much as the character of a city today is usually judged by the appearances of the houses along the boulevards rather than by the conditions of the slums.

When the presuppositions of a class system are carried out in the realm of industry a member of the upper class, as a matter of course, determines the conditions of labor for those over whom he exercises authority. The slave has no rights of his own beyond certain rudimentary items, such as are recognized in the treatment of animals today. To starve or abuse a slave was, of course, a reflection on the character of the owner, exactly as ill treatment of a horse today arouses condemnation in right-minded men. But after all the horse is at the mercy of the driver. So was the slave at the mercy of the master. When slavery gave way, as it generally did in the Middle Ages, to a system of serfdom, there were certain generally accepted rules concerning the amount of labor which a villein must render to the lord of the manor. But villeins remained villeins and lords remained lords. Any advantage gained by the villeins had to make headway against a social system which took for granted the desirability of maintaining the privileges of the lords.

Where the control of conditions is kept in the hands of the upper classes

moral responsibility consists in a benevolent care on the part of masters for those dependent upon them. To treat slaves well was morally incumbent upon the owner. But all the benefits which he secured for them would consist simply in ameliorating their life as *slaves*. He was supposed to know what was good for them better than they could know. Whether they should be permitted to have an education or not and what the character of that education should be would be decided by the masters. The hours and conditions of labor would be determined by the humanitarian sensitiveness of the master. The slave might be exceedingly comfortable and well cared for under a good master, but his comfort was dependent on the goodwill of the master or on the conventions of the master-class. Paternal solicitude on the part of the master was the highest virtue, while on the part of a slave personal loyalty to the master was expected. This essentially aristocratic relationship produced certain very beautiful virtues and gave rise to a type of personal affection which has many fine traits. It makes possible the application of the analogy of family life in the solution of ethical problems, with the suggestion of intimate and interested love between parent and child. But it contemplates the perpetual minority of the slave.

This same paternalistic ethics was to a large extent carried over when slavery gave way to the relationship between employer and employee. To make possible a certain amount of comfort *within the limitations of the standards of living thought proper for the laboring class* was always urged as an ethical



duty. But that there were permanent limitations to the rightful aspirations of the lower classes was taken for granted. The humbler man must quietly accept these limitations and display in them a spirit of fidelity and loyalty to his industrial master. If it chanced that the wage standards were insufficient to provide reasonable comfort, and the master or society benevolently chose to make up the deficiency by charity, the recipient was expected to accept the situation in a grateful spirit.

## II. Christian Ethics in a Class System

In these modern times of industrial revolution there have been many attempts to prove that Christianity was from the beginning opposed to the social system which makes possible class distinctions. But an honest reading of Christian literature will convince one that it is vain to seek here for revolutionary ideals in the organization of industry. In general Christianity has taken for granted the existing industrial order and has interpreted life in terms of a deepened sense of moral responsibility within the limits of this order. The New Testament speaks of slaves as it speaks of Gentiles. Both are types of people actually existing. The task of the Christian apostle or teacher is not to abolish slavery nor to do away with the Gentiles. It is rather to make possible for slave and for Gentile as truly as for freeman or for Jew a religious experience which shall give abundant spiritual life to the individual. *Religiously* there is to be no distinction between Jew and Gentile, or between bond and free. But the possession of this religious life

will express itself in an enhanced sensitiveness to the duties already recognized in the best interpretations of a paternalistic social system. How naturally Jesus speaks of masters and servants, exactly as he does of phenomena of nature! "Servants, be obedient to them that according to the flesh are your masters, with fear and trembling, in singleness of heart, as unto Christ," says the apostle. The slave Philemon was returned to his master by Paul, not to be freed, but to be treated as a Christian brother. To introduce personal relations of love into the existing system was the aim of primitive Christianity, not to disrupt conventional relationships.

Moreover, in the simple industrial conditions amid which the early Christians lived there were no such complicated problems of industrial organization as have arisen in modern times. Production of goods was well standardized, because there was little or no change of methods of manufacture or agriculture from age to age. Thus popular common sense could judge of the equity of prices and wages as it cannot today, when these are hidden behind the books of large corporations. The early Christians were concerned not with the ethics of production but rather with the matter of the distribution of wealth in a spirit of love. Thus we find little or no criticism of economic theories. The important thing is that individuals who in the existing order have a superfluity of wealth shall be ever ready to help their less fortunate brethren. Almsgiving is a prominent virtue in Christian ethics, both in early and in mediaeval times. But one looks in vain for any social

agitation which would aim so to redistribute economic opportunity and resources as to make almsgiving unnecessary. This latter ideal is a distinctly modern product. Poverty has been regarded in Christian teaching as something inevitable. "The poor ye have always with you." Poverty is to be met by the benevolence of well-to-do people rather than by industrial reorganization.

In the early days of Christian history the expectation was widely prevalent that the end of the world was soon to come, when all existing institutions would be swept away and the ground cleared for the Kingdom of God, in which perfect brotherly love would reign amid physical conditions so altered as to remove the evils from which men now suffer. To attain so pure a character that God would include one in the membership of the coming kingdom was the Christian's supreme duty and privilege. That this character would find expression in helpful attitudes toward other men was, of course, true. Left to itself it would tend to humanize industrial conditions; but attention was directed to individual purity of life rather than to agitation for the overturn of existing customs. To withdraw from occupations fraught with immoral consequences, such as manufacture of idols, or employment in demoralizing baths or amusements, and to order one's life solely in relation to the demands of the Kingdom of God, regardless of economic consequences, would be a Christian duty. But at a time when no one thought in terms of industrial democracy, why should we expect to

find the ideal in early Christian literature?

As time went on the emphasis on a purely spiritual life found expression in monasticism, which, by fostering the ideal of withdrawal from the world, tended to depreciate a too-active interest in the business of the world. Tertullian, in one of his exhortations to Christians, distinctly eliminates all concern for industrial welfare from the thought of a true Christian. Says he:

Is trade adapted for a servant of God? But, apart from covetousness, what is the motive for acquiring? When the motive for acquiring ceases, there will be no necessity for trading. . . . Do you hesitate about arts and trades, and about professions likewise for the sake of children and parents? Even there [in the Gospels] was it demonstrated to us that both dear relations and handicrafts and trades are to be left behind for the Lord's sake: While James and John, called by the Lord, do leave quite behind both father and ship; while Matthew is roused up from the toll-booth; while even burying a father was too tardy a business for faith. None of those whom the Lord chose to him said, "I have no means to live." Faith fears no famine.<sup>1</sup>

The general Christian attitude toward worldly occupations and activities is well expressed in Augustine's principle that the Christian should *use* the world but should not *enjoy* the world.<sup>2</sup> Nothing is to be valued for its own sake, but only as it can contribute to making life acceptable to God. This principle introduces a theological standard for the estimation of worldly pursuits.

Such a way of thinking about industrial life has its bad as well as its good side. It is certainly necessary, if we

<sup>1</sup> De dol. 11, 12.

<sup>2</sup> Utendum est mundo, non fruendum.—De doctrina christ. i. 3.



are to have any morality in business at all, that industrial interests shall not be permitted to pass final judgment on human relations. This always means the sacrifice of human values to the mere technique of financial profit. That business should be transacted for the glory of God is far better than that it should be transacted for the enhancement of Mammon. But with all its idealism this theological way of judging business ethics is not at all adapted to introduce democratic principles into business ethics; for moral requirements are brought to business from a source lying outside industry instead of being developed out of the experienced activities of business itself. A theological regulation of industry is an instance of overhead control rather than of democratic development. It is largely the retention and the cultivation of this outsider's point of view which have been responsible for the failure of industrial development to take more seriously the admonitions of Christian teachers. If the church, without entering at all into the activities of business life, may nevertheless legislate for the business man, why is it not equally ethical for the capitalist or the manager of big business to legislate for the workers without actually entering into the exigencies of their life?

The practical application of this principle of Augustine's is the familiar Christian doctrine of *stewardship*. The Christian must administer his possessions or his business as a trust from God. As was pointed out in a previous article, Christian thinking for centuries explained everything by reference to theological decrees. God originally

created the world in such a way that it would yield only good. In this original creation all the goods of the world were freely accessible to all, as the air and sunlight are open to all today. But after man sinned greed and covetousness reigned, and some individuals began to monopolize the treasures of earth and to shut out their less aggressive brethren. Hence for the restraint of evil certain positive regulations have been enacted. In this way laws of property and of industrial regulation exist for the restraint of evil. The justification of any law is to be found ultimately in its competency to secure the effectual restraint of evil in society.

But the source of all authority is God. Human laws have validity only as they derive their authority from God. In a previous article we saw that Catholicism objects to the theory underlying modern democracy because according to this theory men take into their own hands the constructing of government instead of seeking the divine authority for their political endeavors. The regulation of industrial relationships, according to this position, can be effective only as those who exercise authority act as representatives of God's will. This is the real meaning of the doctrine of stewardship. The property-owner has his possessions by the consent of God, as it were. His retention of his property is morally justified only as he administers his possessions in accordance with the divine will.

This doctrine of stewardship introduces a powerful influence for good into an autocratic industrial system. If by existing custom a master has absolute

authority over a slave the most effective way in which to secure a humanitarian treatment of slaves is to remind the master that he is answerable to God for his behavior toward a fellow-man. If by common consent society is divided into two classes, one possessing property privileges and the other dependent on the owners and landlords for a livelihood, to urge the property-owners to consider themselves stewards of a God-given responsibility is an effective challenge to any policy of mercenary exploitation. In inculcating this doctrine of stewardship the Christian church has exerted a great influence for social righteousness.

From the point of view of a democratic organization of society, however, the doctrine of stewardship is seriously defective. Stewardship to whom? To God, of course. But suppose an employer does not behave as the employees believe he should. Who is to decide whether the employer is right in his conception of stewardship? Evidently a theological stewardship is to be judged by theological experts. The control of the situation is thus kept out of the hands of the laboring classes. If they attempt to enforce their desires by strikes or by other attempted coercion they are almost inevitably regarded as lawless; for instead of quietly waiting for the steward to get his instructions from above they insist on obtruding their own ideas of regulation. From the point of view of the laboring-man the doctrine of theological stewardship is open to the same objection as the doctrine of the divine rights of a king. In neither case is there opportunity for democratic control.

### III. The Development of the Modern Industrial World

In order to appreciate the problem of modern industrial justice we should have in mind certain important developments which have made antiquated the mediaeval way of viewing industrial problems. The foundation of mediaeval social thinking was the doctrine that God had appointed definite laws for the regulation of human relations. Since the conditions of life were relatively stable it was natural to conceive existing classes and relationships as the permanent expression of a divinely willed order. Efforts at achieving justice would consist in ascertaining the divine will as expressed either in the "law of nature" or in the more definite revelation intrusted to the church.

Catholic teachers constantly refer to the Protestant Reformation as the beginning of the dissolution of the system of reverence for divine authority. When this reverence is gone men will inevitably revert to selfishness. The industrial unrest of the modern world is thus explained by Catholics as an inevitable consequence of the movement toward license initiated by the Lutheran revolt.

But industrial development has been shaped by events far more important than the Lutheran Reformation. Before Luther posted his theses the discovery of America occurred, and the lure of exploration was quite as important a theme of thought for the next two or three centuries as were the doctrinal novelties of Luther. The significance of the discovery of the new continent was tremendous. *Here was a new world not organized in subjection to the Catholic*



*church.* The motives which led men to the new realm were varied, being often religious, though frequently purely economic. But whatever might be the religious presuppositions with which men came, the fact was that they had the opportunity to shape conditions of living according to their liking. Human experiment was a more evident fact than divine legislation. The possibilities of migration to the New World gave ambitious men a chance to alter their status by their own activity. It is scarcely possible to overestimate the influence of this mobilization of opportunity on the ways of thinking current in the Old World. America has been largely responsible for the vanishing of the "old-fashioned servant"; for with the opportunities of America before them men did not need to remain in the status where the accident of birth had placed them. When by crossing the sea a man could carve his own career he would not listen with much patience to a gospel of stewardship which would bid him be content where he was.

The most important historical factor, however, is the Industrial Revolution, by which the older conditions of hand manufacture and local markets were replaced by the tremendous production made possible by power machinery, and by the consequent eager development of world-wide markets in which to dispose of the products of factories. Large-scale industry supplanted the smaller enterprises and did away with the personal relationships between master and employee, which made the doctrine of stewardship practicable.

Certain features of modern large-scale production must be kept in mind in

order to appreciate the problem of introducing humanitarian relationships. In the first place immense sums of capital are needed to build modern plants. These sums are secured by inducing people who have saved money to purchase shares of stock. In a technical sense a stockowner becomes part owner of the business. But his investment is not made usually because of any real interest in the business. Whether it is a gold mine or a new breakfast food is a matter of indifference. The only question raised is whether the investment will pay a big profit; 10 per cent is better than 6, even if the larger profit is made from an enterprise of doubtful ethical quality. In the second place, the running of the enterprise is placed in the hands of managers who will be able to secure a good return on the capital invested. If the doctrine of stewardship is invoked at all (as it often is) the stewardship is to be rendered to the stockholders (who make their sentimental appeal pictured as of widows and orphans dependent on their dividends for their daily bread!). The factory manager is thus compelled to introduce methods which will secure a good profit on the money invested. Labor must be hired at as cheap a price as possible. If the laborers attempt by organization and collective bargaining to extort a higher wage the movement is called a "labor trouble." However much the manager may desire to do the right thing in his business, he is held securely by his responsibility to the investors.

The workingman thus finds himself employed by an enterprise organized in the interests of the investors. He calls

it a régime of capitalism. He asks by what right those who know nothing about the business, who never do a stroke of work in connection with it, who simply watch for the dividends on their stock, should receive more consideration than do the men who by the sweat of their brows and the giving of their time actually produce the goods. To invoke the doctrine of stewardship as a remedy seems futile in such a system; for stewardship has become so commercialized as to have lost the moral significance which it had in simpler industrial conditions.

These two events—the possibility of changing one's status by migration to a new world and the depersonalizing of industrial relationships by the development of capitalistic production—have created in working people a state of mind quite unlike that presupposed in the traditional theological system. They are no longer content to depend on the benevolent intentions of those above them (which may or may not exist), but they propose by their own activity to have some voice in determining just conditions of employment. This is as genuine a democratic movement as was the determination of citizens to have a voice in deciding upon the political conditions under which they should live instead of depending on the benevolent inclinations of a king. The trade union is an organization intended to oppose to the power of organized capital the power of a unified labor decision. As our fathers cried, "Taxation without representation is tyranny," so the trade union declares, "Wage determination without consultation with the wage-

earners is tyranny." Socialism would democratize industry by abolishing private ownership of productive property. If all industry is state-owned the citizens as voters may control industrial organization in democratic fashion. Bolshevism would abolish the existing States (which, it is claimed, are the tools of the capitalist class) and reorganize government on the basis of industrial groups rather than on the basis of geographical representation, so as to give the workers direct and complete control of all legislation. The important thing to bear in mind is that all these movements represent the doctrine of direct action on the part of working people to achieve for themselves what they regard as just. They embody an ineradicable distrust of any system which permits an "upper" class to legislate for them. This distrust, combined with the conviction that at present the control is given over to a privileged class, gives to their agitation a distinctly biased character, generally marked by a spirit of class warfare. But in insisting that stewardship shall be rendered to those who actually labor in an industry, in demanding a real voice in the operation of industry, they are voicing a democratic ideal. To deny them this right is possible only by retaining some form of autocracy in industry. The question may fairly be raised whether the unfortunate class exclusiveness of labor agitation is not largely due to the fact that society *has* been trying to continue certain privileges for non-workers and has been measuring values largely by the welfare of the privileged classes.



#### IV. The Attitude of Christianity toward Modern Industrial Problems

The movement for industrial democracy, while expressing itself in terms of right and justice, is nevertheless so different in content from the aims of the church that it is not to be expected that mutual understanding should be easy. The movement for industrial democracy is inevitably a class struggle. Those who feel that they are now suffering certain disabilities are agitating for larger rights and more extensive control. They make use of propaganda designed to intensify the existing feeling of injustice, and, like all movements for larger rights, resort to violence if their demands are stubbornly disregarded. The church, however, exists to promote the total spiritual welfare of men. It cannot minister to one class as contrasted with another. It naturally sees the evils of strife and seeks to induce peaceable methods of dealing with vexed problems. It thus instinctively holds aloof from the materialistic movements of industrial development, judging these in relation to the larger spiritual ends which it proclaims.

Moreover, Christian thinking has generally been shaped by the inheritance of the long centuries of ecclesiastical domination of culture. Christianity is conceived as a perfect system of truth resting on divine revelation. Thus possessing the truth a priori, the problem of reform is conceived as that of "applying" Christian principles. These principles are of course ascertained by study of the Bible and of the theological expositions provided for the purposes of religious education. But the convic-

tions of the workingman are wrought out of the actual experiences of industrial activity. They embody certain personal emotions which lend poignancy to the demand for reforms. By contrast the "Christian principles" expounded in the churches seem somewhat academic and vague.

Thus it has come about that Christianity in the past century has been more concerned with the theological correctness of the "principles" to be applied than with the concrete details of industrial development which have given rise to the agitation for industrial democracy. And, since labor agitations often, by the intensity of the convictions involved, bring about violence or secure ends by strikes which incommode the public and stir up ill feeling, the church has viewed the labor movement with some degree of suspicion.

Nevertheless Christianity has always been the champion of the oppressed and has insisted that the poor and the unfortunate shall not be utterly neglected. It is true that the traditional virtue of almsgiving has been most prominent; but in recent years there has been a rapidly increasing recognition of the fact that industrial reorganization is imperative if human justice is to be done.

The Catholic church has moved in this realm with a somewhat surer step than has Protestantism; for Catholicism is so conscious of its divine right as an organized church to instruct men in spiritual principles that it has no hesitation in uttering its doctrines regardless of whether these may or may not be popular. Moreover the Catholic ideal

of a Christian civilization is perfectly clear. As we have seen in previous articles Catholicism stands uncompromisingly for the ideal of an ecclesiastically controlled culture. Only as men shall be governed by God's laws can there be any real human welfare.

This ecclesiastical consciousness leads Catholicism to oppose all organizations for agitation which rest on professedly secular principles. Exactly as in the case of political democracy Catholicism denounced a non-theological philosophy of government, so in the realm of industrial organization it denounces all non-theological social movements. Socialism is called by Pope Leo XIII a "plague" and a "pest."<sup>1</sup> He appeals to men to accept the authority of the Catholic church as the sole way of meeting the evils which confront us in modern society:

We lift up anew our Apostolic voice, and conjure men again and again for the sake of their own safety and that of the State to welcome and obey the teaching of that Church which has deserved so well in promoting the public prosperity of nations, and to recognize once for all that the relations of the State and of Religion are so bound together as that whatever is withdrawn from religion impairs by so much the dutiful submission of the subject and the dignity of authority. And when they shall have recognized that the Church of Christ is possessed of a power to stave off the pest of Socialism, too mighty to be found in human enactments or in the strong hand of the civil power or in military force, let them re-establish that Church in the condi-

tion and liberty needed in order to exercise her most salutary influence for the good of society in general.<sup>2</sup>

In other words, the Catholic ideal of a just society is that of a church-controlled culture. But such a society would be an autocracy, for the governing power is sanctioned from above. The particular kind of industrial organization advocated would depend on the theological conceptions of what is divinely ordained rather than on the demands of the people concerned. This spirit of docile obedience to constituted authority constantly appears in the practical injunctions to employers and employees. The doctrine of stewardship is reiterated in such a form as to suggest that one's financial condition is due to the will of God rather than to the man-made rules of the industrial game. "Whoever has received from the divine bounty a large share of temporal blessings . . . has received them for the purpose of using them for the perfection of his own nature, and, at the same time, that he may employ them, as the steward of God's providence, for the benefit of others."<sup>3</sup> Such stewardship will compel employers to recognize "that their work-people are not to be accounted their bondsmen; that in every man they must respect his dignity and worth as a man and as a Christian."<sup>4</sup> It will insist that employers shall pay "fair wages," shall provide for adequate leisure and opportunity for culture on the part of the workingmen, and shall be interested in securing conditions most

<sup>1</sup> Encyclical Letter, December 28, 1878, on "Socialism, Communism, and Nihilism."

<sup>2</sup> *The Great Encyclical Letters of Pope Leo XIII*, pp. 31, 32.

<sup>3</sup> Encyclical of Pope Leo XIII on "The Condition of the Working Classes," *op. cit.*, p. 222.

<sup>4</sup> *Op. cit.*, p. 219.



favorable to a spiritual life. But this amelioration of the condition of the working classes is to come through the installation of an ecclesiastical regulation of conduct rather than by a mere democratization of industry.

A recent statement published under Catholic auspices reads as follows:

The capitalist must likewise get a new viewpoint. He needs to learn the long-forgotten truth that wealth is stewardship, that profit-making is not the basic justification of business enterprise and that there are such things as fair profits, fair interest, and fair prices. Above and before all he must cultivate and strengthen within his mind the truth which many of his class have begun to grasp for the first time during the present war; namely that the laborer is a human being, not merely an instrument of production; and that the laborer's right to a decent livelihood is the first moral charge upon industry.<sup>1</sup>

The humanitarian emphasis of such a statement is a fine challenge to the profit-seeking spirit of our age. And so long as capitalists are in a position to take the initiative in business organization such exhortations are perhaps the best ethical counsel. Catholicism would look with favor on an increased voice of labor in industrial management, provided that the utterances of that voice are inspired by the teachings of the church. But a democracy which means the assertion of independence of church control could not be countenanced. Catholicism thus is far more insistent on a humanitarian attitude than on the technical installation of industrial democracy. It would advocate a

"Christian democracy," in which movements for social betterment shall proceed "with due regard to Episcopal authority and absolutely under Episcopal guidance."<sup>2</sup>

The attitude of Protestantism toward the problems arising out of modern industrial development has not been as self-consciously clear as has that of the Catholic church. The reasons for this are obvious if one considers the relations of the growing Protestant bodies to Catholicism and to the political powers. In defending their rights against Catholicism the Protestant churches from the first appealed to the Bible, and the Bible alone, as the sole divine authority. This tended to put out of mind the church traditions which form an integral part of Catholic theology, and thus to weaken the ideal, which Catholicism has never abandoned, of maintaining an ecclesiastical control over all the aspects of culture. Moreover, in so far as an interpretation of industrial duties was attempted, it would be derived from the Bible, which represents a very simple sort of industrial life. Protestant thinkers were so much concerned to vindicate and establish the rights of Protestant churches to exist, and to propagate their tenets, that doctrinal questions took foremost place in their efforts. So far as industrial problems were treated by the reformers at all the existing class system of industrial organization was taken for granted, and the virtues of benevolence on the part of employers and of personal loyalty on the part of servants were inculcated.

<sup>1</sup> *Reconstruction Pamphlet No. 1*, January, 1919. Published by the Committee on Special War Interests, National Catholic War Council.

<sup>2</sup> *The Great Encyclical Letters of Pope Leo XIII*, p. 493.

Luther's exposition of the matter in his larger catechism is amusingly naïve to a modern reader. He is arguing, to be sure, that useful employment is a more religious activity than to be going on pilgrimages or seeking indulgences. But the religious excellence consists in a pious acceptance of a paternalistic authority of master over servant.

Therefore men and maids must see that they not only obey their masters and mistresses, but honor them as their own parents, and do all that they know they are expected to do, not with repugnance and because they are forced, but with pleasure and delight, simply for the reason already mentioned: that it is God's commandment and pleases Him above all other work. For this reason they ought to be willing even to make payment themselves and be glad that they can obtain masters and mistresses, and can have such a joyous conscience, and know that they can do real golden works. . . . Is it not a great thing to know this and to be able to say to thyself, If thou doest thy daily work, it is better than all the sanctity and strict discipline of the monks.

Imagine quoting the foregoing or the passage which follows as a means of solving modern industrial unrest:

Whoever is obedient, willing, and useful upon earth, and gladly does all that concerns his honor, knows that he is pleasing God, and will obtain joy and happiness as a reward. On the other hand, if he does not do this willingly, but despises this obedience, and sets himself against it, and rebels, he must know that he will receive neither mercy nor blessing.<sup>1</sup>

Another influence which has affected the Protestant attitude toward industrial questions has been the political doctrine of freedom which was so

effectually invoked by dissenters to guard the rights of conscience in matters of religion. It was easy to pass from the ideal of governmental non-interference in matters religious to an approval of the *laissez faire* conception of industry. If overhead regulation was bad in the realm of beliefs why was it not also bad in the realm of industry? It is significant that Catholic authorities link the two together as part and parcel of the same tendency to repudiate the authority of God. It is perhaps begging the question to remark that modern capitalism has developed its power in nations where Protestantism is the ruling religious force. But if Protestantism is not to be charged with inspiring capitalism it can scarcely be said to have interposed any serious moral objections to it. John Wesley's famous sermon is characteristic of Protestant opinion generally. Every Christian should, according to this sermon, (1) earn all he can, (2) save all he can, and (3) give away all he can in benevolence. To this day the consciences of Christian business men are far more developed in the direction of giving away money in charity than in asking concerning the justice of the way in which they were enabled to earn what they call their own to give away. It is to be noted that the prevalent applications of the doctrine of stewardship are concerned almost exclusively with the matter of giving away surplus wealth. The question as to the morality of the way in which the wealth was acquired is seldom raised. But the very crux of industrial democracy is the insistence that this latter matter shall be looked into.

<sup>1</sup> Luther's *Greater Catechism*. Exposition of the Fourth Commandment.



When, as was the case with a certain advertisement recently designed to enlist interest in Christian benevolence, one of the benefits conferred by the church on a community was stated to be that it tends to keep workingmen contented, a startling insensibility to the motives of the revolution impending in industry was indicated.

Nevertheless, one of the significant aspects of recent Protestant development has been a rapidly increasing interest in the industrial problem. A generation ago Washington Gladden was almost a unique figure in his radical treatment of social problems. Today there are scores of leading men in the various denominations who are whole-heartedly giving their best thought to problems of social reconstruction. Teachers like the late lamented Professor Walter Rauschenbusch have stimulated thousands to an earnest interest in the cause of industrial justice. The most feared "heresy" today is not theological. Few pastors need hesitate to preach radical theological doctrine, provided that it is evidently an interpretation of Christlike living. But economic heresy, anything that looks in the direction of "socialism," no matter how closely it may be linked up with Christian ideals, has to be handled with gloves in many communities; for it is not a pleasant thing for a wealthy pew-owner to have the question publicly raised as to whether the industrial organization which permitted him to amass his money is morally defensible. To contemplate a régime in which people are more concerned to know how a man made his money than to praise his gen-

erous gifts is not agreeable to one who has attained a comfortable status under the existing régime.

Steadily, however, with greater assurance and with increasing moral earnestness the Protestant churches are addressing themselves to the problem of industrial reconstruction. They have committed themselves frankly to the espousal of a program of fundamental changes rather than to a support of the existing order. It is to be expected that in the next few years the pronouncements of Christian bodies and the messages of Christian preachers will become more and more confident and will have more and more weight in shaping public opinion. A few citations from recent utterances will indicate how seriously the leaders in the churches are thinking concerning industrial democracy.

The development of Christianity in the church and the state requires industrial peace; but there can be no peace except Justice be realized. What is justice in industry can only be determined and maintained as it has been in government, *by the common consent of all concerned* [italics mine]. The teachings of Jesus give the common man the right to participate in the control of industry even as they give him the right to participate in the control of government. Therefore must the church support the measures that really make for industrial democracy. . . . The church must teach the principle of the fullest possible cooperative control and ownership of industry and of the natural resources upon which industry depends.<sup>1</sup>

At the annual meeting of the Northern Baptist Convention held at Denver,

<sup>1</sup> Pamphlet entitled *The Church and the Social Question*, issued by the Methodist Federation for Social Service.

Colorado, in May, 1919, the following resolutions were passed:

WHEREAS, We see as a result of modern industrial revolution, tendencies at work which produce an autocratic control of industry, which make wealth the end and human life the means, which divide men into opposing groups and de-personalize the relations between them, thereby creating conditions threatening social disintegration,

*Resolved*, That we reaffirm the sacredness of man, and demand that the industrial system in its processes, motives, and results be brought to the test of its contribution to human life and spiritual values.

*Resolved*, That we affirm our conviction that all parties in industry—investors, managers, workers, and the community—are partners, and that this calls for the creation of a constitution or charter for each industry, defining the terms and the conditions of labor, providing for redress of grievances on a basis of social justice, and insuring a progressive participation by all parties in knowledge of the enterprise, a voice in its direction, and an equitable sharing in the proceeds.

The most promising practical movement for the unification of Protestant forces in this country has been the Federal Council of the Churches of Christ in America. From the first it has steadfastly refused to attempt any decision concerning doctrinal questions whereon evangelical denominations differ but has turned the entire energy of the organization toward co-operation in practical social endeavor. More and more clearly have the utterances of this representative body recognized the primary importance of the industrial problem in modern life. In a recent message entitled *The Church and Social*

*Reconstruction* the following statements occur:

A deep cause of unrest in industry is the denial to labor of a share in industrial management. Controversies over wages and hours never go to the root of the industrial problem. Democracy must be applied to the government of industry as well as to the government of the nation, and as rapidly and as far as the workers shall become able and willing to accept such responsibility. Laborers must be recognized as being entitled to as much consideration as employers, and their rights must be equally safeguarded. This may be accomplished by assuring the workers, as rapidly as it can be done with due considerations to conditions, a fair share in control, especially where they are directly involved; by opportunity for ownership, with corresponding representation; or by a combination of ownership and control in cooperative production.

The foregoing utterances might be multiplied many fold. All denominations are actively attempting to enable Christian convictions to speak in terms of modern conditions. It is evident that if the direction indicated by these utterances be followed we shall have the recognition that the theological doctrine of stewardship is insufficient. There must be distinct responsibility to the people concerned if industry is to be democratized. It will be no longer morally allowable for a man to view his fortune as providentially given to him so that he may exercise sovereign rights over its disposal. Such a view of the possession of property is too much like the doctrine that a king rules by the grace of God. The analogy between popular control of government and a similar popular control of industry is



being frankly set forth. If it was true that our nation could not continue to exist half slave and half free it is equally true that modern society cannot continue to exist with a régime of freedom and equality in political rights and a régime of subordination and arbitrary management in the realm of industry.

The sympathies of Christian leaders are with the growing movements of industrial democracy. But, as we have seen, our habits of religious thinking are inherited from an age when autocracy

was accepted as the rule of life. If Christianity is to be a genuine inspirer of democracy it must interpret life in terms of democratic processes rather than in terms of regulations imposed from overhead. The rapidity and the hearty good-will with which this is being undertaken are encouraging. But before the religious message of the church is thoroughly democratic certain emphases must become more pronounced. Some of these emphases we shall consider in a concluding article.

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## CATHOLIC MODERNISM AND CATHOLIC DOGMA

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Although the movement in the Roman Catholic church known as Modernism received its name in a Papal Encyclical of 1907, and officially perished with the issue of a Papal *Motu Proprio* of 1910, it can by no means be historically confined within these dates. The tendencies to which it gave tangible expression are in fact increasingly discernible in Roman Catholicism from the era of the French Revolution. It would be a mistaken description of Modernism that would connect it with twelfth- or sixteenth-century radicals like Abelard or Giordano Bruno. Such individualists are nearer to the spirit of liberal Protestantism, with its indifference to the idea of a Catholic church. The Modernists are essentially Catholic, and it is in the

name and spirit of Catholicism that they challenge the papacy. They are also essentially modern, as is shown in their respect for science, in their historic criticism, and in their democratic principles.

### The Genesis of Modernism

The Modernist spirit derives in some degree from the democratic revival of the French Revolution era. Revolution sentiment powerfully affected the church in the late eighteenth and early nineteenth centuries. Early French Ultramontanism was possessed of the exhilarating hope of a democratized Catholicism. This liberal or modernizing tendency was represented by influential personalities like Montalembert and Lamennais. The latter, once a

strong candidate for a cardinalate, subsequently left the church for the sake of greater intellectual freedom. The reactionism of Pius IX (1846-78), especially the Roman Decrees of 1854 and the Vatican Council of 1870, depressed and discouraged, but did not extirpate, Catholic liberalism.

Among opponents of the reactionary papal tendency two men outside of France stand out with great prominence. Neither Newman nor Döllinger was invited to attend the Vatican Council. Both were distressed by the Vatican decrees, but each met the new situation in his own way. Döllinger refused to submit to the new claims and became the leader of a homeless sect which he hoped would form the rallying-ground for the institution of a true Catholicism. In so doing he was no Modernist. The Old Catholic movement which he re-organized was more an effort to revert to patristic models than one to meet changing world-conditions.

Newman, on the other hand, who had sought the Roman church as a harbor for his soul, was not to be set adrift again even by painful disillusionment. He swallowed the new dogmas as best he could and remained a loyal though not unsuspected Catholic. At the same time he held to opinions on the development of dogma and on the subject of authority which were quite out of tune with the tendencies of the increasingly reactionary and autocratic papacy. George Tyrrell, in his spirited reply to Cardinal Mercier (*Mediaevalism*, p. 95), while applauding the courage and single-mindedness of Döllinger, assures his opponent that he was "less of a Modernist than Newman."

But Newman was never more than a beginner in the field of criticism. As the criticism of the Bible and of ecclesiastical history developed in the course of the century, it was inevitable that the Roman church would sooner or later face the theological problems which criticism raised. One of the foremost Catholic historians of the period, Louis Duchesne, became professor of church history in the Catholic Institute at Paris in the year of the death of Pius IX (1878). A sincere critical historian, he gave to Catholic students interpretations of church development that were truthful and surprising. Alfred Loisy, a pupil of Duchesne, joined the staff of the Institute in 1881 as professor of Hebrew. During a fruitful professorship of twelve years Loisy carried the critical methods of history into his lectures on Bible subjects. In 1893 he was forced to resign, and the Pope's Encyclical *Providentissimus Deus* condemned higher criticism, stating that the canonical books were inspired in such a way as to "exclude all error."

But the position of Leo XIII on advanced thought within the church was compromised by the fact that he had been induced to lend his favor to the "Union pour l'action morale," a group which proposed radical social reforms and embraced others than Catholics within its membership. Leo never committed himself to stringent policies of repression. While he disciplined or deprived individual teachers, encouraged in his Encyclical *Aeterni Patris* the revival of scholastic philosophy, and wrote to Cardinal Gibbons deploring free tendencies in America,



yet he never set about a general program for the extirpation of Modernism.

### Development and Suppression of Modernism

The pontificate of Pius X (1903-14) marks the rapid development and the official suppression of Modernism. "The Unknown Pope," as he was called at the time of his election, soon became known as a determined reactionary. Loisy's chief works were immediately placed on the Index; and the same fate befell the mass of Modernist writings which now appeared in rapid succession. Laberthonnière, Hutin, and Le Roy in France, Tyrrell and von Hügel in England, Schell and Schnitzer in Germany, and an Italian group headed by Fogazzaro the novelist and Dom Romolo Murri, toward whom the Pope is said to have cherished an early personal antipathy, became, with Loisy, the marked objects of the papal counter-attack. The Decree *Lamentabili* of July, 1907, listed 65 heresies of the new school. It was followed in September of that year by the now historic Encyclical *Pascendi Domini gregis*, in which the name "Modernist," already in use among Jesuit writers, was attached to the movement as a badge of dishonor. The document is astutely argumentative, but it prescribes other means than argument to secure the overthrow of the movement—censorship, vigilance committees, espionage, and all the paraphernalia of bloodless repression.

Courageous and able protests were made against the Encyclical, notably by Tyrrell, whose reply took the form of a letter to the *London Times*. The *Programme of Modernism* was the remon-

strance of an anonymous group; the Italian original was soon translated into English by Tyrrell.

As the Encyclical had only aroused instead of silencing the Modernist leaders, severer treatment was now to be accorded them. The papacy took advantage of the avowed refusal of the Modernists to participate in a schism. Even those who like Loisy and Murri had been excommunicated were still professing their loyalty to the church. This unconditional fidelity could be traded upon. The demand was now presented, in the *Motu Proprio, Sacrorum antistitum*, that an oath disavowing Modernist views and promising to support the Encyclical and other anti-Modernist measures should be taken by all professors and ordinands. The oath was taken, with few exceptions. But many Modernists declared in making their submission that the act was merely formal and morally invalid. At the same time the allied Christian Social movement of France, with the *Sillon* as its organ, was suppressed (1910).

### The Philosophy of Modernism

Although Modernism arose, as its leaders repeatedly insist, not out of philosophical speculation but out of historical criticism, still it may be said to possess a set of philosophical principles which are characteristic of the whole movement. In the Encyclical these principles are adversely stated to be founded on agnosticism. This word is inaccurately used to describe the Modernist revolt against external views of revelation and the assured intellectualism of the Angelic Doctor.

The leading philosopher of Modernism is Lucien Laberthonnière. He drew his ideas partly from M. Blondel, who in the nineties advocated an apologetic based on immanence. Laberthonnière brings a new perspective to the old problem of reality. He dissociates himself both from sensationalists and from idealists. He criticizes both the agnostics who regard reality as beyond knowledge, and the intellectual dogmatists who import, into the phenomenal, ideas to which they give ontological value. Sensation and thought are not separately capable of bringing us to reality. The knowledge of reality involves a moral activity to which sensation and thought are alike ancillary. Life does not passively receive truth; it actively constitutes it. Through the moral will man obtains the certainty of God. But this is possible, not because God is apart from man, but because he is in man. Laberthonnière protects his doctrine of immanence against pantheism. God is the inspirer, and God is the prize of life—the end toward which human endeavor tends. God has reality without man as well as in man. "Just as we affirm ourselves freely by Him, so He by us freely affirms Himself; yet with this difference, that we if we willed to affirm ourselves without Him would lose ourselves, while He could affirm Himself without us and yet lose nothing of the fulness of His being." Thus the affirmation of reality becomes a moral act; and every such act has a moral value proportional to the indwelling in the human agent of the immanent God. Truth therefore is never a static quantity but always dynamic and relative. Each truth affirmed, being vitally related to

life itself, becomes a starting-point for new moral ventures, each harvest of truth but seed for a new sowing.

*The Programme of Modernism* is anxious to refute the charge of agnosticism. Spencer's conception of the Unknowable is repudiated by the Modernists. The view of knowledge as a function of activity, a view derived from the results of science and psychology, breaks down "the fictitious barriers between thought and will" of scholastic philosophy and really results in vastly extending the area of the Knowable. There exist in the human spirit other powers than the argumentative reason, and powers no less reliable for attaining truth. The writers deny the novelty of their principle of vital immanence, traced in the Encyclical to modern Protestant thought. They cite Newman, Augustine, Clement of Alexandria, Tertullian, and use the words of Aquinas himself that "a natural desire can never be a delusion." Even the Vatican definitions cited in the Encyclical in condemnation of Modernism are shown to bear the interpretation of immanence.

Immanentism leads the Modernists to an altogether untraditional respect for the non-Christian religions, and accordingly they are charged in the Encyclical with admitting that "all religions are true." The position really taken is that the ethnic faiths are relatively beneficial, as representing a moral advance on the environment in which they arose. Their relation to Christianity is that of the less perfect to the more perfect. Arguments are freely drawn from the fathers of the Logos theology in support of the Modernist contention. Did not Justin



recognize the truth of the Stoic doctrine of the Logos Spermatikos, and so regard as Christians those who in former times lived according to the Logos, like Socrates, Heraclitus, and Abraham?

### The Evolution of Dogma

The Modernists have closely observed the history of the formulation of the dogmas of the church, applying to the subject the methods and hypotheses of genetic historical study. To them dogma has no aspect of finality, but rather the aspect of continuous evolution, reflecting the evolving forms of life itself. Loisy, the keenest of the Modernist biblical critics, has perhaps most clearly expressed this conception. In *Autour d'un Petit Livre*, a sheaf of letters to French churchmen in defense of positions taken in his former work, *L'Évangile et l'Église*, he traces the evolution of Christology from the resurrection to Chalcedon (pp. 119-29). That Christology was not explicitly, formally, and authoritatively taught (p. 156) but progressively wrought out in theological travail. The actual consciousness of Jesus largely escapes the historian. Tradition plays a decisive part in the formulation of his teaching in the New Testament as well as in the Fathers. The Christology develops from the Jewish messianic conception, with its underlying ideas of predestination and of the unique part of the Messiah. But "le Christ historique, dans l'humanité de son 'service' est assez grand pour justifier la Christologie, et la Christologie n'est pas besoin d'avoir été enseignée expressément par Jésus pour être vraie."

Modernism is careful to repudiate all connection with liberal *Protestantism*

in asserting these positions. Indeed Loisy's *Évangile* is a rather severe critique of Harnack's *Das Wesen des Christentums*. He criticizes Harnack for taking a portion of the reported teaching of Jesus and making it absolute, while it is really to be regarded as all traditional and relative. The Modernists do not seek a new basis for dogma by discriminating in detail between genuine and interpolated elements in the teaching ascribed to Jesus. Instead they would conserve all church dogma but put it all through a process of reinterpretation as an expression of the religious life of the centuries through which it was given form. Tyrrell in *Christianity at the Crossroads* is equally concerned to distinguish between the "liberal" subjective methods and the Modernist conservation of dogmatic values.

On the other hand Modernism rebels against the *Scholastic* domination. Tyrrell is able to show Cardinal Mercier that "history with its revelations of the evolution of Scripture, Hierarchy, and Dogma, has shattered the synthesis of Scholastic theology." The value of dogma is the value of the living facts which it represents, and depends not on the form but on the spirit. Tyrrell makes an example of the Athanasian Creed as follows:

"If in the Athanasian Creed the words, 'This is the Catholic Faith which except a man believe faithfully he cannot be saved,' referred, as they seem, to the foregoing theological analysis, they would be ridiculous. Their only tolerable sense is, 'This is the analysis of the Catholic Faith, of those facts and truths by which a man must live (or

of that supernatural world in which he must live) if he is to be saved." Thus the Modernist sets himself free from the letter of dogma into the spirit of it. The Catholic faith is something superior and antecedent to its expression in dogma. Dogma is implicit in Catholic Christianity and is evolved by it in the course of history. Again he remarks:

"What is characteristically Christian and Catholic in the lives of the greatest saints . . . obtained among the Apostles and first disciples of Christ generations before the said complexities were called into existence."

It seems open to question whether the framers of the Athanasian Creed would be satisfied with such an interpretation of their words. The Fathers of the church in the age of the great creeds were not Modernists, and "high" interpretations of dogma were the rule among them. The framers of creeds as a rule were interested, not in making a synthesis of experience, but in dealing blows at theological opponents. They not infrequently showed a disposition to bind the believer to the letter. It is admittedly a distinct spiritual advantage to free one's self from the letter of an exacting creed while yet deriving a positive value from it, even by the use of a rather fanciful interpretation of history. But there are sure to be those who will gain more by rejecting some elements of dogma outright—elements which history does not show to be naturally formulated group beliefs, but to partake of party spleenfulness. It is not only the form but the spirit of such portions of dogma that is to be criticized.

Still the Modernists are seeking to do for their church an inestimable service.

It is nothing less than to cure it of that disease which Fogazzaro has diagnosed as "the spirit of immobility." And it is because the conception of vital immanence accords so well with the historical view of dogma that Modernism puts the papacy into a panic. It has a doctrine of life by which the historical critique is supported. The decree *Lamentabili* exhibits the hysteria of the Vatican in the insult to historical science contained in No. 39 of its list of Modernist errors. Here the position is condemned that "the opinions concerning the origin of the sacraments with which the fathers of Trent were imbued, and which certainly influenced their dogmatic canons, are very different from those which now rightly obtain among historians who examine into Christianity." Rome shrinks from the historical as well as from the philosophical argument.

### The Function of Dogma

These views on the development of dogma are accompanied by explicit statements regarding its function in religion today. Among the epithets used in the Encyclical *Pascendi* to portray Modernism in fearsome colors for the warning of the faithful is the phrase "the synthesis of all heresies." Yet the Modernists without exception avow their acceptance of the whole body of ecclesiastical dogma and have testified to their sincerity in this by refusing to be driven into schism.

The real grievance is that they understand by dogma something new and strange, something spiritual rather than formal, springing from life and issuing in life. Le Roy in his *Dogme et*



*Critique* has presented the Modernist view of the function of dogma. To Le Roy dogma is not a cage for thought but a practical aid to religious life. It is to be interpreted in no absolute sense but adapted to the needs of life. Many of the terms used in the familiar church dogmas are metaphorical and "inconvertible into concepts." Thus the idea of the personality of God if defined yields anthropomorphism; if undefined it results in agnosticism. But if taken not as absolute truth but as a practical direction for life, the dogma of God's personality enjoins behavior toward God like right behavior toward known persons. Similarly the doctrine of the real presence, while not capable of rationalization, may suggest the attitude of spirit one would take if Christ were visibly present. Thus the primary use of dogma is as a guide to practical conduct.

While it is easy to see how dogma may be so interpreted as to serve the practical uses here suggested, the actual result of such a process is not quite what Le Roy asserts. What has actually been done is not so much to make dogma a guide to the practice of religion as to make the practice of religion a guide to dogma—to explain the undetermined value of dogma by the recognized values of practice. Surely if dogma is to have any religious value it must have some theological value, since it has been formulated as a compendium of accepted theology. Le Roy does not deny it this value but regards it as entirely secondary.

The Anglican Modernist A. L. Lilley describes the Modernist attitude as denying that dogma is the mathematical

sum of truths. Instead Modernism asserts that dogma is "a body of truth fashioned by the soul of truth which inhabits it." It does not concern itself with the defense of dogmas per se but seeks to connect them with religion itself. "Modernism rejects no dogma, but transforms all." Tyrrell emphasizes the religious value of dogma for minds informed by science. They can still find "a mystical Christ, crucified in the Eucharist, in the chalice the sufferings . . . of all God's victims, —of those who in His cause have gone out like Christ as sheep in the midst of wolves."

Other writers, however, give more attention to the function of dogma as a basis for further progress in the discovery of truth. M. Denis, controller of the publication *Annales de philosophie chrétienne*, is quoted by Lilley (*Modernism*, p. 28) as lamenting that this view has not been taken in France: "Dogma is a light to lead us on; we have made it a barrier beyond which we dare not go. . . . We have no relations with anything that is vital, neither with science nor with society nor with the state."

The Modernist attitude to dogma is entirely consistent with the democratization of the church. Tyrrell accepts the accusation that Modernists regard authority as resting on "the agreement of individual minds" and contrasts this with the present papal dictatorship. Loisy's *Évangile* was condemned on the ground that "it is calculated seriously to disturb the belief of the faithful in the fundamental dogmas of Catholic teaching." The list of teachings imperiled concludes with "the divine institution of

the Episcopate and of the Sovereign Pontificate." The triumph of Modernism would assuredly spell the doom of the "Sovereign Pontificate," for it would give authority to "the agreement of individual minds."

It is doubtful if the methods taken for the suppression of Modernism have succeeded even in seriously hampering its propaganda. Recent events are calculated to revive radical tendencies in

the church and to bring about a state of mind in which Modernist views will be considered more favorably than was to be expected ten years ago. The Encyclical *Pascendi* deplores the influence of the movement upon the young; to which Tyrrell replies: "If the young are with us we have only to wait. A generation more and the whole world will be with us" (*Mediaevalism*, p. 120).

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## HUMOR IN THE BIBLE

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People do not go to the Bible for amusement. It is not a book of jokes. Very likely many have been so impressed with its gravity that they have gone over its pages without discovering anything in it which savors of wit. It is such a serious book, and is regarded with such reverence, that doubtless some will be shocked by the assertion that it has in it occasional gleams of humor. That, however, is the fact, and does not at all lower its ethical standard. Containing as it does such a great variety of writings, and being a divine-human book, it was inevitable that some of its pages should be lightened by wit. This should not be surprising inasmuch as the faculty of humor is God-given. It is often used against him, but can be employed for his honor and his kingdom. Henry Ward Beecher defended the use of it in the pulpit by saying that wit is the keenest weapon known; and why

should it not be employed for God instead of only for the devil? Jesus himself indulged in wit and irony, as will be later shown, to the confusion of his foes and the delight of his friends.

A most enjoyable bit of irony is to be found in Judges 9:7-21. Abimelech, son of Jerubbaal, slew all of his brethren except Jotham, the youngest, who escaped by hiding. On the day that Abimelech was made king, Jotham stood on the top of Mount Gerizim, where he told this parable to the men of Shechem at its foot: The trees sought for a king to reign over them. They successively invited the olive tree, the fig tree, and the vine, but each declined because it was usefully engaged in fruit-bearing, and did not care for the empty honor of waving to and fro over the trees. At last they turned to the bramble—and it consented!



The men of Shechem needed no interpretation of that fable. Abimelech was the bramble, and the bramble was a fruitless, prickly, worthless, detestable thing. After telling that story, no wonder that Jotham ran for his life! It was a shaft that went straight to the mark, and was so appreciated that it never was forgotten, and eventually was incorporated in the national history. Doubtless it caused Abimelech to be known all his life as "the Bramble."

Elijah in his contest with the priests of Baal (I Kings 18:22-40) has given us an example of the keenest kind of irony. It is in his taunting them with their failure to secure from Baal an answer to their appeals to send down fire to burn their sacrifice. He had challenged them to make such a test, the deity who answered by fire to be declared God. The first opportunity was given to the priests of Baal, and they had called unavailingly upon that god from morning until noon. Up to that time Elijah had left them undisturbed. "And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god: either he is musing, or he is gone aside, or he is on a journey, or peradventure he sleepeth, and must be awaked."

Notice the stinging nature of each gibe: "Cry aloud"—they had been doing that for six long hours. "For he is a god"—according to their claim, and therefore had the power to do as they asked. "He is musing"—so absorbed in meditation as to be oblivious of everything. "He is gone aside"—hence your appeal is inopportune. "He is on a journey"—gone beyond the reach of your cries. "Peradventure

he sleepeth, and must be awaked"—as though he were a mere man.

While this mordant sarcasm was calculated to arouse the priests of Baal to frenzy, as it did, so that they cried aloud more passionately still, it was meant especially to beget in the Jews a deep scorn of Baal as an impotent god. Upon those who heard this withering irony, Baal could have no further hold.

One of the most serious books of the Bible is that of Job. It portrays the gloom and despair of a man overwhelmed by affliction. Suffering physically, and more mentally, he needed to receive sympathy from his friends. Instead, they irritated him by persistently asserting that he must have deeply sinned in order to be so greatly punished. Indignant at their pertinacious attempts to convict him of guilt, he calls them "miserable comforters," "physicians of no value," "forgers of lies." They arrogated to themselves such superiority in discernment and understanding that he retorted in this bit of cutting satire:

No doubt ye are the people,  
And wisdom shall die with you.

—Job 12:3.

The caustic quality of this remark has tickled all the ages since, and has often been used to prick overweening conceit.

In the course of their debate Job accuses his friends of speaking unrighteously and deceitfully for God in endeavoring to uphold the orthodox doctrine of that day that all severe affliction was retributive and hence deserved (13:7-12). Note the humor in the idea, that they could defend it

only by justifying it wrongfully and consciously falsely as God's method of showing his wrath. Observe also the irony of the questions, "Will ye show partiality to him? Will ye contend for God?"—as if he desired a one-sided, quibbling justification of his dealings with men, or needed any to defend him. Trenchantly he continues: "He will surely reprove you, if ye do secretly show partiality"—even when it is exhibited for himself! They were doing this against their own inner convictions, and Job is telling them that in doing that they were not earning God's approval, as they thought, but his rebuke by speaking untruths or misapplying actual truths, however piously they uttered them. Let everyone learn from this that God is intolerant of any uncandid argument, even when used to uphold the most orthodox doctrine.

The Book of Proverbs now and then enforces a wise saying by putting it in a humorous way. To the injunction not to withhold correction from the child, it is dryly added, "For if thou beat him with the rod he will not die" (23:14)—no matter how hard he may yell! A wrangling woman is twice characterized in this eminently satisfactory way: "It is better to dwell in the corner of a housetop than with a contentious woman in a wide house" (21:9; 25:24). Speaker's *Commentary* wittily interprets this as meaning that a man had better endure all the winds, rains, and storms on the unprotected housetop than be subjected to the unceasing tempest of a brawling woman within. The emphasis, however, seems to be laid upon the small, restricted chamber in the corner of the housetop

as against the "wide" rooms below. It is better to live alone in such an inconvenient place, where one can have peace, than to dwell in the commodious house itself with a bickering woman, for, however wide the house, there is no escape from her! The proverbialist goes farther and says: "It is better to dwell in a desert land," which is voiceless and lonely, "than with a contentious and fretful woman" (21:19). He likens a contentious woman to "a continual dropping in a very rainy day" (27:15), and declares that "the contentions of a wife are a continual dropping" (19:13). All of which suggests that henpecked husbands might do well to recommend to their wives the careful reading of the Book of Proverbs!

To the writer of the Book of Proverbs the sluggard is no more esteemed than the contentious woman. He transfixes him also with the arrows of his wit. He characterizes him as "wiser in his own conceit than seven men that can render a reason" (26:16). He thus takes off the way that he clings to his bed: "As the door turneth upon its hinges"—without leaving them—"so doth the sluggard [turn] upon his bed"—without leaving it! His indolence is so great that he will declare that there is a lion in the streets (22:13; 26:13), to justify himself for staying idle in the house. He is represented as not liking to exert himself even in eating: "The sluggard burieth his hand in the dish, and will not so much as bring it to his mouth again" (19:24); "The sluggard burieth his hand in the dish; it wearieth him to bring it again to his mouth" (26:15). This exaggeration of the slug-



gard's laziness humorously burlesques his disinclination to exertion even if it is to result in giving him pleasure.

Without attempting to exhaust all the examples of humor in the Old Testament, let us turn to the New and to the great Teacher himself for some instances of its use by him.

Jesus had caused a blind and dumb man both to see and speak. It was believed that his afflictions had been caused by a demon, and that they were removed by the casting out of the demon. The Pharisees sought to discredit Jesus by alleging that he cast out demons through Beelzebub, the prince of the demons. The Saviour made clear how ridiculous was such an assertion by showing that that would be dividing a kingdom against itself, and that would be self-destructive. After thus settling the matter by serious argument, he turned to the Pharisees with the discomfiting question, "And if I by Beelzebub cast out demons, by whom do your sons cast them out?" Could any thrust have been keener? For their "sons" were their disciples whom they were instructing in the process of exorcising demons!

Jesus had many a tilt with the Pharisees, and always to their worsting. As he was teaching in the temple they came to him with the questions, "By what authority doest thou these things? and who gave thee this authority?" (Matt. 21:23). By "these things" the questioners meant everything which Jesus had been doing—his teaching, working of miracles, cleansing of the temple, etc. They were seeking for a pretext to excommunicate him. If he should say that he was divinely author-

ized, they would denounce him as a presumptuous impostor; if he should admit that he had no warrant either from God or from the properly constituted ecclesiastical authorities, it would be very easy to dispose of him. The Pharisees thought that Jesus would be surely impaled on one of the horns of this dilemma. But mark how cleverly he put them at disadvantage with a counter-dilemma! He promised to answer their question if they would answer one that he should propound: "The baptism of John, whence was it? from heaven or from men?" This simple query was embarrassing. The Pharisees had to consult among themselves before they made any reply at all. They saw that if they said, "From heaven," he would say, "Why then did ye not believe on him?" And they did not dare to say, "From men," because that would stir up the anger of the multitude, for all held John to be a prophet. So they dodged the issue, and meekly said, "We know not." That was hard for the Pharisees to say publicly. And they submissively received Jesus' answer, "Neither tell I you by what authority I do these things." In wit the Savior was more than a match for his foes.

There is a deft touch of humor in the parable of the Prodigal Son. It is where it is said that the wayward young man "came to himself"—the intimation being that in his sad fling he had been beside himself, and at last had discovered the fact. He was struck with the ridiculousness of the situation. He was starving when he might have plenty. He was living on husks when he might have loaves of bread. He had

been despising the stay-at-home son, pluming himself as being much more knowing, and now realized what a fool he had been. The parable emphasizes the insanity of all prodigal sons—they are beside themselves.

The narratives of the parables, *The Selfish Neighbor* (Luke 11:5-8) and *The Unjust Judge* (Luke 18:2-6), present some amusing circumstances. The first is a supposed case of one going to a friend's house at midnight and pleading for three loaves because of the coming of a friend from a long journey, and there is nothing to set before him. He is refused by the neighbor because the door is shut and he is in bed and his children with him. Mark Jesus' comment on this: "I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth." All that the man has to do to secure all that he wants is to keep pounding on the door!

In the second parable there is an unrighteous judge who feared not God nor regarded man. He was beset by a widow to afford her redress for a wrong. The poor woman had no money with which to bribe, no rank, no influence, no eloquence even. She had nothing but persistence, but that won out for her! The judge could not stand the annoyance of her unceasing importunity, and he surrendered. "Because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming." Many a man has been nagged into doing that which he was reluctant to do.

Now think of making use of such laughable instances to encourage perseverance in prayer! And yet how

forcibly they do! One might well give up trying to soften the heart of a selfish neighbor, but there is every inducement to keep on with one's petitions to God, who is so sympathetic and pitiful. If one can succeed by pertinacity with a selfish friend, how sure we should be that when we present our needs to God we have but to ask, and it shall be given; to seek, and we shall find; to knock, and it shall be opened! The same reasoning applies to the unrighteous judge, only still more forcibly, for he was harder to move than the neighbor. He did not wish to avenge the widow, but did, lest she should make life intolerable for him. On the other hand, God is sensitive to the wrongs of his elect, and his ears are ever open to their cries. If a friendless widow can succeed with a pitiless judge, with how much more assurance can those who are cruelly oppressed or are unjustly treated look to God for redress? Thus this parable, like its mate, serves as a springboard from which one can leap to a higher faith.

Let us not forget the humor with which Jesus sketches the Pharisee in the parable of *The Pharisee and the Publican* (Luke 18:10-14). "The Pharisee stood"—apparently well forward, where he could be noted of men, after the Pharisee usage. "And prayed thus with himself"—not to God, for he asked for nothing; his prayer was merely a self-congratulation. He did express his gratitude after this fashion: "God, I thank thee that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican." He divided the world into two classes—himself and the rest of mankind! In his own estimation



he was by eminence *the* saint. The presence of this publican gave him a special satisfaction with himself. He called the attention of God to this tax-collector as a specimen of awful depravity which brought more clearly forward into light his own unexampled goodness.

The publican absolutely reverses the picture, and here all humor disappears. He stands "afar off"—where he will attract no notice. Overcome with a sense of his own unworthiness, he "would not so much as lift up his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner." The margin in the Revision has it "the sinner," thus placing in contrast the proud, self-termed exceptional saint with the humble, self-accused exceeding sinner. And to the comfort and joy of all humble souls Jesus said of this publican, "This man went down to his house justified rather than the other."

Space forbids the mention of other instances of Jesus' wit and humor

though the list is not exhausted. It is marvelous how many consider the Bible as a dry-as-dust book, and yawn at the very idea of reading it! Of course they read it but casually, and do not at all comprehend it. The fact is that it is so varied in its contents that it has in it that which will fit in with every mood. It is not filled with tiresome platitudes concerning evil and good. It has in it tragedy and comedy, thrilling heroism and pitiable weakness, war and peace, love and hate, friendship and enmity, logic and wit, the finest of prose and poetry, history and biography, prophecy and fulfilment, inspiring examples of constancy to God and truth and repulsive instances of betrayal and treachery—in short it is thoroughly human, but shot through with divine inspiration, so that one sees everything with the significance it has in the eyes of God. Such a book dull! It can be dull only to those who are really unacquainted with it.

# THE RESTORATION OF PALESTINE TO THE JEWS AND THE DOCTRINE OF PROPHETIC INSPIRATION

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It was reported that during his campaign in Palestine General Allenby had spent at least one whole night, along with another scholar, studying the Bible for the purpose of gaining greater light upon the Hebrew people. The result of that burning of the all-night oil was not stated. But a very important question is thereby suggested: Did they come to the conclusion that the Old Testament was to be taken literally in its many prophetic statements that Jerusalem was to become the center of political and military world-domination?

Among such passages may be mentioned the following: Isa. 2:2-4, Jerusalem the center of world-worship of Jehovah, the source of "law and the word of Jehovah," thus insuring, by a Hebrew imperialism, the beating of "swords into plowshares and spears into pruning hooks"; Isa., chap. 11, the reign of the ideal David, who shall stand "for an ensign of the peoples, unto whom shall the nations seek; and his resting place shall be glorious" (see 14:32; 24:21-23; 42:1-9); Isa., chap. 40, the power of Jehovah, the only God, exerted in behalf of Zion, and his exaltation among the nations (chaps. 41, 43, 44, 45, 60); Isa., chap. 49, Jehovah for Israel and Israel triumphant against odds. (The exiles shall return from distant lands. "The children of thy bereavement shall

yet say in thine ears, The place is too strait for me; give place to me that I may dwell. . . . And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their faces to the earth and lick the dust of thy feet; and thou shalt know that I am Jehovah, and they that wait for me shall not be put to shame.")

Numerous passages indicate Jehovah's exaltation among the Gentiles, not only such as are found in the latter part of Isaiah, but some also in the Psalms (see Pss. 22:27, 28; 68:29, 31-35). Mal. 1:11, 14 may be cited to the same effect. Some of these passages are highly ethical and spiritual in their import, such as Isa., chaps. 53 and 55; yet they indicate the exaltation and supremacy of Israel. Psalm 2 is characteristic of this supremacy, while Ps. 72 sings the praises of Jehovah's king and the homage that shall be rendered him, for "his name shall endure forever, his name shall be continued as long as the sun, and men shall be blessed in him, all nations shall call him happy." All this is based on the wonders wrought by Jehovah in Israel's past history as traditional belief had brought it down from the birth of the Hebrew people. Isaiah, chap. 51, begins in that strain. Psalm 78 weaves together Israel's miracu-



lous history and her rebellion against Jehovah, and closes with the triumph of the sanctuary on Mount Zion and the Davidic reign. A late view, probably arising by comparison with the heathen worship of the heavens, reveals Jehovah's power by virtue of his creation of the heavenly worlds (see Isa. 40:26; 42:5; 45:18). Out of this view of Jehovah's exaltation and power grew the prophetic absolute confidence in the triumph of Israel as a nation.

Now if such passages are to be interpreted literally—as God's irrevocable revelation of the future, coming to pass by virtue of divine inspiration, suspended in the execution until the present—then there is grave danger to the future peace of the world lurking behind our traditional doctrine of the divine source of the Scriptures. For the will of God, if indeed he has promulgated one on such matters, in such a manner and to such an end, is final, and no manipulation of political events by men can ultimately stay his hand. Unfortunately this doctrine is held not alone by many present-day Christians but is also part of the religious beliefs of many Jews, through whom it has come down from ancient times and from whom it was inherited by the early Christian church.

Are the Jews to return in large numbers to Palestine? Such is the purpose of the Zionist movement. Are they to build a greater Jerusalem and finally control the world by force of arms, even through the beneficence of Jehovah's law and the glory of his worship? Are there enough Jews in the world who seriously believe this and who may be relied upon to help carry it into execution? Then, although this plan may

appear too far distant for the present generation to give it serious consideration, a Jewish outbreak at some future date is almost inevitable.

Or, is there no danger whatsoever of a future Jewish uprising, with certain leaders in control at Jerusalem? Let us not be deceived, so long as the traditional doctrine of final Jewish control of the world is held. So the rest of the world quite felt its safety as "one that nods and winks behind a slowly dying fire" of preparedness when the "hungry people" (for conquest) of Germany suddenly sprang upon them. And the Germans claimed to be the chosen people of Jehovah, bent upon world-dominion in the name of the Lord.

Several views may be taken of the situation as indicated above. Among them are:

1. That prophecy indicates that the glory of the Hebrew reign and the world-supremacy of Jerusalem are yet in the future. Not only the orthodox Jews believe this, but many Christians take this view of the literal interpretation of prophecy. This view holds that Jews in large numbers are to return to Jerusalem and that in some miraculous manner God is to assist them in the re-establishment of their nationality and in the conquest of the world. (Christians who hold to the return of the Jews interpose the second coming of Christ and his rulership of the world.) If enough orthodox Jews could be held to this position, then there is another world-war coming. To such Jews the present seems to be "the set time" "to favor Zion" (Ps. 102:13), and they look for the renewal of the Jewish nation in Palestine at the hands of the Allies and

the United States. This position is based upon doctrines of biblical inspiration and revelation as now held by many Jews and Christians and still taught in some theological schools and preached from many pulpits.

We may make indictments against this literal mode of interpretation as follows: First, those Christians who believe in the doctrine of literal interpretation of the Scriptures cannot adjust the New Testament to the Old on this point. Matthew, chaps. 24, 25, which are held by the literalists to be prophetic, do not contain any hint of the restoration of Jerusalem, but rather suggest its destruction, precedent to the Parousia (see 24:29-31; add to this 23:37, 38). The same is true of the parallel apocalypses of Mark, chap. 13, and of Luke, chap. 21. Paul believed not in an earthly restoration but in destruction, after matters had gone from bad to worse, as an accompaniment of the second coming of Christ; there is not even any room in his epistles for a millennium. In the Book of Revelation the destruction of the apocalyptic Babylon—whether Rome or Jerusalem—is preceded by the battle of Armageddon (16:16), which leads to the Christian millennium (chap. 20), after which, in a brief space of time, the devil and his cohorts are miraculously destroyed as they “compassed the camp of the saints about, and the beloved city,” all of which dissolves to give place to the new Jerusalem, which is an eternal city for the immortals and not a restored earthly Jerusalem, ruler of the world. There is here no prophecy that can at all be compared to the Old Testament prophetic ideal, earthly Jerusalem. The incon-

sistency is obvious and with literalistic basis could only be accounted for upon the ground that God had changed his mind, which, by the assumption of his nature and character, is an absurdity.

Secondly, the Old Testament utterances on the supremacy of Jerusalem are accompanied by too much that is human to warrant accepting them as revelations from God in the literalistic sense. The reference could not be to the distant future, for the idolatrous systems of Israel's neighbors furnish the background of many of them, and it cannot be a fair principle of interpretation to extract these as local and temporal and leave the balance intact as predictive of other times and conditions.

Thirdly, the Miraculous Prodigies enter too largely into the prophetic picture to warrant a literal interpretation. God does not so intervene either in nature or human history. The concept was fine enough in its day; it was full of that spirit of hope by which the world was saved from the baleful influence of its own pessimism. But a scientific age cannot believe in the will of God disturbing his orderly ways in life by a process which, of its own statement, is very mechanical. Like the doctrine of the second coming of Christ in visible form to rule the world, it involves too great, too sudden, and too mechanical a change in human nature.

2. A second view may be taken that the doctrine of inspiration recognizes the limitations of the human agency, while yet holding to the divine revelation of the essential truth,

This seeks to preserve the idea of revelation from God as authority for



what is outstanding in Judaism and Christianity. Certain facts and events must be held, it is assumed, as pre-determined by God as centers around which spiritual life may gather, and the Holy Spirit really moved the prophets in their look into the future.

The objection to this view is largely involved in the foregoing. To this may be added the difficulties of separating the essential from the nonessential. One person might satisfy himself as to what was the work of the Spirit and what was the mere utterance of the prophet. Another person might not thus rightly divide the word of truth. Such differences of opinion exist between schools of interpretation at the present time.

This view need not hold to the supremacy of Jerusalem. The prophecies may be interpreted as fulfilled in the fact of Christian spirituality arising in Palestine and taking its spread from Jerusalem to "the uttermost parts of the earth."

3. The view may be held that the prophetic inspiration was human, though rising into the atmosphere of spiritual truth and there partaking partially of what is eternally true with God. The various activities of man's psychical nature are sufficient to lead him to apprehension of God, beginning on a low plane, as history clearly declares, and rising to a comprehension of things divine by varying degrees until the best Christian concepts of today are held. This does not rule out the providence

of God, but it rightly calls attention to the human agency in the process of revelation. Prophetic activities are to be seen in such mystic experiences as recorded of Isaiah's call (chap. 6) and that of Ezekiel (chaps. 1 and 2). The process was one of objectifying what was subjective in prophetic experience, leaving the objective concept to be rectified by the fuller psychical development and critical processes of the modern scientific era.

From this point of view the prophetic utterances concerning the glory and the supremacy of Jerusalem are to be taken as patriotic poems, noble in their concepts and racial feelings, but not bearing with them any eventual truth. Speaking at the Sinai temple, Chicago, Dr. Jastrow, of the University of Pennsylvania, declared, "The modern concept of Zionism is based largely on literal belief of biblical prophecies and upon sentiment. There is today no real Jewish nation, and we Jews may as well reconcile ourselves to that fact. The orthodox Jew still believes his people will inhabit Zion, prays for it and hopes for it—but it is sheer sentiment, devoid of practical application."

We cannot ask the Jew to cease to be patriotic, but we may insist upon his contribution to the common thought and welfare of humanity. And even more may we insist that the present return of a group of Jews to Jerusalem is utterly unrelated to any physical coming of Jesus to establish a world-empire with Jerusalem as its center.

## CURRENT OPINION

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### **Pragmatic Denial of the Finality of Desire in Conduct**

The *International Journal of Ethics* for July contains a reply by Boyd H. Bode to an article recently published in the *Harvard Law Review* on "Natural Law," by Justice Oliver Wendell Holmes. Justice Holmes states that the belief in natural law as an absolute standard for conduct has its origin in the fact that jurists act on individual preferences, without looking for a transcendental basis for these preferences, or, at most, deriving them from certain a priori rights and duties by an unconscious subterfuge. From the proposition that men have certain impulses or desires which are not to be argued about, it follows that problems of conduct are limited to the selection of the means for the satisfaction of these desires. Philosophy, according to this view, instead of seeking to discover eternal truth, or to formulate a system of pre-existent rights and duties, should endeavor to deliver us from the bondage of such prepossessions and safeguard the right to follow our human impulses.

Mr. Bode, who is a pragmatist of the Dewey school, undertakes to consider the claim of finality that Justice Holmes makes for our desires. Is it true that by abolishing the obsolete standard of "natural law" we have no other obligation left than that of securing the realization of our desires?

Desires themselves are by no means immutable or uniform. According to the Justice's theory, while environment may modify desire, it is not the function of intelligence to change it or to determine what we should desire. But in fact environment plays no rôle apart from intelligence. Environment is important only for the opportunity it provides "for the expression of impulse under the guidance of foresight." The goal of a chosen course of

conduct will have a value which can be appreciated only by intelligence. The satisfactions incident to the quest of excitement in exploration and in burglary, for example, can be anticipated only by intelligence. Thus it is the function of intelligence "to create new values and ideals through anticipation of results." As foresight has been the chief factor in the material conquests of modern man, this anticipating intelligence must also be given authority in the moral sphere. Otherwise we witness only a growth of knowledge which deepens the impression of moral defeat. The place of intelligence as a director of desire in the economic order is illustrated by the case of a business man who foresees ready gain to himself from one course of action, but whose intelligence requires to be stimulated to appreciation of the values of another course of action which tends toward the social well-being. The principle that our desires are final and must not be argued about is not so revolutionary as it appears. It is not revolutionary enough to satisfy Mr. Bode. It is merely a continuation of the old conception that right conduct means conformity to a pre-existent standard. The attitude of Germany in the war was explained by publicists equally by reference to the Kantian conception of duty and to the evolutionary doctrine of survival. And Mr. Bode holds that the Peace Conference has tended to perpetuate human servitude because it has failed to allow intelligence to construct new ends, and has confined its effort to the realization of ends already fixed.

The recognition that the moral quality of conduct depends not on its relation to an antecedent standard but on the will to make readjustments on the basis of sympathetic insight will induce a new sense of responsibility for human destiny. Intel-



ligence will thus be employed to make possible a world of men devoted to ideal ends.

### **Does Democracy Make Room for the Exceptional Man?**

Dare we suspect aught of imperfection in our modern notions of democracy? The question is raised by H. W. Sheldon in an article appearing in the *Journal of Philosophy, Psychology, and Scientific Methods* for July 3. To a multitude in the present age the term democracy has become a sacred name, a cherished emblem, the synonym of the highest ethical and social good. But is our thinking on the subject clear? Current definitions are ambiguous. The various ideals set forth in the term seem to have little in common save an opposition to aristocracy.

The fundamental question is, Do the current interpretations of democracy provide an ethical and social ideal such as does justice to the needs of humanity? The question is to be answered by a determination of the actual ideals of men in science, in religion, in morals, in education, etc. When we turn to science we find that the notion of equality that appears in certain modern ideas of democracy does not altogether fit. There is operative here not simply the motive of equality but also that of distinction or superiority. The "facts" of science do not lie on a dead level. The scientific worker has to choose the more interesting and promising facts and give them greater opportunity than the rest, developing their consequences to a greater extent and treating them as "privileged." The same twofold motives appear in historical Christianity. The churches teach the brotherhood of man, yet Catholicism, on the one hand, holds that certain men in the line of apostolic succession are special channels of divine grace, and modern Protestantism, on the other hand, teaches a distinction between God and man. Like-

wise social morality depends for its progress on a distinction between better and worse individuals. In practical life we fall back on the advice of experts, we humbly obey the physician, the chemist, or the criminologist.

In view of the fact of these two underlying and variant ideals lying in the field of man's culture, what about modern democracy? The natural view historically is that democracy lies in line with equality and, if not directly opposed to superiority, at least neglectful of it. But if this is so democracy is clearly one-sided and dangerous. Society cannot safely dispense with the strenuous toil of highly endowed individuals. But just here appear the defects of democracy, namely, (1) an over-socialization in which the individual, however exceptional he may be, is so lost in a whirl of co-operation and gregariousness that his uniqueness cannot function, and (2) a social cowardice that makes the individual shrink before the charge that he is unsocial or eccentric. These defects "can be overcome only by a gradual spiritual education which will restore our vanishing respect for the more valuable elements of society, independent leaders."

### **Premillennialism, Its Cause and Cure**

The revival in some quarters of premillennial expectations and prophecies during the war calls forth a study of "The Causes of Pre-millenarianism," by Francis J. McConnell, in the *Harvard Theological Review* for April. Some reasons for the present revival of this tendency are first enumerated. These include the still-potent influence of Dwight L. Moody, the propaganda supported by the money of rich men, and the popular references of the war itself to passages in the Apocalypse. Bishop McConnell found in France in the winter of 1917-18 American soldiers who were grieved to discover from the Bible that the

war was to end in February, 1918, before they should be sent into the firing line.

The causes of the premillennial view lie deeper, however, than these secondary influences; and while the scientific Bible student may repeatedly demolish all logical basis for these millenarian expectations, the expectations are not much affected thereby.

The most obvious support of the doctrine lies in the literalistic interpretation of Scripture, and this method of interpretation survives popularly because the subject is avoided by preachers who themselves are totally emancipated from such conceptions. They are too busy with practical problems of church work to educate their people in a spiritual interpretation of the apocalyptic passages of Scripture. The eschatology of Jesus should be frankly studied by the minister in order that he may enforce the spiritual ideals toward which the apocalyptic teaching aims. The best balanced thought of today does not go all the way with Schweitzer and regard the teaching of Jesus as purely eschatological, but recognizes that it contains eschatological features of lasting value.

It is not fair to declare that millenarianism is essentially pessimistic. Many of its adherents, while convinced that the world is getting worse, have something in them which induces them to join hands with those who are trying to make it better. But in their ultimate view they cannot be called pessimists. They are men of great expectations. They are profoundly dissatisfied with conditions as they are. Their optimism consists in belief in a God mighty to deliver. The literalistic basis for this is utterly unfounded. But the premillenarians have the advantage over those who limit God in his operations to a continuation of the present order of things. A revival of the doctrine of transcendence, in the sense of existence beyond the limitations of the forces that we observe, would be of

advantage in meeting the millenarian tendency.

The premillennial conception is pessimistic, however, regarding the power of man to achieve social results, and it looks to the miraculous power of the returning Christ. Here again the movement is not adequately answered by the church. We are reaching out after democracy as a last resort, after the failure of everything else. But what if the new democracy fails? The radical socialists have no faith in it but want an overturning of society. Their enthusiasm for sudden measures is similar to that of the premillenarians. Both equally despair of evolutionary processes.

Our answer to both should be a devotion to the work of social reconstruction. Mere relief measures will not answer. The social order is in need of a conversion. The gospel must be so preached as to produce the atmosphere of social transformation. The situation will not be met by assuring people that the world is growing better by gradual processes. In Britain the Labor party has given ear to the leaders of the churches, who are courageously facing the industrial evils in all their ugliness and leading the way to sound reform. But the smug complacency that often passes for Christian optimism produces a reaction in favor of apocalyptic pessimism.

Again the apocalypticist has always made much of the idea of God as judge of the world. Hitherto the pulpit has neglected to impart a clear doctrine of God as making moral demands on the nations. This teaching should now be given, enforced by the lessons of the war, without resort to biblical literalism, and without being confined to the return of the Jews to Palestine!

Another attraction of the apocalyptic preacher is his appeal to the craving for the dramatic. So the true teacher should pay more heed to the significance of crises.



To his message there should also be given the interest that lies in the expectation that something will happen soon; for history moves by slow processes and swift culminations.

To this is to be added the view of Jesus not only as teacher but as ruler, a conception not dependent upon literalism.

Bishop McConnell is convinced that the absurdities of premillennialism cannot be met by ridicule. While the literal apocalyptic is out-dated, the conception of God in history which it tried to express is not to be abandoned.

### **Mr. J. H. Shakespeare on the Outlook for Church Unity in England**

Mr. J. H. Shakespeare, secretary of the Baptist Union of Great Britain and Ireland, whose recent book *The Churches at the Crossroads* was the occasion of a lively controversy already noted in this column, discusses "Church Unity, Its Position and Outlook in England," in the *Constructive Quarterly* for June. He distinguishes between the movement for church unity among the Nonconformist denominations, and the more ambitious effort toward unity between these and the Established church.

The former tendency has been advanced by the National Council of Evangelical Free Churches, which has been in existence for thirty years. So close has the co-operation between denominations become that congregations everywhere exhibit a mixed character. But the National Council has only partially succeeded in its object, and its force is now spent. Its success was limited by the fact that it was not representative of the denominations, and its program has been opposed by the official policy of certain churches, especially Wesleyan Methodists and Presbyterians. While it may still be of service in political and social affairs, it cannot achieve the unity of the free churches.

But steps have been taken to prepare for this achievement in another way. Three conferences have been held, at Oxford, Cambridge, and London respectively, participated in by the accredited representatives of the Nonconformist bodies. The first of these conferences appointed committees on Faith, Constitution, Evangelization, and the Ministry. The fourfold report of these committees has been put forward as the basis of a federation of the evangelical churches. Three denominations, the Baptists, Congregationalists, and United Methodists, have adopted this basis. Three others, the Wesleyan Methodists, Presbyterians, and Primitive Methodists, are still considering the question in their subordinate courts. Every Presbyterian synod but one in the country has pronounced favorably. Mr. Shakespeare is confident that the federation will be achieved this year.

The organization contemplated is not what is known as organic union, but a federation. Some would have preferred a complete union, but the denominations as a whole were found to be tenacious of their autonomy. The federation program is not fully described, but one gathers that it gives to the representative body considerable powers. While these powers are largely advisory and remain to be interpreted by practice, they include such questions as worship, ministry, the distribution of forces, and evangelization.

While this movement is making definite progress, earnest attention is being given to the question of reunion with the Church of England. As a result of plans initiated by the Episcopal Church of America, a joint committee of Anglican and free church representatives was convened, which included some of the most distinguished bishops and Nonconformist leaders. This committee had no difficulty in arriving at an agreement on Christian doctrine. The trouble came when the question of church

order had to be faced. Mr. Shakespeare, himself a member of the committee, tells of the hesitancy with which this difficult problem was taken up. "Often we went up to our difficulty, looked at it, and passed sorrowfully away. We walked all around it. We began miles away from it; we manifested courtesies; we glanced at temperance; but we knew that we were not one bit nearer a solution."

Finally in a meeting at Farnham Castle the question was worked out by the committee, and the *Second Interim Report*, then prepared, constitutes an extraordinary document. The provisions agreed to represent concessions on both sides. The episcopate is to be recognized and maintained, but with no demand for the acceptance of any theory of its character. And it is to "re-assume a constitutional form." The *Report* explicitly states that in accepting episcopacy no denomination is required to disown its past.

At two later conferences held at Oxford, at which larger numbers were present, the opinion was expressed that the *Second Interim Report* required more by way of concession from the Nonconformists than from the churchmen, and certain modifications of the scheme were recommended, which are not yet made public.

Mr. Shakespeare recognizes the force of the opposition to this movement and is not overconfident of its complete success. But the decline of old controversies, the breaking down of church barriers, the interchange of pulpits between Anglican and Nonconformist ministers, which is "becoming so frequent that there must be an episcopal pronouncement before long," are significant facts of the time.

### **Vigorous Policy of the Catholic Hierarchy in America**

The Roman Catholic church in America is being stirred to new vigor equally with the Protestant churches. Its utterance

through the Committee of the National Catholic War Council on the subject of social reconstruction, to which attention has been widely directed, represents only one of many indications of a wide-awake policy. In February last occurred the first formal meeting of American Catholic bishops held for thirty-five years. The conference was addressed by a special delegate from the Pope, Archbishop Cerretti, who declared that "Rome now looks to America to be the leader of all things Catholic, and to set an example to the other nations." The business of the gathering is reported in the *Catholic World* for July by John A. Ryan. It was unanimously decided by the bishops to meet annually hereafter, a decision which has since been sanctioned in a letter from the Pope. Dr. Ryan explains the advantages of the move by the fact that different dioceses have to deal with common problems, and these can best be met by a national organization. Errors in religion, evil practices, and anti-Catholic movements can be combated only through united action.

A standing Committee on Catholic Affairs and Interests has been appointed by Cardinal Gibbons. Among items of business which are already before the committee are Catholic action on federal education measures, and the relations of the new Code of Canon Law to conditions in the United States.

The hopes of Catholics with regard to the new plan are extremely high. Cardinal Gibbons has said that it opens "a new era for the Church in America." Dr. Ryan distinguishes between the functions of the new assembly of bishops and those of the Pope: "The question is not one of general Catholic teaching, nor of organized diocesan activity. These we have respectively from the Pope and the Bishops. It is a question of the uniform and authoritative application of doctrines to particular conditions, and of united and nation-wide policies and action."



The question naturally presents itself, however, whether the strong organization of the Catholic Hierarchy of America will not tend to the autonomy and independence of American Catholicism and the weakening of the papal control. That is not the end at present contemplated. But is there not a fundamental difference between American and Roman Catholicism? We note what seems a marked difference of tone and outlook in two letters appended to Dr. Ryan's article: one from Benedict XV to the American episcopate, and the other from Cardinal Gibbons to the General Committee of Bishops. The Pope's letter encourages indeed "economico-social activity," citing Leo XIII's famous Encyclical *Rerum Novarum*. But it lays equal emphasis on a more mediaeval note. His Holiness greatly rejoices to hear of the proposed National Shrine of the Immaculate Conception, to be built on the grounds of the Catholic University at Washington. After devoutly urging the faithful to contribute to this "great work of religion," the Pontiff promises to send to Washington an "image of the Immaculate Conception." Human society, he asserts, "stands in most urgent need of the aid of Mary Immaculate." Cardinal Gibbons we know has a prominent part in the movement for the erection of this shrine. But there is none of this superstitious mediaevalism in the ambitious program proposed in his letter. It presents in a business-like American way the plans and propaganda of a working church. Of great interest are the paragraphs on social and charitable work, Catholic education, and Catholic literature. The power of the secular press is to be used "to obtain a sympathetic hearing from our separated brethren." And the Catholic press is to rival in interest the matter contained in the newspapers. Whatever may be said of the religion which this program is designed to promote, it is perfectly clear that the plan will not fail for lack of adaptability to the modern world.

### Church and State in England

A critique of the "Enabling Bill" which has been introduced into the House of Lords by the Archbishop of Canterbury appears in the *Contemporary Review* for July. The article, which is entitled "The Nation and the Church," is from the pen of W. D. Morrison, a sympathizer with the movement for church union and an opponent of High Church exclusiveness.

By the terms of the bill Parliament is to give statutory powers to a national assembly of members of the Church of England, to frame legislation which, after lying on the table of both Houses for forty days, will become law. Even the amendment or repeal of existing legislation may be effected in this way.

The bill has been framed entirely by a committee appointed by the archbishops and does not arise from Parliament or from popular demand. It is really designed to release the church from state influence and to exclude the state from ecclesiastical affairs. The church assembly is to initiate and control all ecclesiastical legislation. This is a departure from the time-honored English principle that the nation and the church are coterminous. Dr. Morrison claims that the church assembly which is to take over these wide powers is not truly representative of the Church of England. It will be composed of the Bench of Bishops, the clergy of both Houses of Convocation, and a number of laymen. Parliament is free to veto the legislation offered, but apparently not to debate it.

Dr. Morrison anticipates trouble in the operation of the assembly. It may, with such authority, lay down stringent conditions for church membership, thus excluding large numbers. It may demand tests of orthodoxy for the ministry that will exclude the ablest professors. It might present legislation designed to encroach on the rights of Nonconformist churches. The sponsors of the measure are conspicuously opposed to the tendency to fraternize with

Nonconformists. The argument has been advanced that the change is justified because it will bestow larger powers on the laity in ecclesiastical matters. But this, it is claimed, is an illusion. The bishops are really to control the procedure of the assembly, and laymen will be less fully represented than under the present system.

Further, the bill will destroy the parish as a factor in English life. Till now there has existed a conception of the parish as comprising all the inhabitants, of whatever religious affiliations. But the new measure will make it necessary, in order to qualify as an elector to the assembly, to produce a certificate of baptism and membership in the Church of England. This will in many cases exclude half the parishioners, and by it the church will silently declare itself to be a sect. Such a situation, Dr. Morrison believes, the nation itself will not long tolerate.

The *British Weekly* for June 26, with characteristic belligerency, analyzes the Enabling Bill. Here it is editorially pointed out, among other criticisms, that the lay members of the National Church Assembly will be clumsily and indirectly elected. The adoption of the bill, says this journal, "would reduce the present control of the Christian laity to a shadowy fiction." And the aim of the bishops is consistent with recent tendencies in the Anglican church, the outstanding feature of which has been "a steady approximation, both in theory and worship, toward the Church of Rome."

### **Are Ecclesiastical Differences Too Deep-Seated to Be Removed?!**

Professor W. M. Flinders Petrie contributes to the *Hibbert Journal* for April an article on "The Scandal of Non-Essentials." The alleged causes of disputes in history are not usually the actual causes. The latter consist of differences of feeling and outlook which do not bear definition. The

former are but badges of this deeper partisanship, like the red and white roses in an English civil war. It is therefore well, in present disputes, to penetrate below the labels of partisanship and see whether there really exists a deeper cause. The Arian controversy, apparently over the Father's precedence of the Son, was really based upon the opposition of factions animated by a variety of ill-defined motives. Similarly the Easter and Tonsure questions which were debated between the Celtic and Saxon churches were but occasions for the expression of a deep antagonism due to centuries of racial conflict. The *Filioque* controversy was really due to the jealousy of rival patriarchs.

In our day the conflict over ordination and episcopal succession is but the symbol of inherited differences difficult to define and difficult to overcome. The real difference lies in the unconscious rather than in the conscious mind. One party is devoted to a liturgical service with its appeal to religious intuitions, in which a word or two is sufficient to start the devotional thought of the liturgical passage. But this has its dismal failures in formality. The other type, reacting from this deadening formalism, appeals to the conscious intellect.

These two avenues to the unseen belong to two different ancestries. "The deadwalls from which the ball of conversation will not rebound are in entirely diverse parts of the mind when talking to a Nonconformist, an Evangelical, a Ritualist, or a Romanist, not to mention an Agnostic." Professor Petrie, however, does not totally despair of unity. True he would abandon the discussion about ordination. Why settle such details when the types remain so different? Why seek for unity in forms instead of in the spirit? At any rate, only the simplest formal expression of unity can be tolerated. Why worry about creeds, which are neither praise nor prayer?



The solution offered is almost ludicrously simple. The great hymn of praise which descends from the early church, the *Te Deum*, contains a less dogmatic expression of belief than that of the creeds. Let the Anglican church recognize, as being corporately in communion with it, any body of Christians which makes use of the *Te Deum* in its public services, and so institute a united "Church of Praise."

### Problems of the New Palestine

A description of the difficulties confronting the framers of the new régime in Palestine is given by Albert M. Hyamson under the foregoing title in the *Quarterly Review* for April. Mr. Hyamson calls attention to the lack of homogeneity of the present population of Palestine as an obstacle in the way of erecting a new government. Besides the three main classes into which the population is now divided the attempt is being made by the allied powers to give the Jew a national home in the land.

The nation that is given suzerainty of Palestine will have to take an attitude of neutrality between the rival faiths and between Latin and Greek Christianity. There will have to be a large measure of local self-government under a central government, and the local communities will be either Jewish or Arab national units. The system here forecasted was really inaugurated under the Turkish government before the war.

The delicate question of the relation of Moslem, Arab, and Jew is not regarded as hopeless of solution. Mr. Hyamson estimates that the country will bear an increase of four millions in population. At present the Arab population is only six hundred thousand, and the erection of a new Arab kingdom to the south will induce many of these to emigrate from Palestine. There will be no question of a forced ejection of the Arab inhabitants, whose civil and

religious rights the Powers are pledged to defend.

More serious is the problem of disposing of the Holy Places of Islam, and especially of the mosque which stands on the site of the ancient Temple of Jerusalem. Arabs are extremely apprehensive of some violation of their rights in this respect. Such violation would, however, be provided against by provision of the new government. The Jews, in fact, have no designs on the site of the Temple. The restoration of the Jews to Palestine is not a religious restoration. Even the orthodox Jew, who looks forward to the miraculous re-establishment of a theocracy, does not regard the present movement in that light.

Indeed if any trouble over claims to holy places arises in Palestine it is more likely to arise between rival Christian communities than between Moslems and Jews. Decision between the various claimants for the Christian holy places will have to be made by the central government.

The city of Jerusalem, with its shrines sacred to all three religions, presents, of course, peculiar problems. But its most pressing problem is that of sanitation, and the writer advocates the drastic method of removing the slum population to suburban parts, and the demolition of their wretched dwelling-places. This would leave space for archaeological labors, and for park and garden areas. The holy places would be guarded from the archaeologist as well as from the sectarian, while the nests of poverty and disease would be removed. The agricultural resources of Palestine are sufficient, with modern methods of development, to support a larger population than will probably be reached for many years.

### Racial Tolerance in the New Nations of Europe

The *New Republic*, which has been uncompromisingly opposed to the principles which it discerned in the Peace Treaty,

and to the whole recent policy of the President, has at last found something to applaud in the settlement arrived at in Europe. This is the provision made, in the case of Poland, for the security of racial minorities under the new government. The subject is discussed in an editorial in the July 16 issue of this weekly, entitled "Protection of National Minorities." The treaty between the Allies and Poland explicitly guards the equality of racial units in Poland and permits free use of all languages, even providing for teaching in other languages than Polish where the population is non-Polish. Offenses against this provision are subject to punishment by the action of the executive of the League of Nations. The distinction is pointed out between this large tolerance of native-born peoples not of the majority race in Poland and the arrogant demands made by certain immigrant aliens in America for similar language privileges, and the hope is expressed that the principles adopted in Poland will be followed in the Balkans. Such a course would allay the fears of minorities with regard to forcible nationalization and should constitute a long step toward permanent peace.

### **Present-Day Effects of Serfdom in Russia**

It is said that when Diderot remarked to Catherine IV on the dirtiness of some of the serfs whom he had seen, the Empress replied, "Why should they care for a body which is not their own?" It is out of conditions of life which made such a remark possible that there have emerged influences that have had a marked effect on modern Russia. This theme of the "Heritage of Serfdom" is developed by A. Francis Stewart in an article in a recent number of the *Asiatic Review*. Present disorganization in the social and political life of Russia is to be interpreted not merely from the

standpoint of the effect of the imperial absolutism that prevailed down to 1906; the social mind created by centuries of serfdom must be taken into serious account. The practices and traditions that developed under a system which, as in 1861, included 47,100,000 serfs, cannot be shaken off in a single night. Prior to the outbreak of the Great War one saw abundant evidence of the old serfdom in Russia. It was seen in the hordes of male servants which one found in nearly all establishments, in the cheapness of human life and labor, in the tendency to regard all employees as "a part of the family," but most of all its traces appeared in the feelings of social insecurity and uncertainty of class that marked great masses of the population. Now with the Great War over and Russia seeking to gain some sort of social equilibrium to replace her existing chaos the same heritage of serfdom appears in "a strange fatalism, a social unrest, a feeling of potential equality, and a sad apathy, which all date from the time when half the population was not master of its own fate and had no control of its own well-being."

### **The Lawrence Strike**

Dean Charles R. Brown, of the Yale School of Religion, went to Lawrence, Massachusetts, at the request of the Congregational Conference to investigate the circumstances of the strike among the textile workers. His report is published in the *Congregationalist*. He interviewed the mill owners, the city officials, and the workers and officials of the strike movement. He confesses that he was prejudiced in favor of the mill-owners when he went to Lawrence, but his prejudice vanished in the face of the facts. The report shows that the workers made a mistake by coupling the demand for an eight-hour day with the claim for higher wages, since this confused the issue and alienated public sympathy. The wages paid are entirely inadequate.



While mill-owners claimed that wages had been raised 87 per cent, in some cases living expenses had increased 123 per cent. There was "a lack of effort on the part of the mill managers to make an equitable distribution of the joint proceeds of capital and management and labor." The salary of a manager who refused to pay the workers a living wage and yet himself received a salary of \$100,000 was justified by another manager by the words, "Every man has a right to all he can get." The owners took the attitude that the running of their mills and the treatment of their employees were their own private affair, with which the public had no concern. They were opposed to collective bargaining and refused to allow the organization of their employees into unions. The employers seemed to feel that the public had no right to interfere and were contemptuous of criticism. Dean Brown feels that it is this arrogant attitude that is responsible for the spread of lawlessness among untrained and ill-treated laborers.

Two ministers were clubbed on the street by the Lawrence police while apart from the crowd and charged with "inciting riot." They were immediately dismissed because there was no cause or evidence on which to hold them, but the police were not reprimanded. Such examples of the action of the forces in charge of the public authority would quickly break down all respect for the law.

Dean Brown found the mill-owners bitter because the government had taxed excess profits and because of the "insanely generous attitude of Wilson toward the labor unions."

The industrial situation throughout the whole world is grave today. The widespread spirit of unrest may easily be fanned into a flame of lawlessness and violence. The men who are denouncing their own national government and utilizing the local police for gaining (sometimes in brutal and lawless fashion) their own ends, are adding immeasurably to

the strength of those forces which menace the peace and good order of the world.

Yet there are employers in America who are applying the principle of mutuality and the attitude of fairness and reason in their relationships with their employees and are in that way building solid bases for the economic democracy of the future. The part of the church in this struggle of the principles of equity against the spirit of selfishness is one for the serious thought of every responsible man. The church at least recognizes that industry does not exist for the enrichment of the few but for the welfare of all. The war in Europe is over, and yet here in America there is now being fought out by the friends and foes of the Kingdom of God another war no less significant. "It is the struggle of the exploited against the exploiters, big and little, respectable and rascally, personal and corporate. And the outcome of that struggle will depend finally upon the quality of our public sentiment and upon the vigor of those spiritual forces which the churches represent."

#### **The Function of Music in Human Society**

The bequest by a New York millionaire, Augustus D. Juilliard, of most of his millions to endow musical education, suggests to the *Outlook* of July 16 some observations on the place and value of music in society. Americans have discovered that music is more than a means of entertainment. It has proved of the utmost value to the soldier, and in that connection has been regarded not as an entertainment but as a utility. But some there are who find in music something more than this. They discern that it is an art, and as such has a function of the highest importance. This function has been compared to that of science, philosophy, and religion. Like the expert in these fields, the musical artist has to face a world of disorder. The materials

he works with are the confused and innumerable sounds of earth. But he treats his materials differently from the way of the scientist, who by experiment works out the laws which lie beneath the apparent chaos of nature, from that of the philosopher, who erects a system of orderly thought, and from that of the religionist, who reaches to a cosmos out of chaos by a leap of faith. The musician builds his own cosmos out of the materials he selects from the chaos of earth's noises.

The *Outlook* welcomes the recognition that music is not to be thought of, any more than science or religion, as self-supporting. The time has come when art cannot be made a mere matter of commerce. It must be supported from the reservoirs of accumulated wealth. And in musical education attention should be given to the music of the people, and not mainly to the opera, "which is hardly so much an art as it is a social occasion."

#### **Ministers' Appeal for Fair Treatment of Suspected "Reds"**

A group of prominent eastern ministers, chiefly of the city of New York, have issued an "Appeal to the Public" urging greater deliberation and fairness in dealing with suspected anarchists. They protest against the indiscriminate use of violence, in which the innocent may suffer with the

guilty. We quote from the *World Tomorrow* the principal measures urged:

1. That all men and women of good-will set themselves to influence public opinion through every available medium against lawless measures by whomever they may be employed.

2. That they resolve to see that fair hearings and just trials are given to men, irrespective of their political or economic opinions, so that it may be said that in America no man's case, be he an I.W.W., or a Bolshevik, or the most reactionary conservative, is prejudged by an appeal to popular feeling; and in particular that they set themselves against the counsels of hate, whose effect upon the rising generation can only be to pile up future disaster for mankind.

3. Since in the judgment of the Attorney General of the United States, existing laws against criminal terrorism are adequate, and since free discussion is essential for the exposure of economic and political errors, that the attempt be abandoned to coerce minority opinion so long as it does not promote disorder, or to defeat social change by repressive legislation.

As ministers of the Christian church and as citizens of this liberty-honoring Republic we plead for faith in reason, good-will, and fairness, to oppose the forces of bitterness and violence in our national life.

The eight signatures appended include those of Charles R. Brown, Harry E. Fosdick, and William P. Merrill.



# THE CHURCH AND THE WORLD

## MISSIONS

### **Christianizing a World**

The *Chinese Recorder* for June reprints an address by Professor Fleming on the foregoing theme. We are witnessing the birth of a new era with a new inter-racial consciousness in which humanity may be able to find a common objective of endeavor and a common ideal. There are clear reasons for confidence that man may in this age rise to the common objective of Christianizing the world.

1. Modern consciousness is aware of the solidarity of the human family. The war has shown the grandeur and the seriousness of international privilege and responsibility. Whether we like it or not, any great cause must reckon with the whole world.

2. There has arisen a new conception of human need. The Gospel is not for the other world alone, but for the social, national problems of this world—for the whole world and for the whole of life. Man is a psycho-physical organism who grows in a social complex. His needs are hygienic, economic, educational, social, aesthetic, moral, and religious. To secure health for the world, to abolish poverty, to open the minds of men to the appreciation of life, to solve social evils, to develop the love of beauty, to train the mind and will to understand and do the right, to give knowledge of God and of Christ—these are the tasks of the Christian workers who would meet the world-need.

3. Comparative religion, ethnology, and anthropology have shown a scientific basis for "a fundamental respect for the capacities and attainments of other peoples." We must no longer speak of the "lack" of other races but of their "capacities." We feel an enlarged confidence that each people can make to the world a unique contri-

bution without which man would be poorer. When the meaning of Christianity shall have been woven into the heart of the other nations of the world we may confidently expect a splendid contribution from them to the new unified world.

4. We have during the last few years learned a new confidence in the resources of mankind. The war showed the possibility of mobilizing into one co-operative movement in an unselfish cause two-thirds of the resources of the world under a unified control. This is an inspiration to the church, suggesting the possibility of an international organization of unrivaled potentiality.

5. We have an ever-deepening evaluation of the person of Christ.

6. Man has a new stimulus from the modern interpretation of the meaning of life on this planet. Here man is to work out the great cosmic democracy of life which shall include God in its social relations. Surely under the pressure of all this new inspiration the time has come to inaugurate a fourth great missionary era for the Christianization of the world.

It is, however, a practical task and will not be accomplished without a program for the education of the home church to the seriousness of the task and a more thorough educational preparation of the men who go as the ambassadors of the church to the foreign field.

### **Religious Living**

An article by Y. K. Woo in the *Chinese Recorder* for June, contributed to a symposium on "The Essentials of Daily Religious Living," shows a fine appreciation of modern religion. He argues that religion is not a thing separated from life. Anyone

whose life and conduct are not in strict harmony with the religion he believes, falls short of the religious standard. His suggestions for achieving daily religious living are: (1) To have a keen God-consciousness. This is the one effective means to check the influence of materialism and worldliness over the life. (2) To create a habit of asking what Jesus would do in any particular situation. (3) The securing of good and inspiring literature in order to find high ideals and stimulate to spiritual growth. (4) To seek the company of godly persons. The Chinese proverb says, "To get near the red, reddens: to get near the black, blackens." Our lives may be unconsciously elevated by association with religious people. (5) The determination to do a daily "good turn." If our relations with our fellows show them that we are thinking of their comfort and happiness rather than our own, it will not be necessary to make any show of religion. "And this is religious living indeed."

The refreshing thing about this statement of the Chinese scholar and the thing which makes it distinct from the other contributions is that he does not use the old terminology—faith, sacrament, prayer, church—but is free to say in simple language what are the natural religious elements in daily life.

### **Polemics as a Means of Converting Islam**

A strange method of appeal to the people of the Koran is reported by Mr. E. M. Wherry in the July number of the *Moslem World*. A converted Muslim has written a tract proving from the Koran itself that Jesus is superior to Mohammed. The proof consists of fourteen points: (1) The birth of Jesus is surrounded by miracles, while no mention of the supernatural is connected with the birth of Mohammed. (2) The mother of Jesus is spoken of with honor, while no mention is made of the mother of Mohammed. (3) After Jesus is

born, miracles are recorded by means of which his mother was sustained—trees springing up to give her fruit and springs appearing to refresh her. Mohammed's birth has no such miracles. (4) Jesus in infancy proclaimed his divine mission, while Mohammed received his call only when getting old. (5) When Jesus was in danger angels caught him up out of danger, while Mohammed was left to hide in a cave unprotected. (6) Jesus was carried to heaven in the body, while Mohammed was left to lie in the earth during the long centuries. (7) Jesus raised the dead according to the Koran, but Mohammed had no such power. (8) Christ created birds, but there is no mention of creation by Mohammed. (9) Christ did miracles of healing and thus displayed his superiority to Mohammed, who did no such miracles. (10) Christ was omniscient. Mohammed has no superior knowledge of events. (11) Mohammed was a sinner and was called to repent. Jesus was sinless. (12) Christ is alive. Mohammed is dead. (13) The Koran says that in the last terrible days of the world Christ shall return and restore the true faith and all men will believe on him. Why was not Mohammed chosen for this task? (14) Mohammed was only an apostle and a sinful man. Christ was absolutely sinless and a divine power.

As might be expected, the leaders of Islam are able, out of the Koran and the Christian scripture, to point out many weaknesses and flaws in this method of achieving pre-eminence for Jesus, and Mr. Wherry's attempt to reconstruct the original argument gives the impression that on the basis of miracle and supernaturalism and scripture proof-text there is very small likelihood of making a conquest for Christianity among the devotees of Islam. To prove from the Koran that Jesus is something different from the Jesus of modern Christendom seems to be a questionable method of making modern Christians.



### Christian Education in Southern India

After an experience of five years in the Telegu country, Mr. Harold Austin writes in the July number of *East and West* concerning the place of Christian education in the South of India. Three great factors in Indian life have to be taken into account by any program for helping modern India: (1) That India is advancing rapidly toward democracy and self-government. Not only are the people aspiring for it but the British government is ready to grant it by progressive stages. (2) That the government grant to an educational institution implies that no compulsory religious teaching shall be given. Hence any mission school supported by government funds must release non-Christian students from the religious instruction. (3) That the efforts of missions to educate the people up to at least a nominally literate standard in the village schools have been largely a failure.

The Christian community now consists of four million and is increasing rapidly. The task of the Christian church in India is to make certain that the Hindu Christians, when given the franchise, shall be able to exercise their influence on the popular government which is coming. At present 83 per cent of the Christian community of India is illiterate. Such a group cannot use the franchise properly but must ever be at the mercy of those who can read and write. The effort of the church must be applied to this problem of preparing the Christian people of India for their work as citizens.

The new conscience-clause in the schools of India makes it necessary for the church to choose between religious instruction for the Christian students of India or merely secular schools which shall attract non-Christian students and influence them merely by the atmosphere of the school. Mr. Austin argues for concentration of effort upon the Christian students. He pleads for a larger expenditure on education

so that there may be (1) an adequate supply of village teachers, (2) a larger number of boys educated to form a growing Christian community in all the walks of life which a higher education would open up for them. With the Christian community hopelessly illiterate, it is not possible to permeate the masses with Christian ideals and principles.

An examination of the village schools shows that only the non-Christian students get beyond the third grade—the Christian children drop out. The Christians are too poor to keep their boys in school after they can earn wages in the fields or help with the weaving at home or look after cattle. Unless a boy is very bright so that he is taken and fed, clothed, and educated by the mission, he seldom gets beyond the third standard. More boys should be admitted to these higher schools. Vocational training should be established.

The essential thing in the Christian education work of India is that as many as possible shall receive a higher education, so as to fit them to exert a Christian influence on the new self-governing empire.

### A New Arabian Knight

Under this title the *World Outlook* describes the latest aspirant to power and fame in Arabia:

Another chapter to *Arabian Nights* is unfolding. From Arabia, land of the desert, birthplace of Mohammed, comes Prince Feisal, son of the King of Hedjaz—not in search of a beautiful damsel to be rescued, but to settle state affairs. For Arabia wants to be "the youngest independent state in Asia."

Fired by the spirit of self-government, Arabia wants to set up its own kingdom, and above all to be freed from the hated despotism of Turkey—the rule of a meager three thousand Turkish officials over three and a half millions of the sons of the desert.

The Arabs have never borne Turkish supremacy with meekness. In the eighteenth century they won an independence which lasted for a

hundred years; and as late as 1906 there occurred an Arab uprising so serious that it drew 100,000 Turkish soldiers into the field.

And while Turkish military success was at its height in the great war, Arabia bravely commenced hostilities. Her soldiers fought side by side with English Tommies, and the British recognized her independence. In the last offensive they not only took forty thousand prisoners, but by a rapid march cut off the Turkish line of retreat, enabling the British to capture seventy thousand more.

Prince Feisal, delegate for Arabia to the Peace Conference, voices the hopes and ambitions of not only Hedjaz, but of the other provinces of Arabia—Yemen, Nejd, Syria, and upper and lower Mesopotamia. Their dream is a great federation of all Arab states from the

Red Sea to the Persian Gulf—free from Turkish dominion and possibly under the protection of the United States.

"The youngest independent state in Asia will be self-supporting," says the Prince of Hedjaz proudly. "Arabia has large quantities of copper, iron, mineral oils, and a little coal. With irrigation most of her desert land can be changed to fertile farming country."

Disowning the leadership of the Caliph of Constantinople, spiritual head of the Mohammedans, Prince Feisal of Arabia is turning toward a Western civilization, a Christian country. "We have complete faith in America," he says. "At this moment the eyes of the whole East are turned toward her. It is up to her now to show that our faith is not misplaced."

## CHURCH EFFICIENCY

### The Church and Social Justice

It is becoming constantly more evident that the economic movement to democracy and freedom is embodying an enthusiasm which is religious. The failure of the church in the early decades of the nineteenth century to realize the meaning of the industrial revolution has brought untold misery to millions of the common people whom the church tries to serve. The time has come when the church must attempt to give guidance and unity to the many struggling groups who are doing their best to make earnest with democracy and are taking the ideal of economic liberty seriously. The history of the attitude of the church during the last half century makes the task especially difficult. Labor is suspicious of the church. A suggestion to the churches in this matter is made by Professor Albion W. Small in a recent number of the *American Journal of Sociology*. He recommends that the Laymen's Committee on Inter-church Survey urge all churches to co-operate,

(1) to organize and support a permanent commission for investigation into, and report upon, near and remote causes and details of any eco-

nomic class conflicts which may develop in this country; (2) that the commission be instructed to study such conflicts on the ground, not as attempted arbitrators, but as accredited representatives of associated churches, with the aim of, so far as possible, exhausting all the material facts in the given case, especially those which have any appreciable bearing upon principles of justice; (3) that the associated churches be urged to make provision for the widest circulation of the reports of this committee among the leaders of thought, both ministers and laymen, in their respective bodies; (4) that the commission be charged also with the duty of reporting, from time to time (primarily with reference to their accuracy, their fairness to all the interests concerned, and the competence of their authors to pass judgment), upon books, pamphlets, and magazine articles which purport to represent Christian principles at issue in economic conflicts; (5) that the commission be instructed to avoid duplication of work already in progress by organizations whose results are of such a character that they may be appropriated by the commission; (6) that the churches associated in this enterprise, and all others that approve of it, be urged to use their influence to secure for the publications of the commission all the attention which they may be found to deserve as materials for the construction of



standards of justice which shall apply Christian principles to the special conflicts of ideas about justice which develop under our present form of industrial organization."

### The Recruiting of Christian Leaders

Dr. C. J. Carver makes an urgent appeal to the Y.M.C.A. workers to help in the most important problem of modern Christian democracy—the securing of men who are able to lead the church of the future. He writes in *Rural Manhood* for May. From all sides comes emphasis on the strategic importance of reaching the growing boyhood of the nation with the appeal of the Christian task. Psychology, general education, vocational experts, and leaders in religious education agree on some very definite conclusions. First, that the life-work of an individual is being determined to an astonishing degree in our day during the "teen" age. Second, the period of the "teens" is one of high idealism and lofty enthusiasms. To wait for the college age is to be too late with the appeal. Third, the high-school Freshman who elects a commercial or technical course of study is headed away from the ministry, the mission field, the social settlement, and the Association secretaryship. Fourth, careers in business law, medicine, engineering, and the life are being increasingly and most attractively offered to boys in the public schools while they receive no intelligent and attractive presentation of the claims of the so-called Christian callings. Since the Church, Missionary Boards, Social Work, and the Y.M.C.A. all need men for the various fields of work it would seem to be time to undertake a serious effort to find the boys who are to be the future leaders.

The Association may be able to help the church in this matter. Of the ten million boys of "teen" age in the United States certainly not more than one-fourth are under the influence of the Sunday School. The "Y" is in touch with many of these

boys and by its Boys' Work Department should be able to reinforce the appeal of the church in the case of the boys who are in the churches, and reach those who are outside. The new Standard program will be a great help in this regard. There seems to be special responsibility placed upon the rural association work, not only because the majority of the best leaders come from the country but because 60 per cent of the "teen" age boys of America live in communities of 2,500 population or under. The accomplishment of this task of keeping at full tide the supply of leaders is a most essential element in the security of the new Christian democracy.

### Boys and a Good Time

The multitude of benefits which came to the soldiers by the welfare work built for them by a devoted citizenship has made many people anxious that every community should have a center like the cantonment "hut" to provide a rallying-place for the boys. The ease with which all the advantages of the play and amusement centers of the camps may be secured in any local community is the theme of W. B. Forbush writing in the *Graded Sunday School Magazine* for June. Out of a long experience with boy life he speaks assuringly to those "who appreciate the necessity of guarded and guided recreation for the boys yet fear that the means are not at hand to provide such opportunities."

Mr. Forbush's encouragement is to the effect that an elaborate equipment is not necessary. That the best kind of amusement is self amusement. "The most popular entertainments in camp were those the soldiers got up for themselves." The most crowded places in the elaborately equipped centers of New York City were those where there was the minimum of program and patronizing and the maximum of liberty and fellowship. His experience

in a poorly equipped church in competition with an ornate Boys' Club near by was to the same effect. The boys came to his group because "they could have their own say" in it. The equipment is always secondary. The second thing emphasized is the importance of leadership. Fidelity and sportmanship seem to be the two most necessary qualities of a good boys' leader. The third thing is that simple recreation is usually all that is necessary to hold and interest boys. They like lively exercise, laughter, and games and these can be obtained for the greater part of the year outdoors and without the need of equipment.

Finally, these things may be mentioned: that boys like to belong to something that is their own; that they respond to genuine friendly leadership; and that they like best lively, co-operative play, linked up in a most striking way with their religious life. The writer has just returned from a city conference with boys, where the boys came out of a swimming pool to hear him talk, where the chairman of the meeting was a boy, where the thing which followed his address was a college yell, and where the next and closing event was a prayer by a boy. It was all of a piece as life is all of a piece. A boy's play and his friendships and his religion should be matters of every day, intertwining with each other and each helping the other.

### **The Czechoslovak Evangelical Union of America**

A very interesting conference of Czechoslovak Protestant churches in America took place during June 25 and 27. One hundred and twenty-five Czechoslovak Baptist, Congregational, Methodist, Presbyterian, and Reformed churches in America sent 112 delegates to confer together regarding the religious conditions in

Czechoslovakia, the Americanization work here, and the possibility of creating some union of Czechoslovak Protestants in America.

The conference was a very lively one and was earnest in all of its dealings. It was felt that a union based on the simple principle "Freedom in beliefs and order, unity in life and work" was possible. The new constitution of the union is based upon this principle. The highest aims as accepted by the union were the following: (1) To bring the spirit of Jesus Christ into the lives of our people, (2) To help and encourage the religious awakening in Czechoslovakia, (3) To support the widows and orphans of our fallen brethren over there, (4) To help in the Americanization of our people here, (5) To study and oppose all adverse movements to Christianity, and (6) To promote a mutual understanding and awakening among our churches here. An executive committee of sixteen, representing all denominations, was chosen to carry out these aims. The brethren V. Krenek and V. Kralicek were appointed to represent the union in Czechoslovakia this summer, that is, to investigate the religious, moral, and economical conditions there and to report to the committee. The union also passed a resolution calling for immediate collecting of money among our Czechoslovaks here for the support of our orphans in Czechoslovakia.

The conference closed with a Bible conference where several biblical truths were studied. A similar conference to this will take place next year. It was unanimously expressed that the conference was very successful and that the Czechoslovak churches in America have made a step forward in Christian work.



# THE BOOK OF THE MONTH

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## ON THE HISTORY OF RELIGIONS

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An authoritative and masterly manual of the History of Religions has appeared in the "Religious Science and Literature Series." This compact, 600-page volume<sup>1</sup> by Professor Hopkins, obviously written for students and other well-informed readers, is replete with the necessary information for the comprehension of the particular religions under discussion. Each chapter is encyclopedic in the sense that it is brief, compressed, and includes the essential details; but it is nevertheless interestingly written, and happily escapes the almost necessary affliction of over-condensation—aridity. The title of the book is taken explicitly; each chapter deals with the history of the religion therein discussed, from its earliest manifestation on the misty horizon of myth and tradition through its diverse developments to decay or present status. The treatise is not so much concerned with any particular theory of the origin of religion or of its classification, but apparently aims to exhibit the facts on which different theories have been built. It considers religion as an expression of various stages of culture found among divergent races.

No present-day student of religion, however, can ignore the defining of his position in relation to other workers in the field, or fail to define religion as he conceives of it, nor does our author side-step this obvious responsibility. After sketching in a brief and pleasing paragraph that of which every writer in this field is painfully aware—the difficulty of attempting a definition of religion—he offers the following: "Reli-

gion is *squaring human life by superhuman life*" (p. 2).

In thus expressing the matter, he is definitely trying to omit what ought not to go into a definition of religion, and to put in what ought to be there. For instance, one should exclude anything implying that man has an innate religious faculty, or that religion necessitates a belief in spiritual powers: one should include a belief in a superhuman power and an adjustment of human activities to the requirements of that power. All this is good; good, too, is the definition insofar as it lets in the disciple of *Positivism* and the *Buddhist*. But the question arises as one views the product of Professor Hopkins' separator, if he has not thrown out the cream and preserved the skimmed milk!

He makes short shrift of the attempts of the psychologists to shed light on the problem of the definition of religion, and pushes Emile Durkheim into a footnote! But at the present time one cannot act thusly in an introductory study of definitions and classifications of religion: psychological and sociological factors are more and more coming in for consideration in an understanding of religion, and one must take some account of them, whether he will or no. Religion touches all life: in the age-long struggle for adjustment to environment, for the perpetuation of life and for its enrichment, it is an integral factor, interwoven through all its activities and inseparable from them. Our approach to religion is and must be *biological*. We cannot confine ourselves to its individual

<sup>1</sup> *The History of Religions*. By E. Washburn Hopkins. New York: Macmillan, 1918. Pp. 624. \$3.00.

aspect, nor to its social, exclusively, but we must somehow acknowledge that both are factors. From a study of primitivity we observe the effort of the group to increase its resources of energy and its efforts to escape suffering, disease, and death. It is, however, open to question how far we may accept the results of the French school of sociologists, though they certainly are registering progress in pointing out that religion is constituted of beliefs and rites. But, of course, their conclusion that the sacred is the product of collective thought our author does well to reject for the present. Professor Hopkins' definition would have been more workable had it been enlarged in scope to approximate that of Dussaud in his *Introduction à l'Histoire des Religions* (1914): "A religion consists of an organized unity of beliefs and rites which aims to increase and perpetuate the principle of life of the individual, of the group, and of nature."

Students of religion are coming to recognize that the conception of *mana*, a vague, impersonal force, a life-power or potency diffused through everything, is farther back in the religious history of the race than anything we have yet begun to theorize upon. Therefore Dr. Hopkins' attitude toward theories of religious beginnings that make religion begin too late, as toward the priority of magic, naturism, and especially animism, is fundamentally sound. He says:

There can be no clear understanding of the foundations of religion without the recognition of the fact that man has passed through a stage where he still fails to discriminate between matter and spirit. Before a belief in freed spirits is possible, man must be able to abstract spirit from body. But, in the thought of the lowest savage, matter and spiritual power are so interrelated that there is no body without conscious power and no spirit without body (pp. 17-18).

It is doubtless because of this thought in the background that throughout the

book the author holds off emphasis on totemism, and points out that in places where in the past investigators found animism, none exists, as for example, he shows that Shinto was not ancestor worship in its more original form (p. 276-77) and that there was no invocation of ancestors, or anything to indicate that the Japanese looked to ghosts to give them goods. One observes our author's good judgment in evidence in other places where he is called upon to express a decision; as his rightly discrediting the idea that messianism appeared in ancient Egypt, and that the influence of Babylonian religion in the Western World is as important as was once assumed.

As is to be expected in such an exhaustive scope of studies as that necessitated by a history of religions, the chapters are of varying caliber. That on Buddhism is very good, and the following one on "Hindu Sectarian Religion" is especially fine, because it presents sympathetically and simply a study of the Vishnu and Shiva sects from their earliest developments through the modern efforts of the reforming sects. In the concluding chapter, "Religion of Christianity," however, we find a ponderous treatise on theological developments. The lack of consideration of social forces is here most obvious. It would seem that a history of Christianity written in our day, though cramped to an essay of fifty pages, should exhibit to us social forces that gave rise to innumerable theological evolutions and convolutions. One could devoutly wish that an opinion of the author expressed on almost the last page had been made the basis for the development of the chapter, for in these words, "The historian turns to the records and sees that all religions tend to express the peoples who hold them" (p. 594), he hints at a *social factor*, and gives us the germ of an idea of vital import in the comprehension of religious faiths and developments.



## BOOK NOTICES

**Addresses and Sermons to Students.** By David M. Steele. New York: Putnam, 1918. Pp. ix+257. \$1.25.

Twelve addresses by the rector of the Church of St. Luke and the Epiphany in Philadelphia are contained in this book. Two chapters deal with theological seminaries and the institutional church; the others are devoted to subjects of vital interest to students especially as they are about to graduate from the schools. Wholesome counsel, wise views of life, and a courageous facing of duty are blended with occasional light touches in the addresses to students. They are capital illustrations of commencement orations. In his discussion of the problems of theological education the writer falls into the easy method of criticism without adequate knowledge of the practical situation. It is rather easy to raise a laugh at the expense of apparent mistakes in the methods of training ministers, but to make a practically possible program to remedy those mistakes is not so easy; we do not find a single workable suggestion in the discussion. The chapter entitled "Why is a Seminary?" is an example of the kind of public discussion that is viciously clever and arrives nowhere.

**A Gentle Cynic—Being a Translation of the Book of Koheleth, Commonly Known as Ecclesiastes, Stripped of Later Additions; Also Its Origin, Growth and Interpretation.** By Morris Jastrow, Jr. Philadelphia: Lipincott, 1919. Pp. 255. \$2.00.

This commentary represents a new departure in methods of Biblical interpretation. The old-time commentary devoted itself to minute and detailed exegesis of the words and phrases of the book to be interpreted. On the basis of this elaborate and, it must be confessed, wearisome exposition, it presented in a section of the introduction a more or less incomplete statement of the message that the book conveyed. The emphasis of the commentary as a whole was pronouncedly upon the detailed exegesis. This old-time commentary was part and parcel of a theory of Scripture in accordance with which the books of the Bible were regarded as direct and immediate communications from God to man. That being the case, of course, there could not be too much care and labor expended in the effort to find out to the last degree of accuracy precisely what was the meaning of the words thus divinely given. Indeed as things turned out, it was too often true that the commentator lost himself in a wilderness of detailed philological and textual investigations

and failed to give his readers any adequate conception of the meaning and significance of the writer's message in its larger aspects. Such elaborate and painstaking exegesis can never be wholly abandoned; it must remain as the chosen field of battle for a few select scholars; it is indeed the indispensable basis of all sound interpretation. But the public will have none of it; they will not read the old-style commentary any longer; and so the style of exposition for the public must undergo radical change.

We now look upon the writers of the biblical books as engaged each in the task of bringing to his own generation some helpful message regarding the application of religion to the problems of life and thought in his day. These men faced the tasks of their generation with willing hearts and open eyes and worked out their message for their contemporaries exactly as the religious leader and statesman of today sets himself to the work of religious, social, or political guidance. The thing the modern reader of these old messages needs to know is the conditions amid which the writer did his work. Under what circumstances were those to whom the writing or sermon was addressed living? In what state of mind were they? What was the great religious need of their day? How did this particular writer or prophet set himself to the task of meeting that need? With what success did his efforts meet?

From such a point of view, Professor Jastrow has written this interpretation of Ecclesiastes. The first hundred pages or so of his book are given to the usual questions of introduction. The next hundred pages devote themselves to the reproduction of the thought of the original book of Ecclesiastes. This is the significant part of Professor Jastrow's work. It is an exposition of the ideas of Koheleth in an orderly fashion and in a way to enable the modern reader to understand easily just what Koheleth's point of view was. This is done in an eminently successful way. The interpreter of Koheleth must feel a genial sympathy with his author's attitude toward life, and enter appreciatively into his spirit. This Professor Jastrow does with remarkable success. He shares somewhat Koheleth's lightness of touch and his gently ironic sense of humor and has therefore produced a commentary that is genuinely interesting. The views of Professor Jastrow as to the date, unity, purpose, and authorship of Ecclesiastes are substantially identical with those already familiar to scholars as represented in McNeile's *Introduction* and in Barton's *Commentary*.

The volume is brought to a close by a new translation of Ecclesiastes from which all the

generally accepted "additions" have been eliminated. The translation is itself good and merits reading by reason of its freshness and suggestiveness. We hope that this example of the type of commentary needed will be followed by many other writers and indorsed by publishers and readers.

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**The Coming Day.** By Oscar L. Joseph. New York: Doran, 1918. Pp. 185. \$1.25.

This is a book called out by the stress of war-time thinking. The writer takes ten subjects that have been thrown into relief by recent experience and discusses them frankly and fairly. The End of the World, Antichrist, Armageddon, the Millennium, Second Advent and Judgment, Immortality, Heaven, and Christ or Chaos are the titles of the chapters. A study of recent book-lists and sympathetic listening to sincere religious conversation reveal a renewal of apocalyptic and prophetic elements in Christian thinking. We must have a clear statement of the question which will appeal to those who are no longer literalists, holding that prophecy is the mold of history. This is a modern, reverent, and accurate discussion of subjects that have been bewildering and divisive from the beginning of Christian history. It ought to help perplexed readers who are willing to think resolutely and to face the ethical and religious findings of the modern age.

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**The Christian Approach to Islam.** By James L. Barton. Boston: Pilgrim Press, 1918. Pp. xiii+316. \$2.00.

This is a book on a vital subject in missions and politics by one who knows his ground thoroughly and expresses his thought clearly. It is written in the spirit of appreciation and mediation. Dr. Barton gives a clear sketch of the external history of Islam in seven chapters, concluding with a study of the influence of the world-war upon this great system of faith. Then he studies Mohammedism as a religion, in six chapters. This section is written in a fine spirit of fairness and out of intimate personal knowledge of the conditions described. The third section of the book is taken up with a constructive statement of the relations of Islam and Christianity. No fairer approach could be found than the one suggested by Dr. Barton. He recognizes that the missionary must not attempt to impose Christianity upon the Mohammedan world without change. He must be ready to adjust his message to the minds and needs of the Mohammedans as he presents it to them. There are certain truths which should not be presented at the beginning. Dr. Barton mentions the Immaculate Conception as one of these; he must have meant the

Virgin Birth. He advises that a beginning be made with the Christian doctrine of the unity of God. From this it is possible to pass to the presentation of Christ as fulfilling the highest human aspirations and as mediator and savior. The final chapter is an outline of a workable program of Christian occupation in Moslem lands. It is free from the mere exhortation sometimes found in missionary literature and defines the broad lines on which the mission of reconstruction now at work in Turkey is proceeding, primarily under the lead of Dr. Barton himself. This marks a great advance both in the theory and the program of Christian missionary enterprise.

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**Good and Evil: A Study in Biblical Theology.** By Loring W. Batten. New York: Revell, 1918. Pp. 224. \$1.25.

These are the Paddock lectures given by the Professor of Literature and Interpretation of the Old Testament in the General Theological Seminary, New York, and are issued on the completion of twenty-five years spent as a teacher of the Old Testament. There are six chapters, covering the entire teaching of the Old Testament concerning good and evil, as well as the examples in life and experience which are so vivid in the narratives. One of the most interesting chapters is entitled "The Pragmatic Test," in which the connection between sin and physical welfare is discussed with keen appreciation of the ancient idea and the modern point of view. The material is well arranged; the style is clear; the treatment is sustained and interesting. The baffling old problem is still with us; but here we see how it was grappled with by men of keen minds long ago. It is a contribution if not a final answer to the inevitable question which we must meet in our attempt to reduce the universe to some sort of reasonable order.

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**Reading the Bible.** By William Lyon Phelps. New York: Macmillan, 1919. Pp. vii+131. \$1.25.

This is an evaluation of the Bible as literature by a well-known and thoroughly competent scholar in English literature. It is the judgment of a man who knows nothing of technical method in Bible study as carried on today, but on the other hand has a genuinely orthodox appreciation of religion and an eye for the beautiful and powerful in literature. This book may be recommended to anyone, no matter what his point of view, as a helpful bit of reading. It is characterized by a lightness of touch and a delicacy of humor that make it altogether delightful and well worth the reader's time, whether he indorse all of Professor Phelps's judgments or not. Like professors of



English in general, the author is an enthusiast for the Authorized Version, saying aptly "the Revisers knew more Greek and less English."

**By an Unknown Disciple.** New York: Doran, 1919. Pp. 246. \$1.50.

Scores of attempts have been made to write a "fifth gospel" in the form of a narrative from the lips of some unknown disciple telling the story of Jesus. This is another effort in this direction. It begins with the restoration to sanity of the maniac of Gadara. The writer's point of view may be seen from the following conversation between Jesus and the maniac:

"I was in fear," he said.

"Fear is a foul spirit," said Jesus, "cast it out from you."

And the man answered humbly: "I will."

Surely this is swift and effective practice of some form of New Thought and has a most modern sound, strangely unlike the view of the world reflected in the New Testament belief in demons.

The finest interpretation achieved by the writer is in the various renderings of the teaching of Jesus. These paraphrases are more accurate than is the structure of the narrative. Especially clear is the rendering of the Sermon on the Mount (pp. 60 ff.). The book is an interesting experiment, made with sympathy and reverence, and is as effective as such treatments of the theme ever bid fair to be.

**The Dramatization of Bible Stories.** By Elizabeth Erwin Miller. Chicago: University of Chicago Press, 1918. Pp. xiv+162. \$1.00.

Certain books of the Bible such as Esther and Ruth have always appealed to the dramatically inclined as a field for experiment. Few of these efforts, however, have had educational value.

The author of *The Dramatization of Bible Stories* has attacked the problem from an entirely different angle. Herself a trained teacher, acquainted with the educational use of the dramatic instinct throughout the grades of the modern day school, she has adopted the same educational point of view in dealing with the question of dramatization as related to Bible stories. The book is a genuine revelation of what can be done with young children in the development through their own efforts of stories in dramatic form.

In addition to chapters which contain special plays which have actually been worked out by children, and the history of their development in a particular group, there are general chapters discussing what Bible stories are suitable for dramatizing, and such stage setting,

properties, and costuming as are easily within the reach, either by manufacture or purchase, of any group.

The author's experience in this field was largely in a church group of children from five to twelve years of age, just the field which is most practical in any church. Her suggestions are, therefore, especially valuable to those engaged in religious education in churches.

**St. Dionysius of Alexandria.** (Translations of Christian Literature. Series I. Greek Texts.) By Charles Lett Feltoe. New York: Macmillan, 1918. Pp. 110. \$1.40.

This small volume of selections from the writings of Dionysius of Alexandria marks an enlargement of the publishers' earlier series of *Early Church Classics*. It is now proposed to include in the series texts which are neither early nor necessarily classics, arranging them in three groups, namely, translations of Greek texts, translations of Latin texts, and liturgical texts. The practical value of the project deserves highest praise. The present volume, covering the epistles and tractates of Dionysius of Alexandria, contains an excellent introduction and wisely chosen selections with valuable annotations.

**The Unrecognized Christ.** By John Gardner. New York: Revell, 1918. Pp. 158. \$1.00.

Dr. John Gardner, pastor of the New England Congregational Church, Chicago, is one of the most acceptable speakers at the Northfield conferences. This book presents a series of nine studies in the character of Jesus which were first given at Northfield. The writer feels that Christ is not accorded the recognition that he ought to receive because his real humanity has been obscured and also because he is not represented as he should be by those who confess to be in vital union with him now. Therefore six chapters are given to aspects of the Master's human life which are especially striking in their human appeal. But the strongest part of the book is the sections that are devoted to the statement of the organic relation existing between Christians and their Lord. The author says: "I feel that the failure to recognize Him is the peril of the Christian Church; that we have not yet awakened to the fact that we are severally members of the body of Christ, that our life is an association with Him, that we are the nerves, the arteries, the bones, and the sinews of the eternal Christ; and that through the Church of today He reveals Himself to the whole world. . . . The world does not understand Him, because it does not see the majesty of sacrifice in the Church, which is His body." On this point Dr. Gardner insists with deep urgency. He

makes his point clearly and it is one that Christian people ought to see in this time of criticism and serious testing.

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**The American Girl and Her Community.** By Margaret Slattery. Boston: Pilgrim Press, 1918. Pp. 170. \$1.25.

Miss Slattery knows girls; she speaks with wonderful energy; she writes with force. This is a vital book. The single chapter, "The Girl at Home," is a remarkable combination of accurate observation, keen reflection, and searching conclusion. Any girl reading this will discover new values in the meaning of life; any mother will discern new worth and responsibility in the home life of her daughter. Miss Slattery emphasizes the social claim of the community upon American girls. She sets forth the definite fields for service clearly, concretely, and persuasively. No reader can leave the report of the yearning in the heart of the seventeen-year-old girl, living in the crowded sections of a great city and working in a corset factory, without a kindled heart and a deep desire to give her "more room." It is this tense human feeling in Miss Slattery's book which gives it peculiar value.

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**Captain Bickel of the Inland Sea.** By Charles Kendall Harrington. New York: Revell, 1919. Pp. 301. \$1.75.

Probably no Christian worker in many a generation has been more successful in winning great numbers of people to the Christian life than has Captain Bickel, commander of the famous "Gospel Ship." Dr. Harrington has vividly described the Captain's personality—a combination of intense earnestness, passionate love of common folk, and quiet humor, which gave him almost immediate access into the otherwise closed lives of these Japanese islanders.

This book might well be called a chapter in *The Modern Acts of the Apostles*, for here was a veritable apostle of the strictly Pauline type—divine call, vision of a broad work, and all. It seems as if nothing could have prepared him more thoroughly for his work than just the

stern and varied circumstances which fell to his lot. All the keen intellectual power and physical vigor which he inherited from his parents, all the skill and daring which he learned as a roving sea-captain, and the patience, sympathy, and tact which characterized his earlier work as a missionary and publisher in America, Germany, and England—all this power came into full use in solving the almost insuperable difficulties which faced him in the Inland Sea.

The story of how he overcame Shinto and Buddhist prejudice, how he transformed whole towns and villages, how he won the confidence and friendship of business and professional men, of police officials and statesmen even; how the thousands of island folk watched for the Little White Ship with its American flag and kindly captain as a great event in their lives; how the captain and his wife endured endless suffering and hardship for the sake of the work; and finally how splendidly the conservative island folk rallied to the support of Captain Bickel and his great missions—well, few novels hold the attention better and arouse greater admiration than does this account of an exceptional career. All Japan knows the *Fukuin Maru* (Gospel Ship). Thousands of Japanese mourn the loss of the great American sea-captain. The islanders vow that they will raise up "a thousand Captain Bickels" to emulate his splendid Christian example.

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**The One Great Society.** By Frederick Lynch. New York: Revell, 1918. Pp. 223. \$1.25.

This is an informal and delightful book of personal impressions and recollections. Dr. Lynch has met many of the distinguished men and women of the passing generation. He has reported here with the skill and style of the trained journalist his appreciation of this "one great society." Edward Everett Hale, Andrew M. Fairbairn, George P. Fisher, Booker T. Washington, and Washington Gladden are names that indicate the variety of subjects included in the volume. Dr. Lynch is discriminating in his judgments, as well as kindly. Occasionally he is redundant, as on pp. 26, 27, where he should have condensed more carefully his reference to Brooks's *Perfect Freedom*.



# THE AMERICAN INSTITUTE OF SACRED LITERATURE

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## JESUS OF NAZARETH

### HOW HE THOUGHT, LIVED, WORKED, AND ACHIEVED

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By ERNEST D. BURTON

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#### FOREWORD TO THE STUDENT

Only by regular and systematic work can you achieve results in the study of the Bible. Therefore work regularly and have a definite daily time for your work if possible.

Read intelligently, making sure that you understand what you are reading. Do not, if you can avoid it, pass over a word without knowing what it means.<sup>1</sup>

Have a notebook always at hand as you study and use it to clarify your own thought, to summarize in your own words a passage or teaching, or to note down something which particularly impresses you.

Frequently turn back and recall what you have read so that if possible when you have finished the course you will have a clear conception of what the life-purpose of Jesus was and how he achieved it; for from your sympathy with and appreciation of those two things will come much of the inspiration which will enable you also, whatever your years or environment, to develop a great life-purpose and to achieve it.

Some who study this course will wish to make it more thorough than others. For their benefit a series of suggestions for further thought is given in connection with each division of the subject. Sometimes this additional work will call for extra reading. At other times it will simply require more time and more careful consideration. The course will be considered complete in the case of all who do the regular work, exclusive of these additional suggestions.

There are various good ways of studying the gospels. We may take one of them, the Gospel of Matthew, for example, and follow it through in order, considering not only the picture of Jesus which it gives to us but the special message which the writer wished to convey to the people of his own day. Or we may put the four side by side, and endeavor to reproduce from them all as full and accurate a story of Jesus' life as possible. Or we may select the passages which contain

<sup>1</sup> A good one-volume dictionary of the Bible is that edited by James Hastings and published by Charles Scribner's Sons, \$6.00. A small pamphlet dictionary containing most of the words to which reference will be made in this course is published by the Institute and may be secured for 50 cents. Other books may occasionally be referred to in this course, but the one indispensable book for study is the Bible, preferably a copy of the American Standard Revised Edition, published by Thos. Nelson's Sons. A valuable aid is a Harmony of the Gospels, if possible either Stevens and Burton's, or Burton and Goodspeed's.

Jesus' teaching, and try from them to reconstruct the message of Jesus to his own day and to the world.

In the present study, instead of any of these things, we shall select passages from the first three gospels, which will enable us as through a window to see into the mind and experience of Jesus, and which will show us as in a succession of pictures Jesus, the prophet of Nazareth, living his life among men and with God, teaching, preaching, healing, steadfastly pursuing the purpose of his life among friends and foes, in favor and disfavor, giving his life "a ransom for many." After all the centuries the life and teaching of Jesus have a value for us and an influence in the world beyond those of any other life that has ever been lived in this world. Never was it more needful that we understand and heed their message to us and to our day.

#### I. HOW THE STORY OF THE LIFE OF JESUS WAS PRESERVED. LUKE I:1-4

Very few books of the Bible have a formal preface such as is common in modern books. The letters of the apostle Paul all begin in about the same fashion with a salutation usually followed by a paragraph of thanksgiving. The Book of Revelation has a formal prologue, and the first paragraph of the Gospel of John is usually called the prologue. But the only New Testament book that has a real preface is the Gospel of Luke. It fills the first four verses of the Gospel.

This preface is of great value and interest because it tells more than we learn anywhere else in the New Testament about the way in which our gospels came to be written. Read it through carefully, and from it, if you can, answer these questions: (1) Was this gospel the first written story of Jesus' life, or did the writer of this book know of other similar books written before his? (2) How many such books did he know of? (3) Are the names of any of these earlier books given by him? May any other of our gospels have been among them? (4) From what source did the writers of whom this preface speaks learn the facts which they put into their narratives? See vs. 2. (5) From what source does the writer of this preface imply that he obtained the material for his book? Was he himself an "eye witness" of the events? Were the authors of the other books "eye witnesses"? (6) Who were the "eye witnesses and ministers of the word" to whom he refers? (7) What means did the writer of this book employ to make sure of his facts? (8) Who was Theophilus? Was the book probably written for him only, or for him and others like him? His name, a not uncommon one, means "beloved of God," as our modern name Theodore means "gift of God." Was he a Christian? (9) Through whose eyes shall we, as we read this book, be seeing the events of Jesus' life, and through whose ears hearing his teaching?

The study of this preface and the comparison of this gospel with the other gospels has led scholars generally to believe that among the earlier books to which Luke refers in his preface was the Gospel of Mark, that Luke made use of other early gospels beside Mark, but that we no longer possess any of these in separate form. They also conclude that Matthew was written about the same time as Luke—probably between 70 and 100 A.D., and that the writer of Matthew made use of earlier books, and indeed in considerable part of the same books that Luke used. He certainly had Mark. The Gospel of John was the last of our gospels to be written, and made comparatively little use of the older gospels. In this study we are to use only Matthew, Mark, and Luke.



*Suggestions for further study:* 1. Turn over the pages of the New Testament, and notice how each book begins. Which other book reminds you, by its way of beginning, of Luke's preface? Why is this? (2) If you have a Harmony of the Gospels at hand, that of Stevens and Burton, or of Burton and Goodspeed, turn over the pages slowly and notice in how many cases there are two, three, or even four accounts of an event, or reports of a discourse, and how closely these parallel accounts sometimes resemble one another. This will suggest the extent to which and the way in which the later books used the earlier ones. (3) In the latter part of the second century a Christian named Tatian made a single gospel out of our four, just as before him Luke and Matthew had each made a single gospel out of Mark and others. This gospel of Tatian was long used in some of the churches instead of our four. Should we be better off today or worse if that gospel had finally displaced our four? (4) Is it an advantage to us or a disadvantage that we have our present Gospels, Matthew, Mark, and Luke, instead of the older and probably shorter gospels to which Luke refers in his preface? In what respects?

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## 2. THE YOUTH OF JESUS IN NAZARETH. LUKE 2:1-7, 39-52; MARK 6:1-4

The apocryphal gospels, that grew up after our gospels were written, and in which men gave free rein to their imaginations, have long and marvelous stories of Jesus' early life. The record of our gospels is very brief.

Read Luke 2:1-7, and 39, and notice: (1) The name of Jesus' parents (to use the language of Luke 2:43). (2) The family to which his father belonged. (3) The place of Jesus' birth. (4) The place in which they lived before his birth and afterward. (5) With a map before you, notice the location of these two places, the direction and distance of each from Jerusalem.

Read Mark 6:1-4, and consider: (1) What place is here called "his own country" or city? See Luke 4:16. (2) How many brothers and sisters did Jesus have, and what were their names? (3) Were these brothers and sisters older or younger than he? See Luke 2:7. (4) Was it a home of wealth, or of poverty, or of neither wealth nor poverty? On what do you base your opinion? (5) What would be the natural place and experience of Jesus as the big brother in such a home? His relations to his father, to his mother, to his brothers, to his sisters? The influence of these things upon his character?

Read Luke 2:40-52. Consider: (1) In the thought of the writer of this story what is the central point of interest? (2) Vs. 49 should doubtless read as in the Revised Version: "Wist (knew) ye not that I must be in my Father's house?" The question implies that to him the most natural place to go, where therefore his parents might have expected to find him, was the Temple. Jerusalem was a walled city with narrow streets, and no parks, and the only large open place in the city was the great open square of the Temple, at one side of which stood the buildings of the sanctuary proper. Why did Jesus, finding himself alone in the city, make his way to the Temple? Where would you, if, when you were twelve years old, you had been lost in a great city, have felt safest, in a crowded hotel, in a market place, or in a church, if there had been one open, with people coming and going? (3) What feeling about the place is shown in the fact that he calls it, not the Temple, but "my Father's house"? (4) What feeling about God is shown in his speaking of him as "my Father"? See Ps. 89:26; Jer. 3:4; Matt. 6:4.

(5) How early in life is it normal and natural for a boy to think of God in this way, and to feel as Jesus did about the place that is most suggestive of the presence of God?

Read again Luke 2:40, 52; Mark 6:4. Consider: (1) What kind of life do these passages represent Jesus as living in Nazareth before he became a public teacher? (2) What do they say of his physical development? (3) What of his intellectual life? (4) What of his religious life? Was it perfect and complete from the beginning or was it a growth? (5) How did his neighbors feel about him? (6) Was he in these days a person of leisure, a student preparing to be a rabbi or scribe, or a working man—a laborer with his hands? (7) If you had known him in those days how would you have felt about him?

*Suggestions for further study:* 1. From what you know or can learn by reading about the customs of that day and land, what books do you suppose were accessible to Jesus? 2. What use did he probably make of them? With what books do the gospels indicate that he was acquainted? 3. Was the manual laborer looked down upon or respected among the Jews? What social standing would a carpenter have in Nazareth? 4. Did Jesus probably go to school? If so, to what kind of a school and where? 5. Was Joseph still living when Jesus left home and became a public teacher? If you think not, what are your reasons? Was Jesus perhaps responsible for the support of the family during a part of his young manhood? 6. Who would take that responsibility when he left home? 7. Where was Nazareth situated? How much of Palestine could Jesus see from the city or the nearby hills? What great events of Jewish history had taken place within sight of those hills? 8. At what time of the year did the Passover take place? 9. How long a journey was it from Nazareth to Jerusalem? How much of Jewish history had taken place along the line of that journey? 10. What place in the life of Jesus as a young man in Nazareth do you judge from the whole record was filled by people? by books? by history? by nature? by money-earning occupations?

### 3. THE PROPHET OF THE WRATH TO COME. MARK 1:1-8; LUKE 3:1-20

While Jesus was still working at his trade in Nazareth there appeared in Judea a prophet, such as had not been seen among the Jews for many years. Though he is said to have been a cousin of Jesus, it is not certain that they had any personal acquaintance with one another. But evidently the reports of his preaching were spread throughout the country, for people were always passing up and down the roads from Judea to Galilee, and telling the news as they went. What kind of a report came to Nazareth and to the ears of Jesus we may gather from the record that has found its way into our gospels. Two accounts have been preserved, one in Mark and one in another gospel which both Matthew and Luke have used along with Mark. Read Mark 1:1-6, carefully noticing: (1) Where John preached. Why did he not go to the synagogues or the temple or the market places? (2) His clothing and food. What ancient prophet does this recall? See II Kings 1:8. What does it suggest as to his dependence on city markets, and his general mode of life? (3) The size and make-up of his audiences. (4) The subject and character of his preaching. (5) The purpose and meaning of his baptism.

Read Luke 3:7-14. This passage is a brief but striking summary of the message of John to his generation; undoubtedly the product of months, if not years, of

\* See Mathews, *History of New Testament Times*, chaps. i, ii, and viii.



reflection in the wilderness (see Luke 1:80) and based on a keen insight into the characteristics of the current religion of his people, it made a profound impression. Read it carefully and notice: (1) What he thought of the people of his day. (2) What he believed was soon to happen to that generation. (3) On whom he believed the coming wrath of God would fall, the Gentiles that knew not God, or the people of Israel that worshiped God with sacrifice and temple worship. (4) How severe he thought that judgment would be, whether corrective or destructive. (5) Whether he believed that descent from Abraham and membership in the "chosen people" would save men from this fiery judgment of God. (6) Whether there was any way of escaping it, and if so, what that way was. (7) What John meant by "repentance." (8) What he regarded as "fruits worthy of repentance," that is, the action which following repentance would prove its reality. See vs. 8 and compare vs. 10-14. (9) What would correspond today to the answer which John gave to the several classes of people in vs. 10-14?

Is this message of John properly called a gospel—good news? If so, in what sense? Are there modern preachers whom you know, or know about, whose message is like that of John?

Read Luke 3:15-20. In this passage John speaks of the One greater than himself whom he looked for to follow him. Consider: (1) The contrast that he draws between himself and this greater successor. Which of the two announces an opportunity to escape from wrath by repentance? Which is to inflict judgment on those who do not repent? (2) Is the judgment of his successor mild and corrective or destructive and irremedial? (3) On whom was the judgment to fall? (4) If John thought of his successor as the Messiah, was he the kind of messiah that his nation generally was looking for? Read Ps. 2; John 6:14, 15, Mark 10:35-40. (5) What characteristic of John led to his imprisonment and death?

Form as definite an impression as you can of John and an estimate of his ability, character and effectiveness, and then turn to Luke 7:24-35 and read what Jesus said of him when he was in prison. How does your judgment correspond with that of Jesus?

*Suggestions for further study:* 1. Why was John thought of in connection with Elijah? See Luke 1:17; Mark 9:11-13; John 1:21. 2. Luke 3:15 suggests that people in John's day were thinking about and expecting the Messiah; what did they expect the Messiah to do?<sup>1</sup> 3. John gathered disciples, as Jesus after him did. See Mark 2:18. What became of these disciples and of the movement that he started? Did it cease entirely with his death or become merged in Jesus' movement, or was there a Johannic church alongside of the Christian church? See Acts 19:1-4.

#### 4. THE RESPONSE OF JESUS TO THE PREACHING OF JOHN. MARK 1:9-11.

The report of John's preaching was probably spread not only through Judea but into Galilee and Perea. When Jesus heard of it, it must have raised serious questions in his mind. Did his estimate of the people agree with that of John? Did he also look for swift and irrevocable judgment upon Israel? Was his idea of the Messiah the same as John's? But even if he was not wholly in agreement

<sup>1</sup> See Mathews, *History of New Testament Times*, chap. xiii, and "Messiah," in *Dictionary of the Bible*.

with John's message, was John in the main right, and if so could Jesus refuse to respond to his appeal, and to throw the weight of his influence on the side of the movement in the direction of repentance which John had started and was fostering? The gospels say nothing about any debate that Jesus may have had with himself over these questions, but they tell us what he did.

Read Mark 1:9-11. Consider: (1) Whether the gospels mention John as preaching in Galilee where Jesus was, or as baptizing at the Sea of Galilee. (2) Whether they speak of the Galileans generally as going to John's baptism. (3) Whether Jesus' response to John's message was in a measure exceptional among the Galileans. (4) Who is recorded as seeing the heavens opened? (5) To whom is the voice from heaven addressed? (6) What spiritual fact does the descent of the Spirit upon him as a dove represent? (7) What did it mean to Jesus to be assured that he was the beloved Son of God? (8) If, as seems to be the case, he came to John's baptism and associated himself with John's movement not because John had sent any special message to him or because he was himself conscious of personal share in the sin of the nation, but because he felt that he ought to respond to the call of the prophet to the nation, what was the result and reward in his case of his assuming a share in the common duty of the nation? (9) In Matthew's account of the baptism, it is recorded that in reply to a suggestion of reluctance on the part of John to baptize him, Jesus said, "Thus it becomes us always to do what is right." Does this language imply a sense of obligation on his part to undertake the common duties of men? (10) Would the new sense of sonship to God and of his love carry with it a new sense of responsibility? Is it possible that it was his response to John's call to the nation that led through his spiritual experience in the baptism to his undertaking his own prophetic work for the Jewish nation? (11) Does the response to the call of common duty often lead to the discovery of a special duty or responsibility? (12) Do you see any connection between the incident in the Temple when Jesus was twelve years old (note especially Luke 2:40) and the baptism, with the sense which it brought that God looked upon him as his son and loved him as such?

*Suggestions for further study:* 1. This oldest story of the baptism does not suggest that any one saw the heavenly vision or heard the voice from heaven but Jesus. Both Matthew and Luke by very slight but different modifications of the narrative suggest, without directly saying it, that there were spectators or auditors. Is it natural that the incident should in course of time have come to be thought of this way? How ought we to think of it? 2. The phrase "Son of God" is used in several different senses in the Bible. In its primary and fundamental sense it has nothing to do with origin or nature, but expresses a moral relation to God, meaning (see II Sam. 7:14; Rom. 8:14; Matt. 5:45) one who is obedient to God, like him morally, and for this reason the object of his approving love. Notice also the word "beloved" in the story of the baptism, and in the transfiguration. Out of this fundamental sense and the association with it of the thought that a son represents his father, grew in course of time the use of the term "Son of God" in reference to the Messiah. Such passages as II Sam. 7:14 and Ps. 2:7 furnish a natural basis for the development of such a thought. But there is little trace of it in the New Testament. Perhaps Rom. 1:4 represents the nearest approach to it, and here it clearly refers to the ascended Christ. In only one passage of the New Testament is there any suggestion of a meaning, approximating that of son by generation (Luke 1:35), and not even here is it certain that this is the thought. In what sense do you think the phrase is to be understood in the words that came to Jesus out of the heavens?



## 5. THE DEFINITION OF IDEALS. MATT. 4:1-11.

The rich, spiritual experience of which the baptism of Jesus was both the expression and the occasion naturally called for a period of retirement and thought. Filled with a new sense of power and responsibility and a new consciousness of God's love, Jesus went away into the wilderness to think out clearly what was his duty, and how he was to do it. The Spirit, Matthew says, led him into the wilderness. But such an experience could not fail to be one of testing, and in that sense of temptation; only the greatest work, the highest principles, must be chosen. But these could be chosen only by comparing them with others. Choice means selection; selection means rejection as well as acceptance.

It is not worth while to spend much time over the question how much of this narrative is clothed in figurative or symbolic language; in what garb the devil came to Jesus, whether he went to the pinnacle of the temple and the top of the mountain physically or only mentally. The spiritual elements of the experience are the only vital and important ones. Read Matt. 4:2-4. Consider: (1) The general sphere of the temptation. Is it in the realm of the physical or the political or the religious life of men? Has it to do, generally speaking, with the part that material things were to play in life? (2) The relation of the sense of divine sonship to the temptation. Are men ever tempted to make the fact that they are children of God, objects of his love, an excuse for grasping after the physical goods of life? Do they in effect say, "Does not the *earth* belong to the Saints of God?" (3) Jesus evidently decided that he ought not to devote himself to the acquisition of physical good; that that was not what sonship to God meant for him. Was this because he regarded physical things as evil or needless? (See Matt. 6:32.) Was it because he believed that though physical good was real good it was not the highest good and ought to be treated only as one of the goods of life and not the highest? (See Luke 12:16-21). Was it because he conceived that while other men might be farmers or merchants or carpenters, as he had been, he must henceforth devote himself to the spiritual tasks of life; not serve men through the physical things, but directly? Before answering these questions finally, examine the passage which he quotes from Deut. 8:3, reading from the beginning of the chapter, and notice also how Jesus uses it. Might some men have answered the temptation in the second sense, and legitimately and conscientiously become farmers, or merchants, or builders? If so, in what spirit and with what purpose would they thereafter do their work? But are there also other men who are just as clearly called upon to devote themselves to the immaterial things of life, to moral leadership, to the spiritual guidance and inspiration of other men, who are divinely appointed to be prophets, sages, if need be, martyrs? If so, what would you say of the refusal of such a man to accept this task, and his choice of the kind of work that for another man would be his highest duty? Can you state the general principle that seems to have actuated Jesus, whether his answer is interpreted in either the second or the third way?

Read Matt. 4:5-7. Consider (1) the general sphere of this temptation. Notice that this also starts with the consciousness of sonship to God ("If thou art Son of God"), and that it proposes a bold stroke on the assumption that God would see to it that it came out all right. Is this appeal in the sphere of man's physical needs, or of his ambition for power, or of his faith in God—his religion?

(2) The purpose of the proposed act—casting himself down from the pinnacle of the temple. Are religious men, just because they are religious, tempted to think that they are outside of law, can take risks, moral or other, that other men cannot take? Does piety excuse us from praying, "Lead us not into temptation?" A man once said, "I am sure this business cannot fail because I have promised God to give him twenty per cent of the profits." How would Jesus have answered him? Would he have justified his neglecting ordinary business principles and precautions? (3) How would Jesus have answered the question, What does true faith in God justify us in expecting from God, and call upon us to do in reference to the risks and danger of life?

Read Matt. 4:8-10. Consider: (1) The sphere of this temptation. Would the fact that Jesus felt himself to be the object of God's love, and endowed with power from on high, imply that he had ambition? What would be the scope of that ambition? How far had the Jews believed that the Messiah would extend his political power? See Ps. 2:6-12; Luke 2:51, 52; Matt. 20:20, 21. Would the prevalence of such ideas suggest to Jesus the possibility of achieving his ends by political or military methods? (2) What did Jesus consider to be wrong in the proposal that came to his mind—the end to be achieved or the means by which it was suggested that he should achieve it? Notice his answer, in vs. 10. (3) What did Jesus have in mind as a worshipping of Satan: a literal bowing down before an altar or image of Satan, a prayer addressed expressly to Satan, or the adoption of methods for achieving his ends which would have been in effect a giving up of his allegiance to his Heavenly Father? Is this a common temptation of ambitious men? (4) What would Jesus' answer to this temptation mean in terms of the way in which he determined to do that great work to which he felt himself called?

Can you combine the answer to the three temptations into a statement of the decisions which Jesus reached in these forty days of meditation in the wilderness as to the things that he would work for, his attitude toward God, the methods he would use?

Can you frame a picture of Jesus as he stood at the beginning of his work as a teacher and leader of men? How old was he? What kind of a life had he lived up to this time? What was his appearance? What were his ideals, his ambitions, his principles of action?

*(This study will be completed in the November number of the BIBLICAL WORLD)*



## THOSE TROUBLE-MAKERS IN GALATIA

BY ERNEST D. BURTON

The epistle of the Apostle Paul to the churches of Galatia is the beginning of the controversial literature of the Christian Church. The letters to the Thesalonians are comforting, corrective, edificatory. The letter to the Galatians is polemic, deals with opponents, and deals with them sharply. It denounces them as false brethren, spies in the Christian community, expresses the wish that they would "cut themselves off," and pronounces an anathema on them.

Who were these mischief-makers in the early Christian church with whom, as this letter shows, Paul came into conflict in Jerusalem and Antioch and Galatia, and, as the letters to the Corinthian church show, in Corinth also, and what was the essence of their heresy?

The letter itself tells us very plainly, though for the most part incidentally. Paul was himself the first preacher of the gospel in Galatia, and he preached there the same gospel for which he afterward contended so strenuously at Jerusalem and elsewhere. He had been reared a Pharisee, but his acceptance of Jesus as the Christ carried with it a thorough repudiation of Pharisaic legalism and a clear conviction that the gospel of Jesus Christ must be wholly separated from the demands of the law. The salvation that is in Jesus he offered to Gentiles, not on condition that they should become disciples of Moses, children of Abraham by circumcision, but solely on condition of faith in Jesus Christ, the Son of God. He did not require circumcision (5:1 ff.), although the Old Testament clearly said that without circumcision men could not become participants in the covenant with God (Genesis, chap. 17). He did not demand obedience to law, but only faith and love (3:1-6; 5:6). Times and places of worship the new converts undoubtedly had, but the Sabbath, as such, and other Jewish days they were not taught by Paul to observe (4:10, 11). In short, Paul proposed to his converts no body of legalistic requirements, required of them no passing through a vestibule of legalism or Judaism in order to enter into the fulness of the gospel, but introduced them at once into the large liberty of the sons of God.

Why he did this we can gather from this letter. His own experience under law had convinced him of its futility as a means of bringing men into right relation to God. "We have learned," he says to Peter, "that a man is not justified by works of law . . . for by works of law no living being can be justified" (2:16). By his experience under law he had "died to law" (2:19). The law, which had been a failure in his case, despite the fact that he had made the utmost possible use of it, having advanced in the Jews' religion beyond the other young Pharisees of his day, having been more exceedingly jealous than they for the doctrines and practices of that religion which they had inherited from their fathers (1:14), he could no longer conscientiously impose upon others. The discipline which had failed to bring him to God, which he had indeed been obliged to abandon in order to devote his life to God (2:19), he could not demand that others should undergo.

It is true indeed that Paul saw a certain value in the law as a factor in the experience of the race. It had played its divinely appointed part in human history. But it belonged to the childhood of the race, and that period of childhood was over (3:19-29). What the race had learned by centuries of experience, the individual did not need to learn by repeating that experience in his own person. Nor did the Gentiles need to repeat the experience of the Jews and sojourn in the wilderness of the law before entering into the privileges of the gospel. For not only was the experience of the Jew an open book from which they might learn, but they also had themselves been through their period of bondage, and had no need to pass through another, which, though different in details, would be of essentially the same kind as that through which they had already passed (4:8-11). What have previous generations or other nations learned by experience, that the men of this generation should give heed to?

To the uncircumcised Galatians, therefore, who had believed in Jesus, he declared that they were already sons of God by their faith in Christ Jesus (3:26), that so far from circumcision benefiting them in any way they would lose all benefit from Christ if they accepted it, and he warned them not to forego their liberty by coming under the yoke of bondage to the law (5:1-4). He denounced those who wished to have Titus circumcised as spies who had sneaked into the church to take away from believers their liberty in Christ Jesus and rob them of the truth in Christ (2:4, 5). Even the observance of the Sabbath and other Jewish days he regarded with alarm (4:10).

This gospel without law the Galatians had received with eagerness and joy. The apostle who brought it to them was an angel of God, despite the fact that he was or had recently been ill and was in some way repulsive to them (4:14). They accepted Christian baptism (3:27), the Pentecost experience was repeated, the Holy Spirit coming upon them and giving evidence of his presence and power by miracles wrought among them, and probably by them (3:2-5).

Now to a certain part of the Christian community all this was extremely distasteful and alarming. It is indeed important to notice that this element was not the strictly primitive element. There is evidence to show that the first Palestinian followers of Jesus, while retaining their place in the Jewish community and sharing in the temple-worship as of old, were yet not opposed to the acceptance of the gospel of Jesus by Gentiles or disposed to insist upon their coming into subjection to all the requirements of the law. Paul's own pre-conversion persecution of the Christians probably had its chief incentive in this liberal attitude on the part of the followers of the Nazarene. And in this letter he says (1:24) that the churches of Judea glorified God when they heard of his work in Syria and Silicia, though in all probability this work was of the same general character as that which he afterward did in Galatia.

But things had changed at Jerusalem. To the older element of simple-minded Galileans, now become apostles, there had recently been added a group of people who, accepting the messiahship of Jesus, retained with full Pharisaic intensity their belief in the law and wished to enforce its requirements with all rigor and strictness in respect to both Jews and Gentiles in the church (2:4, 5).

The basis of their claim is easy to see. Though we have no letter from them and no record of their speeches, Paul's answer to them in the third chapter of



this letter makes it clear that they planted themselves on the permanent authority of the Old Testament. Their whole argument may very well have been based on the seventeenth chapter of Genesis, and if their premise that the Old Testament is of permanent authority be granted, there is no escape from their conclusion. The Scripture says expressly that "if any man will not receive circumcision, he shall be cut off from my people; he hath broken my covenant." And it further affirms that this requirement is perpetual.

Evidently the Jerusalem apostles were somewhat perplexed by the arguments of these recently added members of the church. Probably they were residents of Jerusalem. Very likely they were of a rather higher class of society than the former Galilean fishermen, Peter and James and John. Not improbably they had received the education of the Jerusalem schools; and Peter and his fellow-apostles, who had never enjoyed these advantages, were somewhat at a loss to know what to say. Jesus to be sure had never been a strict legalist, but apparently also he had not discussed the matter in detail. On the question of circumcising gentile Christians, at any rate, they had no specific word of the Lord. And so the new Pharisaic members of the community, of whose accession the Christians were at first perhaps rather proud, began to have things their way. With or without the consent of the apostles they sent a delegation to Antioch to protest against the loose practices of the Christian community. This led to the conference at Jerusalem (2:11-10), the outcome of which was that the Jerusalem apostles, though at first out of consideration for the Jerusalem legalists they urged Paul to make concessions in the matter of the circumcision of the Gentiles, finally came out on Paul's side, and conceded that he should be recognized as the apostle of the gospel to gentile lands, while they would continue to preach among the Jews.

But this compromise did not really go to the heart of the problem, and in the subsequent incident at Antioch (2:11-14), in order to hold what he had gained at Jerusalem, Paul found himself forced to go into the matter more deeply and take a more radical position, affirming not only that the law was not to be enforced in reference to the Gentiles, but that it must not be observed by the Jewish Christians under conditions such as existed at Antioch, when observance of it by the Jews would have either divided the church or forced the Gentiles also to keep the law.

Meantime the Christian legalists continued their agitation and propaganda, deterred neither by the conference at Jerusalem nor by the incident at Antioch. Convinced that they were right and Paul wrong, with the Scriptures clearly on their side, they could not let matters rest. No mere agreement of the apostles, in which they had been overruled, could prevent their doing their utmost to reconvert Paul's churches to the orthodox faith, which, while accepting Jesus as the Messiah, was in all other respects pure and simple Pharisaic Judaism.

They sent their missionaries to Galatia, pointed out to the Galatian Christians the inadequacy of Paul's gospel, its non-conformity to the Old Testament teaching, and actually persuaded them to begin the practice of some of the requirements of the law. They tactfully abstained from insisting on the whole law, but when the matter came to the knowledge of Paul they were on the point of succeeding in inducing the Galatians to adopt circumcision (1:6; 5:2 ff.). This

result, if it had been achieved, would have been from Paul's point of view a repudiation and abandonment of the gospel itself, a forsaking of Christ, a return to bondage (1:6, 7; 4:9-11; 5:2-4); and in haste and with intensity of feeling he wrote this letter to avert such a disaster.

What then was the real point at issue between Paul and the legalistic missionaries from Jerusalem? What did these people on whom he pronounced his anathema really stand for, and what was his contention as against them?

The heart of the matter is this: Paul stood for the principle of progress in religion on the basis of an ever-renewed interpretation of human experience. His opponents stood for the principle that what had been for the prophets of centuries ago the final truth, and had found its place in the Scriptures, is fixed and binding for all time and all nations.

Paul had grown up under this legalistic conception of religion. When he became a follower of Jesus he repudiated it, and instead adopted the principle that present-day convictions and present-day practice are to be based on all past experience, including not only that which was the basis of the teaching of canonized Scripture, but the experience of succeeding generations and of living men. Paul's own experience under law had convinced him beyond a doubt that as a method of attaining character and the divine approval, legalism in all its forms was a failure, and the imposition of it on Gentiles a crime against religion. He had found that in his own case faith in Christ, which takes no account of statute as such, accomplished what the law could not do, in that it gave peace with God and generated love toward men. He had also discovered by experiment and observation that faith accomplished the same results in an uncircumcised and unlegalized Gentile as in himself, who had had all the advantages that Jewish blood and circumcision and conformity to law could confer.

Yet Paul's strong conviction and vigorous polemic against his opponents did not mean intolerance. It was his opponents who insisted on uniformity of belief and practice for all, and endeavored to proselyte Paul's converts to their own view. Against this effort the apostle vigorously protested. But he never retaliated. Except as an incident of the defense of the liberty of the Gentile he never sought to force his view on the Jewish Christians and never invaded the territory of the pillar apostles. Differences of opinion he seemed to expect and to accept with equanimity. His whole contention was against the attempt of his opponents to force their judgments upon him and his gentile Christians. The one thing he could not tolerate was intolerance.

In short, Paul was an evolutionist in religion, in effect accepting the principle that religion is always in the making under the guidance of a divine Spirit always guiding men into truth through the interpretation of the ever-increasing experience of the race. Differences of opinion and practice between different periods, and between people of the same period, are normal. Authority was for him not in a book, or a church, or a creed, but in the thought of God as that is discovered by the courageous interpretation of the experience of men. Faith and love were for him the vital elements of religion, not obedience to law. On the other hand his opponents believed that religion is a static thing; that the last word concerning it had been spoken when the canon of Scripture was closed. Ancient prophecies might find fulfilment in later times. Scribes might build a hedge



about the law and add the hedge to the law. But nothing once announced by a prophet or law-giver whose utterances had found place in sacred Scripture could thereafter be superseded by larger light or the perception of a deeper insight. Revelation has ceased. The book is closed. The law rules. Henceforth men can but reaffirm what their fathers of long ago learned.

Who are the present-day successors of Paul's opponents? Who stand today for the principles for which Paul contended? Who make religion a thing of statutes and words? Who insist that all must conform to the beliefs and practices of former ages? Who hold religion to be still in the making under the guidance of a God who worketh even until now? Do you stand with Paul, or with those mischief-makers in Galatia who, he said, were seeking to rob the church of the truth in Christ?

## HOW TO READ THE LETTER TO THE GALATIANS

Read with an understanding of the situation out of which it arose and an appreciation of the issues involved, few pieces of religious literature in existence are more interesting than Paul's letter to the Galatians. The remoteness of the situation and the frequent references to circumstances or lines of argument of which we have no direct knowledge make it hard reading to the modern Anglo-Saxon. But the issues at stake are in principle real ones today, and it is worth while to make an effort to understand this ancient but vital writing. The following outline will, it is believed, help one to read the letter with understanding and appreciation.

### I. Introduction (1:1-10).

1. Salutation, including assertion of the writer's apostolic authority (1:1-5).
2. Indignant rebuke of the Galatian apostasy, virtually including the theme of the epistle: The gospel which Paul preached the true and only gospel (1:6-10).

### II. Personal Portion of the Epistle.

The general theme established by proving Paul's independence of all human authority and direct relation to Christ (1:11-2:21).

1. Proposition: Paul received his gospel not from men, but immediately from Christ (1:11, 12).
2. Evidence substantiating this proposition, drawn from various periods of his life (1:13-2:21).
  - a) From his life before his conversion (1:13, 14).
  - b) From his conduct just after his conversion (1:15-17).
  - c) From his first visit to Jerusalem (1:18-24).
  - d) From his conduct on a subsequent visit to Jerusalem (2:1-10).
  - e) From his conduct in resisting Peter at Antioch (2:11-14).
  - f) Continuation of his address at Antioch so stated as to be for the Galatians also an exposition of the gospel which Paul preached (2:15-21).

### III. Refutatory Portion of the Epistle.

The doctrine that both Jews and Gentiles become acceptable to God by faith rather than by obedience to statutes of law defended by refutation of the arguments of his opponents, chiefly by showing that the "heirs of Abraham" are such by faith in Christ, not by works of law (chaps. 3, 4).

1. Appeal to the early Christian experience of the Galatians (3:1-5).
2. Argument from the fact of Abraham's justification by faith (3:6-9).
3. Argument from the curse which the law pronounces (3:10-14).
4. Argument from the chronological order of promise and law (3:15-22).
5. The temporary and inferior nature of the condition under the law (3:23-4:11).
6. Fervent exhortation, appealing to the former affection of the Galatians for Paul (4:12-20).
7. Allegorical argument from the two branches of the family of Abraham (4:21-31).

### IV. Hortatory Portion of the Epistle (5:1-6:10).

1. Exhortations directly connected with the doctrine of the epistle (chap. 5).
  - a) Appeal to the Galatians to stand fast in their freedom in Christ (5:1-12).
  - b) Exhortation not to convert liberty into license (5:13-26).
2. More general exhortations (6:1-10).

### V. Conclusion (6:11-18).

1. Final warning against the Judaizers (6:11-16).
2. Appeal enforced by his own sufferings (6:17).
3. Benediction (6:18).



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## THE MIDDLE-AGED CHURCHMAN

It takes grandchildren to make revolutions. What the grandfather dreamed of, the father thinks of, and the child puts into operation. It almost seems as if an idea has to have three generations back of it before it can become a social dynamic.

That is one reason why the middle-aged churchman finds himself in perplexity. He was trained to hold a self-consistent view of Christian truth and of the world in general. His father lived through a civil war and brought him up to be rather cautious about social experiments. And yet he himself could not escape the contagion of the new social and scientific emphasis of thought. If he did not entirely break from his moorings he at least found his anchor chains considerably longer.

But his own children have no such attachment to the past. They share in the father's detachment but not in his anchorage. Where he swings at anchor they set off on explorations, not always with any great care to take soundings and make observations.

The grandfathers knew how to deal with this sort of spirit. To them it was spiritual vagrancy, to be put down. But the man of the middle generation is perplexed. He is still interested enough in life to be apprehensive as to ways of living. His spiritual muscles are too bound for him to take pleasure in the pursuit of novelties. As he grows older he is liable to grow increasingly less capable of readjustment. He finds it increasingly harder to change his mind. Because he now belongs to the generation that has dared to make some progress he has a feeling that the world has made enough progress. He grows impatient of changes which the younger generation welcomes as promises of Utopia. He is like the alumnus of a college who is proud to have his college advance but is disappointed if it differs from the college of his undergraduate days.

He becomes one of those who believe in progress but are opposed to change.

But there are others among us middle-aged folks who are not content to be merely an intermediary between a reactionary grandfather and a radical grandchild. We are not anxious to run with the youth, but we are unwilling to become intellectually sedentary. Just how can we strike a middle course?

Middle age does not take readily to study. It is more interested in action. But that is really no reason why it should not study. The great danger is that our progressive churches will themselves become middle-aged, content to let respectability and sobriety tyrannize over spiritual vision and church experiment.

The descent from middle age to old age is easy, but it is fatal to others than those who make the descent. The dislike of exertion, the sense of command, the self-complacency born of progress which is ready to reap its fruits without preparing for the next year's sowing—all this is by no means necessary if only men and women who are just now in control of the churches would bear in mind that they must go on if they are not to go back. The crowded life need not be an intellectually sterile life. A life of growth should not be afraid of further growth. A mind that once studied the Bible should not shrink from studying it by a better method. An emancipated spirit that has found self-control in experience should not be afraid to move on with the younger generation as it seeks the promised land. In such companionship there will be vigor for middle age and wisdom for youth.



# THE PHYSIOLOGY OF THE SPIRITUAL LIFE

P. H. J. LERRIGO, M.D.

## I. IN THE SCHOOL OF THE AMOEBA

### I

*The Master's method.*—The Master taught the principles of eternal truth in the plain terms of things common to the life of His day. Since the days when Jesus walked and talked by Galilee and in the Temple court at Jerusalem, vast realms of knowledge have been opened to the intellect of man. Science has bared the truth of nature in a thousand new directions, and undreamed-of natural secrets have become the commonplaces of popular information. Were Jesus here today, it is reasonable to suppose that His teaching of that same everlasting truth would be carried by the vehicles of current thinking, and His parables would deal with railroad trains, engineering enterprises, and the marvels of modern science, revealing the principles of the Kingdom of Heaven as they lie thinly veiled beneath the surface of today's ordinary life.

*The law of the soul-life.*—The following pages attempt to indicate the wealth of parabolic teaching regarding the soul-life which lies in merely one phase of modern classified knowledge. It should not be supposed that the parallels here drawn are all mere analogies. Rather, as has been pointed out by Henry Drummond, we are able to trace fundamental laws which are familiar to us in the physical realm out and up into a higher spiritual sphere. It is as though the Great Artist in composing the wonderful symphony of creation had

carried the same theme throughout the various movements of His masterpiece, working it out in numberless variations and developing its beauty by exhibiting it in a thousand different settings.

*A cure for materialism.*—The scientific statements here given are purposely simplified so that those lacking scientific training need be at no loss, and also because the interpretation of one realm of truth in terms of another must proceed on general lines rather than by a too close pursuit of detail. The very definite parallelism that exists, however, may well suggest to the scientific mind which has been caught in the paralyzing grip of materialism that while these spiritual truths presented are not susceptible of the same kind of verification as is commonly sought by the mathematician or the physicist, nevertheless the manner in which spiritual truth fits the mold of physical verity with which he is familiar provides an almost overwhelming weight of presumptive evidence.

### II

*Gullivers in a Lilliputian world.*—One of the compensations of the life of the physician is the use of the microscope and the opportunity of observing the myriad forms of minute life thus brought under observation. The achromatic lens snatches a whole world from oblivion, or rather sharpens our perception to such a degree that we become Gullivers in a

Lilliputian world and realize that we move clumsily among innumerable infinitesimal fellow-beings, which share with us in simple ways the very same functions and activities of life. We have learned in these latter days to conceive no little respect for these minute creatures, and a rueful realization of their far from despicable powers should render the wise willing to learn the lesson of the microscopic.

*A master of general principles.*—The protozoan is a master of general principles, and he who would solve great problems by reducing them to their simplest elements may well enter the school of the amoeba. The latter is a shy and elusive individual. It takes the practiced eye to discover him in his lair, but, having located the specimen, he will repay study. The amoeba may appear at first a perfectly round homogeneous cell, apparently motionless and lifeless.

*The life-processes of the amoeba.*—It takes something of the patience of an Isaac Walton to watch his life-processes, but a careful observation will demonstrate that after a time the cell is no longer perfectly round but grows lopsided. A protuberance develops upon one side, which gradually becomes accentuated until a new organ is formed and the cell has manufactured for itself a prehensile instrument capable of wide and varied uses. These new arms are called pseudopodia. They represent the cocoanut-acquiring missile of the anthropoid ape, the bow and arrow of the early hunter. They are the prototype of modern machinery. It is by means of these newly manufactured organs that the protozoan

carries on his life-processes. They may be ideally studied in connection with the simple white blood-cell, the leucocyte.

*The beast of prey.*—The simple cell has a personality which is readily comprehensible to the human, for his primitive instincts are identical with ours. Appetite asserts itself and he becomes a beast of prey. Out goes the new arm in the direction of any succulent morsel which he may fancy for breakfast. The edible particle is surrounded by the embrace of this wonderfully useful protuberance. The body of the cell has been described as flowing around it, and the meal is gathered into its internal economy to be accepted and assimilated or rejected, according as the tastes and requirements of the cell shall dictate. The pseudopodium becomes therefore the active agent of nutrition in the life of the protozoan. Its food supply and growth are dependent upon this newly manufactured limb.

*The farther horizon.*—Let it not be supposed that the life of the simple cell is absolutely devoid of variety. It apparently has its diminutive curiosity and speculation as to the farther horizon, and so we find it moving out in one direction or another, led perhaps by the desire for better hunting or fishing. The interesting thing about it, however, is that its means of locomotion prove to be those very same pseudopodia which formed such a convenient means of acquiring a breakfast, and the little creature is discovered pulling itself along the wall of its containing vessel by means of the contractions and expansions of its body. Whether the leucocyte experiences any sense of gratification from these gymnastics is a matter for



speculation, but certainly its life-functions are largely dependent upon them. So we discover that in the simple cell not only the function of nutrition but also motion is carried on by means of the new organs which instinct moves it to create as occasion requires.

*Self-reproduction.*—One would suppose that the activities already mentioned would very nearly exhaust the possibility of the simple cell's life-cycle, but there is still another function which is no less important than nutrition and motion, i.e., reproduction. The simple cell is rather the prototype than the imitator of the human being in seeking to reproduce itself. The process reduced absolutely to its simplest terms is a mere division of the cell-body, and that which had been one cell becomes two. It is a matter of no small interest to find reappearing at this point the ubiquitous pseudopodium, for the process of simple division whereby many cells reproduce themselves is carried on by means of the new arm which we have already discovered to be responsible for nutrition and motion. The protuberance from the side of the cell gradually accentuates itself until the tenuous ligament joining it to the parent-body finally becomes severed and the organ of initiative, adventure, and ministry embarks upon the highest adventure of all in the formation of a new cell.

*A life-cycle.*—This then is the life-cycle of the simple cell: nutrition, motion, reproduction. Food, exercise, rebirth—and the instinctive outreaching of its protoplasm as it springs to do the bidding of the dictates of life's urgings and necessities, twisting itself into new

forms and organs in the process, is the active agent of all.

*The amoeba's message.*—It is a far cry from the protozoan to the life of man, highly differentiated and developed through ages of experience; but in these days of confusion, when men's thinking is beclouded by the very multiplicity of life's developing phenomena, it is worth while to return to the simple general principles of animate life exemplified in the protozoan to see whether it has a message which will serve to clear the atmosphere and chart the terrain of a more complicated world.

### III

*The amoeba and the church member.*—The instincts, feelings, and practices of the protozoan are illustrative of certain phases of the Christian life; likewise its illness and aberrations from the normal bear striking resemblance to the spiritual weakness and failure of great numbers of the members of the Christian church.

*Healthy souls.*—I am not pessimistic about the life of the church. I believe there are thousands upon thousands of healthy souls, the physiological processes of whose inner lives are proceeding normally and bearing right relations to the world in which they live. The progress of the kingdom work in the world is a demonstration of this, for one cannot have the fruits of living processes unless those processes are being carried on normally.

*Invalids in the Christian home.*—It cannot be denied, however, that there are many members within the church today who fail to function according to the norm of the life of Christ. They

are the invalids on the couches of the Christian home, the defectives whom we are carrying as a handicap in the midst of the world-battle. But this is the age of health. In the physical world we have entered upon an era when it is not only pleasant but fashionable to be healthy, and many of those invalid couches in our homes which were formerly occupied are now vacant, for we are learning the laws of life. Equally there is no good reason why our church should carry spiritual invalids. Let it become fashionable to enjoy robust spiritual health. It is per-

fectly possible to achieve a spiritual fitness analogous to the physical vigor presented by the modern athlete.

*The physiology of the inner life.*—A classification of those laws of spiritual health which parallel the normal physiological processes of the body and which may perhaps fitly be termed the physiology of the inner life should be helpful in leading us to a correct understanding of the basis of soul-health, and even the humble amoeba may be of some service in aiding us to comprehend those laws in their simplest form.

## II. NUTRITION

*The hungry amoeba.*—The most basic of physiological processes, and one which is shared alike by primitive as well as highly developed forms of animal life, is the function of nutrition. The cycle of the nutritive function of the amoeba is simple. It grows hungry; appetite asserts itself, a felt need. There is a desire for satisfaction of the need. An outward urging in the granules of its protoplasm appears. The pseudopodium is thrust out, grasping the nutritive particle. The latter is absorbed into the body of the cell, resulting in its alimentation and growth.

*The meal prepared by the Master.*—Similarly the nutritive processes of the spiritual life are felt, expressed, and satisfied. Appetite is one of the first manifestations of life, and sooner or later, in every soul where spiritual life is present, hunger will appear. Even on the physical plane the Lord recognized the importance of hunger. What more touching picture is contained in the gospel narrative than that which presents Jesus standing on the seashore in the dim

gray of the morning beside the flickering fire, whereon His own glorified hands had laid fish that they might broil for the satisfaction of the physical hunger of those loved ones of His whom He had appointed to meet Him there?

*Whetting the appetite.*—So He has used the homely illustration of the appetite to speak of that attitude toward Himself which renders men capable of receiving the satisfaction which He Himself has provided for the needs of the spirit; and as the one perfect remedy for hunger and thirst is their satisfaction, so He has promised that the soul which cometh to Him shall never hunger, and the one which believeth on Him shall never thirst. He seems indeed to have drawn a happy distinction between hunger and appetite in indicating the permanent removal of the one, while the other is but whetted by communion with Him, as in the case of Mary, who sat at His feet and was commended for having chosen the better part.

*Appetite an indication of life.*—The lack of this primitive indication of life



is a signal of deadly danger. This is why the Lord spoke in positive terms of the blessedness of those who hunger and thirst after righteousness.—David expressed the same primitive need when he said, "My soul thirsteth for God." The appetite is there and is the best possible proof that life is present in the individual. Loss of appetite, whether it be in the amoeba or the church member, is a sign of fatal weakness which, if not promptly remedied, may eventuate in actual loss of life. It is a symptom and not a disease, but promptly robs both cell and man of their proper functions.

*The aliment of the soul.*—The proper aliment of the human soul is God and righteousness. Every time the soul reaches out toward the Highest and apprehends some new principle of truth or God, it becomes nourished and attains a stronger hold on life. The best apologetic for the Bible as the Word of God is that countless souls by feeding upon it have attained a robust spiritual existence. It could hardly be otherwise when every page is instinct with the divine life, and those thoughts which have nourished men's souls through the ages have here been crystallized and set down in living words and phrases forever.

*Looking for a meal.*—Appetite being present it is nothing less than a foregone conclusion that the individual who feels the pangs of hunger will reach out in the direction of the nutriment which will satisfy his primitive need. The outreaching is as instinctive and automatic in the spiritual life of man as in the protoplasm of the amoeba. Let there be the stirring of a spiritual

existence and the soul automatically seeks its natural aliment. "Oh that I knew where I might find Him." The soul itself recognizes that its satisfaction is to be found not in things but in a person, and it looks for the heavenly manna. No higher claim to a unique divinity was ever made by Christ than when He said, "For my flesh is meat indeed and my blood is drink indeed" (John 6:55). "He satisfies the longing soul and fills the hungry soul with goodness" (Ps. 107:9).

*The right place to seek food.*—But for a practical satisfaction of its appetite the soul must seek its food in the right direction. "The heavens declare the glory of God, and the firmament sheweth His handiwork," but neither of them offers in plain terms the life and power of God as revealed in the life and words of His Son, so that the individual who presumes to seek the spirit's nutriment merely by communion with nature on Sunday automobile trips would be very likely to present a lean and hungry appearance, were it possible to photograph his spiritual physiognomy.

*Sources of supply.*—The natural sources of food supply for the human soul are three: first, the services of worship connected with the Christian church, which is the nursery of the soul, established by Christ, among other reasons for the purpose of throwing about the newborn the tender care needful for continued existence and growth; second, personal study of the book wherein is concentrated the great store of spiritual wealth garnered throughout the ages; and third, direct contact with the Source of all spiritual nutriment. In plain terms, the hunger of the soul will be

satisfied by attendance upon Christian worship, by study of the Scriptures, and by prayer and communion with Him who is the source of life.

*Predigested pabulum.*—The soul which presents the glow of spiritual health will seek its nutriment in all three directions. Our churches are filled with great numbers of spiritually underdeveloped souls who have failed to attain the capacity of going for themselves to the sources of supply to satisfy a growing appetite. They have formed the habit of coming to church, Sunday by Sunday, expecting to receive their week's rations, neglecting the duty of supplementing further their supplies of provender by foraging for themselves. They are content to remain spoon-fed infants, existing upon the predigested preparations of the Sunday sermon which formed the natural beginnings of their nutrition, but which, if persisted in to the exclusion of a more robust diet gathered for themselves, is bound to give rise to a condition of malnutrition and arrested development.

*Tenement children.*—There is perhaps nothing more pitiful in the physical realm than those little undersized, wizened denizens of the crowded tenement districts of our great cities—children with large heads, hollow eyes, protruding abdomens, and attenuated limbs: children whose physical appearance cries aloud of imperfect or insufficient feeding. The careless, haphazard feeding of the tenements will never develop in the childish frame the winsome curves and wholesome color of healthy childhood, and when these unsanitary conditions have so affected the growth of the child that the illy

nourished brain ceases development, and the intellect, which should be putting forth vigorous promise for the future, remains in a partially developed state, the condition is pitiable indeed.

*Arrested development.*—Arrested development in the spiritual life is, however, one of the commonest phenomena found in the Christian church. Lives which in the first happiness of a new spiritual experience have given promise of a maturer development of broad usefulness present in a spiritual sense all the symptoms of the gutter child, whose physical development is stunted as a result of insufficient food.

*Meat for the soul.*—In these cases the cause is a similar one and the remedy identical. No vigorous, healthy, spiritual growth can be hoped for apart from earnest and persistent study of the Word of God. In the truest sense, the book which we call the Bible is meat for the soul. It contains the highest possible exposition of the great principles of moral and spiritual growth, and the soul that constantly receives and meditates upon the truths thus revealed absorbs them into his spiritual consciousness. The principles of the Word are sown in the soil of the conscious mind; they penetrate to the subconscious; there they germinate and govern the trend of all subsequent thinking.

*Spiritual digestion.*—The "stuff" of the living Word is spiritual nutriment. It becomes assimilated by the digestive apparatus of the soul, passes into the circulation, and appears again as the substance of which the character is built and the energy wherewith life's activities are manifested.



*Stunted spirits.*—Rob the spirit of its natural food and every physical symptom of arrested development is paralleled in the spiritual life. The soul becomes mean and undersized. Its characteristics are small and feeble instead of generous and vigorous. The character of the individual is rendered repulsive rather than winsome and genial.

*Learning how to feed.*—But the soul must be taught to feed upon the Word. The situation is similar to that found in the physical realm. Artificial feeding is natural for a time, but only until the time comes when the robust child learns to feed itself. The average new convert does not know how to study the Bible. He needs constant help from those who are older. We ought not to expect this situation to continue, however. He should learn to use his imagination, to grasp the great needs of life and find the correlative truth between the covers of the Book. He should learn to interpret the Word in terms of an answer to his own need. It would be an excellent thing if every Christian upon uniting with the church were placed in a small Bible-study group—not the ordinary Sunday-school class, but a group limited in number, meeting for earnest study and frank discussion, with the express purpose of relating the Word to the phenomena of life.

*The right way to use the Bible.*—There is a marked difference between the individual who has learned to use his Bible intelligently, and the one who has received no such training. The latter finds no appetite for it, while to the former its pages are instinct with life. To the one it is a mere collection of words, set down ages ago by men whose

lives were utterly unrelated to his own, while the other colors its pages with the kaleidoscopic hues of his own varying experience. The difference between the two is that one reads it dully and formally, while the other interprets it by using his imagination to fit the eternal principle to his present need.

*The pseudopodium of the soul.*—The imagination is the organ whereby the nutriment of the Word is extracted. It is the pseudopodium of the soul. Its application to the pages of the Scriptures will make the old, familiar stories live again.

*Peter in prison.*—We have read the account of Peter in prison repeatedly, and it has made little impression on us. Read it again and think of Peter lying asleep with the chains about his ankles and wrists chafing raw places in the skin. Think of the two soldiers by his side, stirred by his every motion, sentinels alert to prevent escape. Now think whether there is no Peter in your own soul chained by habit which chafes and injures the spirit-life. Think whether the spirit within has not struggled against its fetters until weariness has caused it to cease the apparently useless strife and fling itself in torpor to quiescence between its captors. Imagine then the heavenly vision of One who stands by us in the prison cell of our own soul's captivity and, speaking the word of power, causes us to arise, and lo, we find ourselves upon our feet with the chains gone and the guards overpowered by a higher force, while we pursue the angel form to the streets of the great city where service awaits us.

Thus Peter's story becomes fiber to the soul; we apprehend it for ourselves;

it passes into the realm of the sub-conscious, where the processes of mental and spiritual digestion take place, and then it emerges in moral muscles, girt for the task and ready to function normally in the spiritual frame.

*Spiritual initiative.*—It takes spiritual initiative to project one's own life into the printed page and emerge with the prey clasped in one's grasp. One is reminded of the wheeling gulls, poisoning themselves above the spray of the ocean surf, their sharp eyes fixed upon the surface of the water, alert to dart through the sparkling drops and seize upon whatever edible morsel their penetrating vision may discern, shaking the foam from their wings as they rise exultant, clutching their prey in their talons. Many of the most stimulating and helpful thoughts of the Bible are veiled from the casual glance by the archaic language of the ordinary version, and no one can truly interpret its message until the need of his soul shall drive him to an earnest search for that satisfying nutriment which he lacks.

*Loss of appetite.*—Anorexia, or loss of appetite, is found in the individual cell, as well as in the organism as a whole. There are certain cells in the human body whose function is to combat the hordes of invading bacteria which cause disease. This they do by actually swallowing them up, digesting, and disposing of them. In certain morbid states these cells lose their appetite and fail to attack the enemy, thus leaving the body a prey to the inroads of disease.

*Opsonins.*—The appetite of these cells is stimulated, however, by certain principles in the blood called opsonins.

If the opsonins are not present in force, the cells will perform but feebly their functions. Loss of appetite is as common a symptom in the spiritual as in the physical realm. We need to develop the opsonins within our souls by deliberately breaking with the insidious sloth which bids us be satisfied with the commonplaces of the Christian life, when spiritual initiative and the determined use of the imagination will place at our command the rich stores of spiritual nutriment contained in the Word. It requires a definite effort to grasp the hidden meanings of the Scriptures, but this effort having been faithfully put forth will build within us that spiritual tissue which shall clothe the skeleton of our meager souls with muscles capable of moral wrestling and constructive activity.

*The miracle of Christ's feeding.*—The normal soul will find its aliment in public worship and in personal study of that volume which is the great source of all spiritual strength, but there is one other source of spiritual nutrition which must not be neglected, and that is personal communion with Him who is the Bread of Life. God speaks His words which are spirit and life to our souls by means of the message from another, and by means of the printed page, but also by that direct personal impression which comes to every soul which is willing to put itself into the place where the One who fed the five thousand can work again the miracle of the loaves and fishes and nourish our own souls.

Personal communion, however, follows the lines of thought leading out from the Word. The Christian who consecrates his imagination to the under-



standing of God and His Word will go far toward a sympathetic interpretation of the eternal principles of the life of God in the colloquial of commonplace human life. He will be led out into the depths of comprehension of the Almighty so that the inner paths of thought and communion which ramify through the depths of every man's spirit become luminous with the joy-giving radiance of the Master's presence, and he will know the peace and poignant satisfaction of a heart whose inmost motives are continually governed and directed by the Lord of all hearts. He will find also that these channels of "union and communion" with God radiate from those great thoughts which have been crystallized for us in the Book. So that, after all,

the three sources of the soul's alimentation—the spoken word in public worship, the written word in private Bible study, and the direct contact of our spirit with the Holy Spirit of God—have their focus in the revealed Word.

*Steps in the soul's feeding.*—It is worth while to remember the steps which will insure a normal alimentation of the soul: A good appetite, preserved by putting ourselves in the way of its satisfaction. The outreach of the imagination, the pseudopodium of the soul, in the direction of the three sources of food supply—the ministry of the Word in public worship, the private appropriation of the Bible as our own proper nutriment, and direct contact with the Interpreter and Revealer of all truth.

### III. MOTION

*Motion dependent upon nutrition.*—The second function of the protozoan is motion. It is dependent absolutely upon nutrition. While the immediate result of unsatisfied hunger is likely to be energetic activity, nevertheless, if nutrition fails beyond a brief time the activity ceases, the motions become sluggish and finally disappear, leading to a condition of coma resulting in death and ultimate dissolution.

*The weakness of hunger.*—In the human system the weakness of prolonged hunger is sometimes pathetic. The mental processes may be abnormally quickened, leading to a ready grasp of the necessity for action, but the weakness of the system from continued starvation renders the muscles incapable of accomplishing the bidding of the brain. The life becomes futile, pro-

found discouragement results, which gradually obtunds the brain, dulls the spirit, and leads to a breakdown of all the body-processes.

*Telegraphing for supplies.*—Just as the chemical reaction in every granule of the protoplasm of the simple cell sets up an imperative call for the needed additions of tissue-building material, so the cells of the human body echo the cry and telegraph frantically to headquarters for supplies. Foraging bands of cells are sent out, and if nutriment is not forthcoming from the proper source they may feed upon the surplus store of adipose tissue found in the system itself.

*Food and energy.*—When the response has been obtained and the foraging bands have returned to camp with abundant quantities of the needed ration,

satisfying the clamant voices of the hungry troop, the natural outcome of satisfied appetite is to convert the nutriment into tissue and energy. The amoeba, whose appetite has been satisfied, grows rotund and waves active arms in moving from one place to another. The human system which has been supplied with food assimilates the nutriment and by means of it covers its bony framework with fat and muscle, and manufactures stores of energy which lead to multifarious activities. The replenished army commissary means a forward movement upon the enemies' trenchments.

*Hungry souls cannot work.*—So in the spirit-life the physiology of the amoeba and of the human frame is faithfully reproduced: activity depends entirely upon nutrition. There will be no motion without food and no service without the foregoing satisfaction of spiritual appetite. Is not the complaint too frequently heard, "I come away from the services hungry and dissatisfied"? Let it be well noted that the hungry and dissatisfied soul never yet produced activities of value in the church life. What an emphatic call to ministers is this, to base their public ministry upon the true aliment of the soul prepared and waiting in the Book of God. Similarly there is a hint to such dependent souls to realize that they may go to the source of supply and "buy for themselves."

*Regular meals.*—But having received the needful food, whether through public worship, private study, or direct communion—or ideally through all three—there comes the natural corollary of nutrition, which is activity, expressed

in the amoeba by motion. There is no more edifying and inspiring phenomenon in the world than that of a normal Christian functioning healthily and happily in the spiritual body of the church, taking his meals regularly at the Sunday services and prayer meeting, foraging for himself among the rich pastures of the Word, apprehending the divine life by living communion with the source of life, and then, having digested and assimilated the food provided, elaborating it in the chemical laboratory of the inner life into tissue for the upbuilding of character and energy for the activities of the spirit-life.

*Digesting the meal.*—There is a shadowy realm within the spirit of man whence arise intuitions and impulses, sudden convictions that we ought to take a certain course of action, as well as deliberate purposes arising out of long consideration and carefully balanced judgments. This dim labyrinth of the inner life is but just beginning to be explored by the new psychology. Its laws are being formulated, its paths mapped, and in some cases its derangements corrected. But this realm of the inner spirit has never been wholly obscure to the Christian soul. It is the region of spiritual digestion. The soul apprehends a new spiritual truth; it becomes food for the inner life. The new idea falls into the region of the subconscious and is acted upon and reacted upon by the digestive ferments of the spirit until it becomes fitted for absorption in the life of the soul.

*Building the tissue of the soul.*—In its transformed state it then goes to build up the tenuous but tenacious tissue of the soul and appears in developed char-



acter, so that, when the occasion arises, that very same spiritual idea through the medium of intuition or impulse will suddenly appear as high and noble action elicited by some great emergency of life; or perchance, having been wrought into the warp and woof of the soul, will appear as a new habit of godlike tenderness or grace in the active relations of the individual with others.

*The bread line.*—There is a statement in the Word to the effect that "Jeshurun waxed fat and kicked." A much commoner phenomenon in the life of the church is for its member to wax fat and stop kicking. An entirely false conception of the function of the church seems to have been abroad. This erroneous view has been expressed in the traditional call of the church to the unconverted. The invitation has been to a well-spread table, "Come and be filled," "Come and receive salvation," whereas the actual call of the Master is not to the bread line but to the battle front.

*The battle front.*—The commissary department is not the element of prime importance in the prosecution of the campaign, but is rather contributory to the main end, which is advance against the enemy. Volunteers are enlisted to fight, and incidentally they are assured that they will be fed. The one who refuses to fight will very soon find himself cut off from the privileges of the trench kitchen. An army travels upon its stomach, but the traveling is the essential feature, and the stomach is cultivated to that end. The propaganda of many a church reminds one of those alluring enlistment pictures we used formerly to see which told of the soldier's pay, the good time he was going to have,

the countries he would see. But it is improbable that this method has ever secured the enlistment of any great number of desirable recruits.

*Christian inertia.*—The great call to the battle is the call to sacrifice for a great cause, and the men of today are not wanting in the heroic element which responds to such an appeal. Is it not possible that the inertia of the average Christian is due to a fundamental misapprehension upon uniting with the church? He was impressed with the peace, joy, and comfort which church membership would mean to him, and little was said of the active battle which the church is waging against the entrenched forces of evil in the world, and of the solemn obligation he was taking of engaging earnestly in the strife. Hence he unites with the church obsessed with the belief that his churchly duty lies in faithfully occupying his pew Sunday by Sunday, while the pastor earnestly distributes the weekly supply of spiritual food.

*A nest of swallows.*—I am reminded of a nest of young swallows which we once observed through a period of weeks. The parent birds had built their nest under the eaves of a tiny Japanese house in Yokohama. We were guests in the home of a missionary who lived on the summit of the bluff. Descending the long flight of steps which led to the native city, we came upon this nest of little fledglings. The Japanese who occupied the house were evidently very kind to the little birds and got into the way of dropping small pieces of food into the hungry mouths. The birds became so accustomed to this treatment that they began to expect it,

and upon the approach of a footstep, open would go every mouth, the jaws stretched to such a voracious extent that they seemed indeed all mouth.

*A Sunday congregation.*—It has often occurred to me that this is a pretty fair picture of the average Sunday morning congregation. The pews are filled with decorous churchgoers, the pastor has prepared his very best for them and is ready to give of his brain, his private study of the Word, his erudition and ripe experience of contact with human life. He enters the pulpit and, at least metaphorically, open goes every mouth, and the birds are awaiting the choice morsel which he has laboriously prepared for their nutriment. But normally this feeding process is not perpetual. There comes a time when, if the little fledglings do not make an effort to fly, the mother-bird will shoulder them out of the nest and they will be left to shift for themselves.

*Sermon-tasters.*—The capacity to receive prepared food, which a great many Christians manifest, is little short of marvelous. They are fully content to sit Sunday after Sunday complacently awaiting the ministrations of their spiritual wet-nurse, and the various comments upon the discourse will indicate a very nice and critical taste. They become capable of intelligently criticizing the ablest sermonizers of the land. These are they who, when a church is without a pastor, make it well-nigh impossible for more honest souls to fill the vacant place. They have become what is known as "sermon-tasters" and can find something to criticize unfavorably in the most able discourse.

*An anemic soul.*—There are three terrible spiritual illnesses which affect those who achieve the pernicious habit of constantly hearing the Word without an earnest effort to obey it. Assimilation may fail and they may die of inanition or anemia. There will be manifest a gradual loss of appetite, failure to attend the services, weakness of response to the stimuli of the Christian faith, entire failure to participate in the activities of the church, finally loss of spiritual sensation, and death. What a large number of pale, anemic Christians there are in the church! They remind one of the delicate anemone trembling in the breeze, rather than the brilliant, ruddy poppy glorifying the landscape. They have no message of Christian hope and cheer for those without. They suffer, like all victims of anemia, from cold extremities, and lack that warmth of handclasp and virile Christian personality which is an invitation to feeble souls to seek the same source of spiritual vigor.

*Auto-intoxication.*—In the second case, the situation is closely analogous to a similar condition in the physical system of the human body. Overfeeding and under-activity induce a condition known as auto-intoxication. The body finds it impossible to dispose naturally of all the nutriment provided for it. Faulty metabolism results in the manufacture from the food of poisonous products which affect the body seriously in many ways, lessening efficiency, dulling the intellect, and producing a train of unhappy symptoms all too familiar to the chronic dyspeptic. In the spiritual realm, the law that food is given for the purpose of building the



body and furnishing power for work is enforced as inexorably as in the physical, and the Christian who constantly feeds but fails to work will inevitably suffer from a condition of spiritual auto-intoxication. The outraged system manufactures deadly poisons from the unused nutritive material, and we find developed peculiar forms of religious experience such as Christian Science, Dowieism, singular interpretations of prophecy, and the like.

*Spiritual obesity.*—The third evil which threatens the church member who fails to engage in definite and regular activity is over-production of adipose tissue. Nutritive material is provided to be transformed into the tissue of character and the energy of service. The violation of this law results in the deposit of the surplus of food about the spiritual anatomy, and the individual becomes a victim of spiritual obesity. His religion is an unctuous deposit beneath the surface of the skin, rather than the fabric of his soul's life. He is ready with the pious phraseology of a second-hand religion. His prayers are in the set terms of the spiritual experience of others. He goes through the motions of Christian service without putting the force of his spiritual life behind them. In the physical realm, the over-production of fat may involve danger to the very life of the individual. The fat cells not only accumulate beneath the skin, but infiltrate the substance of the cardiac muscle, so that every heartbeat requires the lifting of pounds of useless tissue. So the platitudes of habitual piety may lie about the heart of the spirit, weighing it down like the millstone of which the Master spoke.

The way to avoid all this is very simple. Let nutrition be followed by motion. Use to the utmost extent the aliment received in the development of character and in active service. This is the pathway of health. The two walk hand in hand: food and exercise.

*A first-class egoist.*—The rudimentary activities of the protozoan which are expressed in simple movements of its "false limbs" become in the highly differentiated life of the human being the manifold activities made possible by the fine co-ordination of the groups of well-developed muscles with which the latter's real limbs are provided. The protozoan is a first-class egoist. All its activities are grouped about the necessity for supplying its own bodily wants.

*The element of altruism.*—But in the physical development of the human the altruistic element has been added, and while much of his activity has to do with the supply of his own personal need, nevertheless there has appeared a relationship to the need of others, and his chief activity may indeed center about the wants of some other creature. Pursuing the same idea into the spiritual realm, the chief end of activity is found to have lost its egoistic features, and the spirit labors not for its own preservation but vicariously for the life and safety of others. True it is that the individual's life and growth depend intimately upon motion, even in the spirit-life, but Christian service does not consist in a series of spiritual gymnastics for the purpose of strengthening the muscles of the soul. It is rather the spontaneous outgoing of the inner life in an effort to develop within others the same spiritual vigor in which it rejoices.

*Dumb Christians.*—It is a common phenomenon in our churches today to observe members in "good and regular standing" who, so far as any active Christian service is concerned, seem to be entirely devoid of fruit. They are like those naked poles which sometimes rear themselves in the midst of a bamboo thicket, leafless and bare among the group of foliage-adorned trunks. In the Philippines these leafless trunks are called *caña muda*, "dumb bamboo"—an accurate picture of the "dumb Christian." It is not always true, however, that spiritual desire has died out of such hearts. It is sometimes the case that they have failed to grasp what Christian service means and do not know how to go about the task of expressing their own spiritual lives in active service. Just as the keynote of Christian activity, as distinguished from motion of other sorts, is altruism, so the spirit must comprehend the life and needs of others before it can actively express itself in supplying those needs.

*Put yourself in his place.*—There is only one way whereby one may enter into another's necessity, and that is by projecting one's own spirit into the life and surroundings of his brother. To consider the circumstances of another as though they were our own is the method which will enable us to do Christian service effectively, and thus the function of imagination again enters into our thinking as the active agent whereby we may comprehend another's need, place ourselves in his situation, and help him solve the problem of his own difficult circumstances and environment. It is utterly futile to expect to affect another by anything short of a

real study of his need and a sympathetic effort to range one's self alongside of him in the bearing of his burden.

*Comprehension through the imagination.*—This is the truest kind of spiritual activity, and its active agent is again, as in the case of nutrition, the pseudopodium of the soul, imagination. Really to grasp another's need by means of the imagination, one must needs make a deliberate effort, get outside of one's self and live for others. "If any man would come after me, let him deny himself." It is the crucial point where many fail, and often the failure is due to the fact that the Christian has not realized that the whole end of his being is service, or, realizing this, has failed to grasp the fact that the method of Christian service is the consecration of the imagination to a comprehension of the whole life of the needy brother, a self-giving which shall result in the highest degree of self-realization. "He that loseth his life for my sake and the Gospel's shall keep it unto life eternal." "If it die it bringeth forth much fruit."

*The soul's activities.*—The physiology of the soul's activities may be summed up thus: No soul can engage in active Christian service unless it is receiving regular and sufficient nourishment. Food is taken, not for personal satisfaction, but for character-building and service. Service involves a sympathetic comprehension of the need of others by the outreach of the imagination into their life and circumstances. The robust soul is the one which feeds daily upon the words of the Master, and brings to others the same blessing and help which these words have brought to him.



## IV. REPRODUCTION

*Hating one's life and keeping it.*—The protozoan more nearly approaches the altruistic principle of self-giving in the function of reproduction than in any other way, and even here the gospel principle of self-realization through self-denial is demonstrated. "He that hateth his life in this world shall keep it unto life eternal." The perpetuity of the species depends upon the inexorable law whereby the individual parts with a portion of its life to bring about the life of another.

*The pain of reproduction.*—It is probable that reproduction is always associated with pain. What rudimentary discomfort the simple cell undergoes in the process of reproducing its kind we may not know, but it is not difficult to imagine that the pinching of its protoplasm and the contraction of its cell-substance as the projection from its body becomes more and more pronounced may be anything but a pleasant process; and when the supreme moment comes for the division of that tenuous ligament, still joining the newly forming organism to its parent-cell, it is not perhaps calling too freely upon the imagination to believe that the protoplasm of the cell-body feels the keen stab of a momentary anguish as the final shreds are torn asunder and the little new life embarks upon its own career.

*A world-process.*—What a conception of the universe this gives us! The suffering of a myriad infinitesimal pains as minute lives emerge moment by moment through all the world! And these birth pangs are accentuated according to the

rise of the individual in the scale of development. "The whole creation groaneth and travaileth in pain together until now."

*The upward trend of the pathway of pain.*—But the complementary truth brings a balm for the suffering which renders it a bitter-sweet experience more to be desired than any other on earth. The gropings of the soul into the future and all the hidden potentialities which prophesy of better days to come; higher grades of personal development, nobler social organization, the elimination of the faulty and unfit, are bound up together with this pathway of pain.

*The amoeba's prophecy.*—The travailing amoeba may not translate its rudimentary cerebration into active consciousness, but doubtless there is an instinctive impulse of its being which bids it reach out and beyond itself in the divine attribute of new life-creation; and the urging of its granules toward the accomplishment of this, its highest function, is its primal prophecy of ultimate perfection.

*The spiritual element in birth pangs.*—The experience is universal and runs through all animate nature. The Master voiced it when He said, "A woman when she is in travail hath sorrow, but afterward she remembereth no more her sorrow for joy that a man is born into the world." From creation until now there has been a spiritual element in the pangs of childbirth, expressed in the possibility which lay in the background of every Jewish maiden's thinking that "the man born into the world" may be the Son of Man who shall achieve

the world's redemption. And with the coming of the Son of Man the hope became but more inclusive, in that through Him divine potentialities are seen to lie in *every* frail life which comes to us out of the unknown. The humility of Elizabeth was shown in her words, "Whence is this that the mother of my Lord should come unto me," but beneath the real humility there was a proud consciousness that she also was to give life to one who should be the forerunner of the Lord and have part in changing world-currents and uplifting the race of men.

*The best fruitage of the spiritual life.*—Translated into the spiritual realm, service becomes truly divine and creative when it has to do with the reproductive faculty. To implant the divine life within the soul of any man is the prerogative of the Holy Spirit alone, but in carrying out the process God has chosen to make use of the word and ministry of His servants, and the spiritual life of any man finds its blossom and fruitage in the highest of all forms of service—spiritual reproduction.

*The superlative of self-giving.*—Let it be noted from the analogy of all nature that this high function of the human spirit cannot be accomplished without pain. It is the principle of self-giving raised to the highest degree. The Master referred to this when He said, "except a corn of wheat fall into the ground and die, it abideth alone" (John 12:24). In some measure reproduction exacts the suffering and death of the parent-organism, and those who refuse to pay the price in deliberate self-abandonment remain like the sterile grain of wheat upon the shelf, barren and forsaken, abiding alone.

*Flouting nature.*—One of the most pitiable sights upon the face of the earth is the barren individual, and one of the ugliest phenomena of the present-day ultra-civilization is threatened race-suicide, wherever it may be found. It amounts to a stultification of one's own being—a denial of the fundamental good attaching to every existing organism. It flouts nature to her face and says in effect, "Yes, indeed, personally I exist, but I place so little value upon existence that by my example I would advocate that my species perish from the face of the earth with the closing of my own miserable life." The barren individual in any order of life is a freak and a monstrosity, its saving grace being that it cannot reproduce its degenerate nature.

*The barren Christian.*—But what of the barren Christian who fails to reproduce his spiritual kind? A terrible menace to the life of the church is the prevalence of those who are willing to browse in the pastures of the blest, perchance to perform perfunctory duties connected with the routine of church life, but who fail at the crucial point of permitting God to make use of them in imparting to others the divine life of which they have been made partakers.

*Reproduction a complex process.*—The production of new spiritual life is a complex process. It is probable that in very few cases is it given to an individual to initiate and bring to its conclusion that chain of circumstances and impulses which eventually results in soul-awakening. It is infinitely true of the whole matter that Paul plants, Apollos waters, but it is God who gives the increase. In many a case the early



influence of a mother's faithful words and prayer will lie dormant for years, to be awakened to active life by the incisive message from pulpit or pew in later years.

*Christ's pre-eminent message.*—The The rediscovery of Christ's pre-eminent message to the church, "Go ye into all the world and preach the gospel to every creature," has given rise in these days to the definite conscious movement for reproduction of the spiritual life in the soul of every man throughout the entire world, and this is comprehended in the modern missionary movement.

*Co-operative reproduction.*—The reaction in this case is an especially complicated one. Its conception is in the heart of the man with the broad world-vision; it involves the co-operative movement of hundreds and thousands of the Master's followers, under the leadership of those who have been given a realization of the capabilities of divine sonship in peoples of alien race, far removed geographically from the parent-group. It requires organization, transportation, a physical plant, wise planning, and imaginative outreach. And back of it earnest souls give loyal co-operation in large faith and sacrificial offering.

*The magic of money.*—The magic of money is involved in it. We should entirely divest ourselves of the feeling that there is anything unspiritual about this phase of the church's great reproductive function. The term "filthy lucre" becomes a misnomer when applied to the crystallized and minted powers of God's people. It is the concrete product of brain and brawn, outlook, daring, energy, patience, perseverance, and toil. Brought to the Master's service, it

becomes an essential element in that great incubative process which is to result, not in the transplanting of the mother-church abroad, but in the creation of an indigenous Christian body in far lands. Let us call it "sainted" rather than "tainted" money.

*Travail associated with every step.*—And about all these various elements in the life-producing process there exists that travail which is the purchase-price of the rare treasure of new life. The vision in the heart of him who conceives a foreign mission is the same as that of Him who "so loved the world that He gave. . . ." The details of organization and equipment which require adjustment and counteradjustment, sacrifice here and self-giving there, are burdened all along the way with the travail of men and women who carry the service as a labor of love. The actual money which forms the vehicle for transmission of the vital impulse is freighted with the prayer-expressed desire amounting in multitudes of cases to definite soul-travail for other spirits whose lives are being lived in far-distant lands and among far different environments.

*A natural phenomenon.*—Response to the stimulus of world-vision is a natural phenomenon in the Christian life. It could not well be otherwise. The Master's mission was life-imparting: "I am come that they might have life and have it more abundantly." It was world-wide in its scope and embraced "every man that cometh into the world." Ours is identical: "As the Father hath sent me, even so send I you." The anti- or non-missionary Christian, therefore, is an anomaly. The world-wide missionary enterprise is a phase of

co-operative Christian reproduction, and the so-called Christian who has no personal and financial relation to it is sterile. He is a drone in the world-hive, doomed to extinction.

*A whole-hearted response.*—Nor may the true follower of the Master bear a mere nominal relationship to the cause. Great causes should elicit no half-hearted service. It is a current theory that the missionary call comes to a few elect souls of peculiar piety. Such a theory violates the biological basis of the spiritual life. We are impelled by the nature of our being to the largest self-development. This means the investment of our powers in the place of greatest need.

*The first question.*—The first question, then, for the Christian who feels within himself the reproducing impulse is, "Where is the greatest need?" And having decided, as a candid study of world-conditions must lead one to decide, that it lies among those seething millions of the oriental races whose ethnic religions have lost all trace of spiritual life and power, the next logical question is, "Am I fitted to go, physically, educationally, spiritually?" If so, the loyal response of the loving heart brings yet another recruit to the forces of the great enterprise.

*The man who cannot go.*—But if providential circumstances, in social connection, physical or mental equipment, or otherwise should render it impossible, this does not render barren the individual life as regards the great co-operative world-reproductive function. The logic of the situation leads the honest Christian much farther, and the next question naturally arises, "Are

there ways in which I can project my own life into those places of need today, while prevented from personally going?" And the reply is obvious. One man gives life—another must give money. They are equally needed links in the chain of circumstances leading to the production of the new life abroad.

*How little may I give?*—Nor will the healthy Christian ask himself the question, "How little may I give and satisfy my conscience?" but the impelling force within which governs the instinct of self-propagation will lead him to place his resources as fully at the command of the Master as his brother who goes, and he will live a life at home which is such that, while his personal service is exerted in his own sphere for the purpose of implanting the life of Christ in individuals, his crystallized powers in the form of financial aid are devoted entirely, beyond the common needs of his daily life and of those who are dependent upon him, to this other form of reproduction which may be called co-operative, in that it involves the joint efforts of thousands of his fellows, and thus he becomes just as truly a missionary—even a foreign missionary—as his brother whose sphere is abroad.

*The prodigality of nature.*—In no other manifestation of life is nature so prodigal as in connection with the reproductive function. Limitless potentialities are bound up in the individual. The simple cell may divide and redivide endlessly, the single seed will bring forth some thirty, some sixty, and some a hundred fold. Nature has lavished bountiful riches upon both vegetable and animal worlds in an apparent determination to secure the perpetuity of the



species. So in the spiritual world vigorous souls beget their kind in an unending succession, and besides the intricate series of interrelationships and extended impulses which carry on the co-operative reproductive function of the church life—the great missionary enterprise—are those personal contacts of soul with soul in which life passes from one to another.

*Reaching the individual.*—It is the obligation and high privilege of every Christian not only to have part in the great world-enterprises which involve co-operative work with his fellow-Christians but also so to place himself under the guidance of the spirit of God that he may be used to help in implanting the life of Christ in the hearts of those other individuals with whom his immediate environment brings him in personal contact.

*Spiritual sonship.*—One may never know all the factors which have entered into the rebirth of any single soul, but most regenerated men bear the definite relationship of spiritual sonship to some other who has made their salvation a matter of special solicitude and prayer.

*Forming Christ in others.*—This phase of spiritual reproduction is not brought about without the pangs of soul-travail. "My little children," writes Paul, "of whom I travail in birth again, until Christ be formed in you." It was of serious concern to him that the Christ-life should be truly reproduced in his followers, so much so that he even goes so far as almost to wish himself accursed from Christ for his brethren's sake. Surely this is the true spirit of parenthood, which is willing in giving life to a new spirit to impart its own soul also,

if by so doing the normal development of the other may be secured.

*The part of the imagination.*—Here again the consecrated Christian imagination is seen to play a very special part. It is the pseudopodium of the soul, and its outreach makes possible both the collective reproductive activity of the church life in its great missionary enterprises and the personal self-projection of the individual's own understanding of Christ. Who has ever found himself actively interested in penetrating the great world-fields with Christian truth until his imagination has grasped the tremendous need of a Christless social system and until his mental processes have gripped the situation and enabled him in some sense at least to identify himself with those who "sit in darkness and in the shadow of death"? The true supporter of missions, by his imagination, is made partaker of the very nature of those he would help, so that he may bring many sons into glory through a realization of their needs and possibilities.

*A tender sympathy.*—Equally he who would affect those about him and lead them to Christ must get out of himself, use his imagination, and thus form the living link between their situation of need and the One who can satisfy that need. A tender sympathy which leads one to understand the heart of the one who is sought is a prime requisite for winning men to a new life.

*The exultation of soul-birth.*—There is exultation about the moment of soul-birth. No greater joy can come to a human heart than that of ushering into the Kingdom of Heaven a new life which otherwise might have remained outside

those gates of light. The Master coveted the experience for all of His followers. "I have ordained you that ye should go and bring forth." Paul saw the pre-eminent joy of it: "That ye be neither barren nor unfruitful."

*The crown of life.*—To exercise the reproductive function is without doubt the very crown and fulfilment of life. The functions of nutrition and motion are merely preliminary and introductory

to the great end of being, which is to pass on to other organisms the fulness of life with all its countless possibilities, that they in their turn may continue the process of multiplication. No true Christian may ever count his life complete until he has had part in this great crowning glory of the spiritual life. "Children are an heritage of the Lord. . . . Happy is the man that hath his quiver full of them."

## V. CIRCULATION AND RESPIRATION

*Higher physiological processes.*—There are certain physiological processes which are the product of much higher stages of differentiation than are found in the simple cell, and as the spiritual life is highly organized we must seek beyond the amoeba for the similitude of some of its functions. This is especially true of respiration and circulation. These functions combine the processes whereby the outside atmosphere is brought into vital relationship with the tissues of the body.

"*God is round about us.*"—The analogy of both respiration and circulation are more than hinted at in the Scriptures. "In him we live and move and have our being" is a direct picture of the soul running its happy course, exercising its God-given powers, and finding its source of life in God as an all-surrounding, all-permeating atmosphere. Truly "He is not far from every one of us" (Acts 17:27). "Whither shall I go from thy Spirit? . . . If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me" (Ps. 139:7-10).

*The all-sustaining element.*—Physiology teaches us the intimate dependence of animal life upon the surrounding atmosphere. The fundamental basis of this dependence is the need for the life-sustaining element, oxygen, which the atmosphere imparts to the living organism. Entering the system, the oxygen forms a biochemical combination with certain elements of the blood; it is carried by the circulation through the remotely ramifying system of arteries and capillaries to the ultimate component cells of the body, where it is seized with avidity by the oxygen-hungry tissues and compounded into the substance of the system. Here, in the remote chemical laboratory of the individual cell, wherein inheres the essence of life, it becomes the prime factor in those metabolic changes, some of which we understand well, while others are shrouded in the mystery of nature's magic alchemy, whereby is carried forward the miracle of sustaining and ever-renewing life.

*The atmosphere of the soul.*—In the profoundest possible sense God is the atmosphere of the soul. That elixir of



eternal life, which the alchemists of old so vainly sought, is found in Him alone. There is a principle of the divine nature, call it what you will, which when apprehended by the soul of man becomes to the spirit-life precisely what oxygen is to the physical organism. The Master well understood this when He prayed for His disciples that they might know Him Whom to know is life eternal. The psalmist goes almost so far as to describe the biological process when he exclaims in sublime expression of keenest soul-desire, "*My heart and my flesh cry out for the living God.*" It is the miracle of divine incarnation repeated, that God should come into the human soul, forming not a bio-chemical, but a bio-spiritual union with the spiritual elements of man's being.

*Telegraphing to headquarters.*—There is a sensitive spot at the base of the human brain where are registered the impulses which indicate whether the tissues are sufficiently oxygenated. When the blood has been so robbed of its oxygen by the clamant calls of the body-cells as no longer to be capable of oxygenating the tissues, its venous character impresses upon this spot the vital need of the system. Instantly the mechanism of demand and supply is set in motion; a telegraphic impulse is flashed to the respiratory and circulatory apparatus. The heart beats more forcefully and the lungs expand more completely so that the vital fluids are reoxygenated as they come in contact with the atmospheric air through the tenuous medium of the pulmonary membrane. Is not the psalmist expressing the same spiritual process in the verse we have just quoted: "My heart

and my flesh cry out for the living God"? The whole spiritual man feels the impelling need of the vitalizing power of God's presence, and the insistent appeal expresses itself through the medium of exclamatory prayer: "Oh, that I knew where I might find him" (Job 23:3). "When shall I come and appear before God?" (Ps. 42:2).

*A permanent function.*—The Master's teaching exalts this experience which was apparently only occasional in the life of the Old Testament saints, as it is indeed in that of many Christians today, into a permanent function which should be considered normal to the soul and without which no soul can possess a true state of health.

*The circulation of the vine.*—He speaks of it under the term of "abiding" and carries out the principle of the circulation by the figure of the vine and the branches. The branch whose health is normal and which bears much fruit is the one which abides in the vine. Those vessels which unite it with the life of the parent-vine are open and free and the vital fluids of the trunk pass uninterruptedly. For a normal life of growth and fruit-bearing there must be more than an occasional transmission of sap from the trunk to the branch. From the very beginning of its existence as a branch it must be so intimately united to the vine that vessel joins vessel and the circulation of the vital fluids is unimpaired. Even a partial separation of the branch from the trunk will render impossible the entire fulfilment of its highest promise in the line of fruit-bearing.

*Mutual indwelling.*—The Master goes on to elaborate the relationship. "If

ye abide in me and I in you." Not only must the branch retain the integrity of its union with the trunk, but constantly there must be the passage of life-elements in the form of nutritive fluids from the trunk to the branch. The branch is wrought into the intimate substance of the vine, fiber embracing fiber and vessel meeting vessel, while the life-essence of the vine itself is found in all its power and fulness rushing through the veins of the branch and bursting into leaf, flower, tendril, and fruit. Each abides within the other and the perfect plant meets perfectly its divinely appointed use.

*The circulation in man.*—The circulation of plant life is not essentially dissimilar to that of the human system. In the latter, connection is made between the current of vital fluids within the system and the encircling atmosphere without through the medium of the lungs, where the blood is brought into intimate approach to the air by the pulmonary tissues. It snatches the oxygen from the air circulating in the pulmonary cells and thus a continuous current of revivifying air is carried through the entire system, uniting the remotest cell of the body with that great ocean of oxygen-imparting atmosphere without.

*Respiration.*—The function of respiration may not and must not be an interrupted one. "If He gather unto Himself his breath, all flesh shall perish together" (Job 34:14, 15). So with abiding, the very life of the Christian depends upon the maintenance of the union between himself and God. The entire cutting off of this connection could only result in the death of the

severed member. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John 15:6).

*Air hunger.*—It must be recognized, however, that while the connection between the all-embracing spirit-life and the spiritual circulation of the individual may not be entirely suspended, it is frequently very greatly impaired. The phenomenon of air hunger is very common among God's children. How frequently the symptoms of this condition in the physical nature are found among those who dwell in crowded tenements. It is different from malnutrition due to insufficient feeding, although its results are somewhat similar and the two are frequently found to coexist. Air hunger will produce a condition of nervous tension and irritability. There is a pinched appearance to the face, the lips and finger nails are blue, and the extremities cold, the disposition is likely to be fretful, and the outlook upon life is pessimistic.

*Christians who lack air.*—Similar symptoms are all too common in the life of many Christians. They are pinched and narrow in their views. Though active in Christian work, they lack the broad, happy, human sympathy which makes effective their approach to other lives. Their spiritual experience is turbulent. Today they may be rejoicing in the light of a new spiritual uplift, while tomorrow they are depressed and restless, with face expressing all too clearly the dis-ease of their inner experience. Air hunger in the spiritual life comes from an imperfect union of the soul with God.



*A noxious atmosphere.*—The Master has offered us the privilege of a life of uninterrupted union with Himself, and if such symptoms present themselves, we should scrutinize carefully our own hearts to discover the cause of the imperfect union. It may be because we are living in an atmosphere surcharged with poisonous products. No one can exist permanently in a noxious atmosphere loaded with the deleterious products of other organisms which have exhausted the oxygen of the atmosphere and cast their own poisonous exhalations upon the air. How quickly clear thought and inspiration fail in a crowded church when the windows are closed. We must escape to the open spaces where God's clear air comes to us fresh and invigorating from the sweep of open country or ocean waste.

*The cause of imperfect abiding.*—The great cause of imperfect abiding in the Christian life is living too much in the presence of our fellows and too little in the presence of God. "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:11). Health and perfect physical development are not found by constant residence among the crowds. Nor will that individual whose life is crowded perpetually with complex sense-impressions and multitudinous human contacts, whose ears are dinned with ceaseless voices and whose vision is confused by constant gazing at the passing of the world-throng, develop an inner life of abiding peace and soul-health.

*A glorious possibility.*—But the glorious thing about the life of abiding is that spiritually we are always able to

disentangle ourselves from the insistent presence of physical impressions and seek those uplands where our spirits may bathe in the ozone of God's boundless life. Deep into the intricacies of our spirit we may draw the living breath of His being until the heart of our soul responds by a deep steady pulse-beat which draws His imparted life through the arteries and veins of our spiritual nature until every farthest cell has caught its full burden of divine life; and, washed in the oxygen of God's nature, every fiber of our spirit gives fresh and normal response to the stimulus of the Great Spirit.

*En rapport with the Master.*—Soul-health is not dependent upon the external environment of our lives. One swift upward glance to the throne out of the mirk of the day's strife will serve to put us *en rapport* with the Master. One deep breath of God's spirit as we lift our souls above the day's toil will fill our whole spirit with Him Who breathed the breath of life into man and said, "It is good." And then underneath the eddying currents of life's resistless stream will continue that constant flow of the subconscious, carrying the main forces of our lives in the direction of God's life. The innumerable details of the busy day will touch the surface only, while the great undercurrent of the subconscious will maintain that high union of the spirit with God; and just as the functions of respiration and circulation are carried on beneath the threshold of the conscious life, so apart from our conscious thinking our spirits, having once consciously sought the free breezes of "the heavenlies," will continue subconsciously that process

of receiving Him Whose words alone are spirit and life. The life of one who has definitely sought and found such an experience as this will be governed by such a deep and abiding peace that the ordinary cares and troubles of life will not ruffle the calm of his spirit, and even the deep waters of affliction will not disturb the peace of his soul.

*An experience of continued heart-rest.*—  
Let us be assured that such an experience

of continued heart-rest is not beyond any one of us. It belongs indeed to the normal and healthy soul. Nor can we any more expect to maintain a healthy body while breathing into our system vitiated air, deficient in the life-sustaining element oxygen than to maintain soul-health while failing to maintain that spiritual circulation of the life of God within and without which comes to us from abiding union with Him.

*(To be concluded)*

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## THE RELIGION OF A LAYMAN

### A STUDY OF THE SERMON ON THE MOUNT

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#### I. THE MAIN SOURCES OF HAPPINESS

The Master began to teach in a little synagogue at Nazareth. Then he appeared in the larger temple at Jerusalem. Here he stands on a mountainside under the open sky. He enlarged his audience room as the scope of his own message broadened.

He saw before him a multitude. It was just a plain ordinary crowd, such as one might see on the Fourth of July or Labor Day, an acre or two of human beings massed together. The rich and the poor were there, drawn by a common curiosity to see this teacher of religion from Nazareth, the cultured and the simple, the successes and the failures—they were all there. And the very sight of them with the unsatisfied longings in their hearts appealed to the Master like

a cry in the night. It was the appeal of life in the mass and he promptly met it with the best he had. He opened his mouth and out came the Sermon on the Mount.

He saw that all those people wanted one thing—they wanted to be happy. But the great majority of them were faced in the wrong direction. They were looking in the wrong places and they would not find happiness because it was not there. He therefore showed them where to look—he faced them rightabout. It is significant that the first word in the Sermon on the Mount is the word "happy." It is translated "blessed" in the stiffer and more formal language of the King James's version, but the earlier and simpler meaning of



the word is *happy*. And the Master showed those people once for all where the main sources of happiness are to be found.

He laid down two propositions: first, happiness springs from character rather than from circumstances. We must look within rather than without. Many people were saying in that day, as people say now, "Happy are the rich who live on the Avenue. Happy are the famous whose names are in *Who's Who*. Happy are the successful whose achievements are heralded abroad with headlines and pictures."

Some of them are, and some of them are not—it all depends on what they are inside. The big bank account says, "It is not in me to make people happy." And the Hall of Fame says, "It is not in me." And Success, with a capital S, widely worshiped by many shortsighted people as a kind of up-to-date deity, says, "It is not in me." Happiness comes not so much from one's surroundings as from a certain inner quality of being which may or may not be linked up with wealth, fame, and outward success.

Happy are the poor in spirit, those who hunger after righteousness! Not the poor-spirited—crawling is not the Christian's gait or attitude. We no longer sing that wretched hymn,

Great God how infinite Thou art,  
What worthless worms are we.

We never had any business to sing it—it strikes a false note on the lips of those who were born to be the children of the King and were meant to wear the likeness and image of the Most High.

Happy are those who are poor in spirit, conscious and mindful of their

spiritual needs. They feel their lack; they want forgiveness, cleansing, renewal at the hands of the Divine Spirit. They do not go about puffed up with self-satisfaction. They hunger and thirst after righteousness; they want to be better than they are. They crave righteousness as they crave food three times a day and every day in the year. They have a keen zest and relish for goodness. And that appetite of theirs is a sign of health and a prophecy of growth.

Compare them with the Pharisee in the parable, who went into the temple to pray. He strutted down the aisle like a drum major in a bearskin. He pointed with pride, as they say in political conventions, to his own spiritual achievements. "He stood and prayed thus with himself," the Master said with terrible accuracy. His prayer was all with himself—it never rose as high as the ceiling; it did not get beyond the top of his own swollen head. "God, I thank Thee that I am not as other men are, unjust, extortioners, adulterers, or even as this publican. I fast twice in the week. I give tithes of all that I possess." He was not poor in spirit; he did not hunger and thirst after righteousness. He was so full of righteousness already, according to his own estimate, that he could not have held another mouthful of goodness. And he went out of the temple unblest. Not a man in the city envied him or wanted to be like him. Happy are the poor in spirit who hunger after the finer quality of life—the whole world loves them and God loves them. Theirs is the Kingdom of Heaven.

Happy are they that mourn! This seems at first like a contradiction of

terms—it seems like speaking of a white blackbird or a lump of sour sugar. It seems to put a premium on sorrow. But that is because you take the letter of the statement which kills rather than the spirit of it which makes alive.

Happy are they who have the capacity for grief when occasion arises. Happy are they who can and do mourn. Humane sons and daughters see their fathers and mothers growing old. They see their strength failing, their eyes growing dim, their sense of hearing less acute, the mental faculties becoming less alert. All this grieves them. And when the dear old people die these sons and daughters mourn the loss of those they love.

There are sons and daughters who do not mourn when their parents die—they are glad the old people are out of the way so that they can go in and enjoy the property. I once spent a summer on an Indian reservation where my only neighbors for weeks together were Modoc Indians. The Modoc on the reservation in Oregon sees his mother growing old and he does not mourn. If the old lady becomes too feeble to move about easily with the tribe, he quietly strangles her some dark night or shuts her up in a hut to die alone while he goes out fishing or hunting. He does not mourn.

Sympathetic people walk through the slums of a great city, and when they see the need and the dirt, the sin and the pain, it grieves them to the heart. They cannot get it out of their minds. They feel a sense of responsibility for it. They want to do something to relieve and change all that. The thoughtless, careless people sometimes ride through these same streets in their motor cars on the

way to the steamer dock to sail for Europe, and what they see never costs them a pang. They do not give it a second thought.

How frightful is that lack of capacity for grief! The unloving sons and daughters, the heartless Modoc Indians of the world, the thoughtless, careless people who have no feeling of sympathy for the struggling poor—they are not to be envied. We pity them because of their callous hearts. Happy are those who can and do mourn when occasion arises.

Happy are the gentle—this is a better translation of the word Jesus used than the word “meek.” The word “meek” has come to have certain unfortunate associations. Happy are the gentle-men and gentle-women! The temper and disposition they show are a source of happiness to all the lives they touch.

Then in a burst of optimism which almost took away the breath of those people gathered on the hillside, Jesus added, “Happy are the gentle, for they shall inherit the earth.” It seemed to his hearers that the fierce, the cruel, and the grasping were more likely to inherit the earth. They lived under the rule of the Roman Empire.

But Jesus did not say that the gentle would enter into immediate possession of the earth—they would inherit it after a few more timely deaths, which were inevitable, had taken place. He was picturing a process which is as universal and as resistless as the power of gravitation.

We see it in the animal world. The huge and awful monsters of prehistoric times, the saurians, the megatheria, and the mastodons, which once possessed the



earth, are all gone. They are only fossil remains to be found deeply buried in the earth or in museums. And the fierce, bloodthirsty animals, the lions and tigers, the wolves and the hyenas, are fast going or gone. You must travel far afield to find them, or pay to see them in menageries. But the gentle animals, the sheep and the cows, are on the increase. There never were so many of them as there are right now. In a hundred years there will be still more of them. Gentleness is more useful than cruelty, and thus it has the future in its hands. It is destined to inherit the earth.

The same sound principle holds with the races of men. The cannibals who killed their fellows and ate them are all gone. They had to choose between extinction and conversion to a more gentle mode of life. The gentler races are constantly winning out against the more savage races. The most powerful empire on earth today in its military and naval strength, in its commercial and industrial resources, in its intellectual and moral capacity, is the British Empire, and a well-known essayist has characterized it as "a government of gentlemen." It never would have occurred to anyone to have referred to the late government of the German Empire as a government of gentlemen. The representatives of the three gentlest nations on earth, Great Britain, France, and the United States, recently met together in Paris to decide what should be done with the more savage and brutal people of Germany, Bulgaria, and Turkey. The decision was in their hands. The Master spoke with the insight of a prophet when he said, "Blessed are the

gentle-men and the gentle-women, for they shall inherit the earth."

Happy are the merciful! It is an active, not a passive, virtue. It does not mean an easy-going tolerance, allowing anything and everything to slip by without opposition. The optimist has been defined as a man who does not care what happens so long as it does not happen to him. The quality here named means heroically doing the thing that is both right and kind.

I know of no finer manifestation of genuine mercy than that which we see in the surgeon's art. He takes knives with the keenest edge that steel can be made to bear and fearlessly cuts away the tumor or the cancerous growth which threatens the life of his patient. In doing this he is an apostle of mercy; he is engaging in an action which is both wise and kind.

During the last five years we have been engaged in showing mercy to the human race by performing a capital operation—capital in every sense of the word—upon the Central Powers. We were cutting away the cancerous growth of Prussianism which threatened the life of Europe and the very existence of the higher form of civilization. This form of intelligent and efficient mercy which fearlessly does the right and kind deed is blessed.

Here in our broad land multimillionaires are devoting their fortunes to foundations for medical research. These foundations undertake to root out the hookworm disease from the South, to combat the plague of tuberculosis of the lungs, to make yellow fever and cholera things of the past, and to reduce the menace of typhoid fever. The

white-robed nurses who go side by side with the skilled physicians upon their errands of mercy are held in the highest esteem because they are active exponents of the quality here named.

When the Master drew his picture of the Last Judgment he said that the people who had been feeding the hungry, clothing the naked, ministering to the sick, and visiting the imprisoned, would stand on the right hand of God to enjoy the happiness prepared for them from the foundation of the world. Happy are the merciful, for they shall obtain mercy. The reactions which come from men and from our Maker upon that mode of life are characterized by an unalloyed and grateful kindness.

Happy are the peacemakers! The Master did not say, "Happy are those who never fight." He knew that situations arise where fighting is inevitable and morally obligatory. Resolute men must at times clear the ground so that the seeds of peace may be sown in good soil to bring forth thirty, sixty, or a hundred fold of human well-being.

In the very heart of the Fourth Gospel, which is the gospel of tenderness, we find this statement, "The good shepherd layeth down his life for the sheep." He does not die at home in a comfortable bed—he lays his life down fighting the wolf. He meets his death in a heroic and bloody warfare against the enemies of those interests which were committed to his care. The hireling does not fight—he flees because he is a hireling, and leaves the sheep to be scattered and killed by the wolf.

Blessed are the men who, by the method of their fighting and by what they do when the fighting is over, "make

peace." In the hearts and in the homes they touch, in the lines of industry they control, and in the political policies for which they become responsible they make peace.

I am a southern man myself—I was born in the old state of Virginia. But I always feel that General Grant was a great peacemaker. It is altogether fitting that on his tomb yonder by the Hudson these four words from his own lips are inscribed: "Let us have peace." When he had won his victory at Vicksburg, he was called East to take supreme command of the Union armies. He believed that peace could only come by conquering the forces of disunion by superior power. He therefore started in to fight it out on that line, take what time it might. North Anna, Cold Harbor, Spottsylvania, the Wilderness, battle after battle! He kept stubbornly at it, giving the enemy no rest. But the moment the Confederate soldiers laid down their arms at Appomattox he became a great peacemaker. He would not humiliate General Robert E. Lee, whom he respected as an able commander and a fellow West Pointer, by taking his sword. He treated him on that occasion with the most delicate consideration.

When Lee remarked that many of his men in the cavalry owned their own horses, Grant said, "Let them keep them and take them home. They will need them for the spring plowing." When Lee said that many of his men had received insufficient rations for the last ten or twelve days, owing to the shortage in his commissary department, Grant turned to an orderly and gave directions that rations should be issued by his own quartermaster to Confederate and Union



soldiers alike. Before an hour had passed, the Blue and the Gray were eating from a common store.

Grant would not allow his men to fire any salvos of artillery over the great victory which had been won. "We are all citizens now of the same republic," he said, "let us have peace." He remarked near the close of his life:

Though I have been trained as a soldier, and have participated in many battles, there never was a time in my judgment when some way could not have been found to prevent the drawing of the sword. I look forward confidently to the day when all questions which arise between nations will be settled by great international tribunals rather than by the appeal to arms.

In these times on which we have fallen, there is sore need of men who are willing and able to "make peace." Peace will not come because people admire it and desire it and send forth streams of earnest talk about it. It has to be made. It can only be made when strong men, wise men, good men, put their heads together and their hearts together and their wills together, and make it for themselves and for all the nations of the earth.

It is the supreme hour in the history of the race for the making of a just and lasting peace. We have behind us as the background for our effort the horrors of the Great War. We find the common people of all lands in a higher mood. The representatives of the leading nations of earth have been assembled together at Paris. If we could recover the international relations of all these countries from the rule of the Saracen and bring them under the reign of reason and the domain of law, it would become the highest and holiest crusade in all history.

Blessed are those who make peace, for they shall be called the children of God!

Then as the fitting climax of those conditions which make for happiness, the Master said, "Happy are the pure in heart!" Happy are the men and women whose hearts are free and clean from lust, from hatred, from malice. "They shall see God," not as a reward for their purity, but as a result of it. They shall see him because they have something to see God with in their own pure hearts. They may not stand in any more favored location for such a vision than do the impure—it is not a question of position but of disposition.

If men would see the Statue of Liberty they must stand on the Battery in New York or on Staten Island, or on the shores of Jersey or of Brooklyn, or upon the deck of some outgoing or incoming steamer. They cannot see the Statue of Liberty if they happen to be in Missouri. But men can only "see God" as their hearts are freed from lust and hatred so that they have eyes in their souls to behold him. Spiritual things are spiritually discerned. God is Spirit, and he must be seen in spirit and in truth. Happy are the pure in heart, for they shall see God here, now, anywhere, everywhere.

You see the method! These are the qualities which the Master named as the main sources of happiness. Find the springs of your happiness, he said to that crowd on the hillside, inside rather than outside. What you are is of more importance than where you are.

You feel at once the soundness of his claim. When people are striving to be better than they are, and are gentle in spirit, when they have the capacity for grief if occasion arises, and when they

go about showing mercy to all they meet, when they make peace by whatever method may be needed in the situation where they find themselves, and when they are pure in heart, they are on the great main traveled road which leads to happiness.

The people on that hillside long ago knew that it was so. They whispered among themselves, "We never heard it on this fashion. This of a truth is that prophet that should come into the world." He spake not as the scribes, but as one having the authority of immediate, first-hand knowledge of spiritual reality.

There was a king once who had conquered all his enemies. He had amassed a huge fortune. He lived in a palace where gold, silver, and precious stones were as common as the dust of the ground. He had a horde of men and women to minister to his comfort and pleasure. But for all that he was not happy—he had lost his health, his peace of mind, and his joy of soul. He sent for all his physicians and for all his wise men, but not one of them could bring him relief. Finally a strolling soothsayer said that if he would sleep for three nights in a shirt which belonged to a perfectly happy man he would be cured of all his ills and would become happy himself.

The king immediately sent out his couriers into all parts of his kingdom to find a perfectly happy man, that he might borrow his shirt. But every man they found seemed to have spots on his sun or a fly in his pot of ointment, and not one of them would say that he was perfectly happy. The quest was in vain and the king's hopes were dashed.

One morning, however, as the king was traveling in state, he saw a peasant on his way to work in the fields. The man was singing lustily and his face was radiant with joy, so that the king felt that here at last he might find his man. He called the fellow to his royal chariot and asked him if he was perfectly happy. The man replied that he was. "I have a little home," he said, "and a good wife and six children. I have my work and strength to do it. I am at peace with God and man—why should I not be perfectly happy?"

Then the king made known to him his own sorry plight and asked him for the loan of a shirt. "Alas," the man said, "I am poor. I have been buying clothing for my wife and children and I have not a shirt to my name. I wear but this"—and he pulled aside his rude blouse and there was his bare skin. The only perfectly happy man to be found was a man without a shirt. Then the king knew that happiness comes from within.

The Master added to this statement about the sources of happiness another principle—each man's personal holdings in character-values, as in outward possessions, must be held in trust for a wider service. When once you are possessed of these fine qualities which bring happiness, you are "the salt of the earth," the saving principle of human society. Salt does not find its honor and its usefulness by being kept apart to rejoice in its own saltiness. It finds itself by losing itself. It gains its distinction by yielding itself up for the benefit of that which is to be preserved through its unselfish action.

Here, as everywhere, the method is the method of indirection. He that



saveth his life in selfish, niggardly fashion shall lose it. But he that loseth his life in the right way shall find it and keep it unto life eternal.

The great main issues with Abraham Lincoln were not the fame or political success or personal aggrandizement of Lincoln. The main issues were the abolition of slavery, the preservation of the Union, the healing of the breach between the North and the South, the welfare of the entire American people. He desired, not that he might save the country, but that the country might be saved, let the credit for it go where it would. He lived in the spirit of that Book which John Hay, his Secretary, tells us lay always on his desk, a Book in which he was accustomed to read every day. The Book says, "He that saveth his life shall lose it; but he that loseth his life for My sake shall find it." Lincoln found himself, he found his place in the hearts of his countrymen, he found his secure niche in the Temple of Fame because he lived and died to serve.

When once you are possessed of these fine qualities which bring happiness, you are "the light of the world." Light is meant to shine in the dark places of earth. Men do not light candles and put them under bushels. They light candles and put them on candlesticks that they may burn to the socket while they give light to all that are in the house. The candle finds its honor and its usefulness in giving itself to the task of furnishing light. "Let your light so shine before men that seeing your good works they may glorify your Father which is in Heaven." Be sure that what you have in you is light and not

darkness, and then just let it go forth as it will, so that men may see their way about and walk toward Heaven.

How plain and straightforward all this is! I have called this series of articles "The Religion of a Layman," for the religion taught in the Sermon on the Mount is pre-eminently a religion of plain common sense. Here no technical understanding of intricate theological problems is required. Here no profound insight into the esoteric meaning of mysterious symbols and ceremonies is demanded. Here those unutterable experiences which belong somewhere in the third heaven of spiritual ecstasy are not in evidence. A plain man with his feet on the ground and his eyes on his duty can find his way and move ahead in the line that goeth forever upward.

We cannot all be rich—there is not wealth enough in the world. If all the wealth in the world were equally divided, nobody would be rich. We cannot all be famous. We cannot all succeed, strive as we may. The outcome of our efforts varies because our abilities vary. To one man is given five talents, to another two, to another one, and when these varying measures of ability are used with equal fidelity the results will vary.

But we can all be happy. If we are striving for that quality of life which hungers after righteousness and is gentle in spirit, which has capacity for grief in its sympathetic nature, and habitually shows mercy, which goes about making peace, and keeps its heart pure from malice and from lust, we will all enter into a sense of peace and joy which passeth all understanding, to go no more out.

# THE CHURCHES AND SOCIAL RECONSTRUCTION

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Religion is both a conservative and a progressive principle in human society. It is naturally conservative in that it stands for law and order, for the ancient faith, the approved experience. It must be said that many of the religions of the world have overemphasized this principle, sometimes to the almost utter exclusion of the other aspects of progress. But that form of religion known as Christianity is essentially progressive, for it believes in a better world; it cherishes the hope of a kingdom that is to come. Both for the person and for society it believes in growth and progress. Christianity as it has wrought during the centuries has been a conservative influence, a stabilizing force. But it has also been the inspiration of many reforms, the potency of continual progress.

The church as the embodiment of Christianity has been a conservative and a progressive institution. It contends for the faith once delivered to the saints; it has a history and traditions which are sacred. It is perhaps inevitable that it should be a conservative body, somewhat doubtful of the new experiment and rather slow to take a new position. For this reason the church has been critical of any new doctrines and has sometimes stood in the way of progress.

This undue attachment to the past, this concern for order and organization, have made much of the tragedy of history. The men who stood for justice

and progress more than once have been compelled to step outside the organized church. This has resulted in a sad cleavage in life. The new movement has gone forward outside the church, often without the spiritual motive or the Christian ideal. It has thus become purely secular in spirit and method, and the church has fallen out of touch with its age and lost an opportunity of marching at the head of human progress.

The world today is in a transition period. The war developed into a world-war, and before it closed it had become a world-revolution. Things will never be as they were before. The present hour is one of the great turning-points of history. Changing the figure, we may say that it is a new creative epoch. The Spirit of God is brooding over the world and is mothering a new world into being. If ever an age needed the Christian ideal, the Christian motive, and the Christian spirit, this is the day. It would be an immeasurable tragedy for the Christian church to fall out of touch with the age and for the world to fight its weary way into a better time without the guidance and inspiration of religion.

The men of this generation are called to build a new social order. The fires of judgment which have passed over the world have tried men's works of what sort they were. And some serious and fatal defects have been found in the social structure. It may be that the war



has created few wholly new problems; but it has lifted some old problems into a new significance. Today the world needs a great and commanding ideal that can explain life and offer a rallying center for the nations. It needs a clear sense of direction in social progress. It needs to know what are the false principles and ideas to be rejected and what are the true principles and ideas to be accepted.

It is just here that we mark one of the most hopeful signs of the times. Many times in the past the church has failed to read the signs of the times; and so it has failed to hear what the Spirit was saying to the churches. Today the churches are trying to read these signs and are seeking to know what the Spirit is saying unto them. And many things indicate that in the great revolution that is coming the churches are prepared to exercise a wise and strong leadership. There are many alarming features about the present situation; but this attitude of the churches is one of the most reassuring. This will become evident as we proceed.

For a generation the social gospel has received a new emphasis and exposition, and this has affected the mind of the churches. Nearly all of the religious bodies have had commissions or agencies that have been making a special study of social questions. We do not mean to imply that the rank and file of the people have the social mind and understand the times. But the churches have placed men of understanding in the place of leadership; and these leaders are earnestly seeking to give men a sense of direction and to bring up the line to the colors.

Many of the religious bodies in Britain and America have issued statements setting forth both the principles of social reconstruction and the next steps in progress. As might be expected, these statements vary greatly, both in their approach to the questions and the things to be done. Some move largely in the realm of principles and attempt little in the way of a program. But others are frankly opportunists in the best sense of the term, and present a social platform. Some deal largely with amelioratives and reforms, while several declarations at least recognize fundamental defects in the social order and are more thoroughgoing in their discussion. The hopeful thing is, however, that so many religious bodies have spoken so clearly and unmistakably.

We give here summaries of these declarations as put forth by a number of religious bodies. Space does not permit the quotation of illustrative material, nor does it permit the discussion of method. These statements are worthy of careful study, and they should be made accessible to all students and pastors.

One of the earliest declarations was the British Interdenominational Statement.

#### **The British Interdenominational Statement**

During the war an organization known as the Interdenominational Conference of Social Service Unions of Great Britain, comprising ten religious bodies, including the Church of England and the Roman Catholic, carefully studied the social situation and formulated a statement of social reconstruction. This statement, as summarized by the National Catholic Council, is as follows:

This statement deals with principles, evils, and remedies. Presuming that Christianity provides indispensable guiding principles and powerful motives of social reform, it lays down the basis proposition that every human being is of inestimable worth and that legislation should recognize persons as more sacred than property, therefore the state should enforce a minimum living wage; enable the worker to obtain some control of industrial conditions; supplement private initiative in providing decent housing; prevent the occurrence of unemployment; safeguard the right of the laborer and his family to a reasonable amount of rest and recreation; remove those industrial and social conditions which hinder marriage and encourage an unnatural restriction of families; and afford ample opportunities for education of all children industrially, culturally, religiously, and morally. On the other hand, rights imply duties, and the individual is obliged to respect the rights of others, to cultivate self-control, to recognize that labor is the law of life and that wealth is a trust. Finally, the statement points out that all social reform must take as its end and guide the maintenance of pure and wholesome family life.

Such in barest outline are the main propositions and principles of this remarkable program. The text contains adequate exposition of the development and application of all these points, and concrete specifications of the methods and measures by which the aims and principles may be brought into effect. In the latter respect the statement is not liable to the fatal objection that is frequently and fairly urged against the reform pronouncements of religious bodies: that they are abstract, platitudinous, and usually harmless. The statement of the Interdenominational Conference points out specific remedies for the evils that it describes, specific measures, legislative and other, by which the principles may be realized in actual life.

In 1918 the English archbishops appointed the English Archbishops' Committee of Inquiry, a committee of representative people, to make a study of industrial questions and prepare a statement. This, which is one of the most thoroughgoing discussions of social questions, is issued over the authorization of the Archbishop of Canterbury under the title, "Christianity and Industrial Problems." A summary is as follows:

1. The teaching of Christianity is binding upon men, not only in their personal and domestic conduct, but in their economic activity and industrial organization. It is the duty of the Christian church to urge that considerations of Christian morality must be applied to all such social relationships.

2. While it is evident that industrial relations are embittered by faults of temper and lack of generosity on the part of employers, employed, and of the general public also, an examination of the facts compels the conclusion that the existing industrial system makes it exceedingly difficult to carry out the principles of Christianity. The solution of the industrial problem involves, therefore, not merely the improvement of individuals, but a fundamental change in the spirit of the system itself.

3. The fundamental evil of modern industrialism is that it encourages competition for private gain instead of co-operation for public service. This perversion of motive fosters:

- a) An organization of industry which treats the workers as hands rather than as persons, and which deprives them of the control which they may reasonably claim to exercise over the conditions under which they earn their livelihood.

- b) The absence of responsibility on the part of those employed for the permanent results of their industry and of human interest in the work which they do: evils which are intensified by the mechanical and



monotonous character of many of the processes and duties required.

c) A disposition on the part of some of those engaged in industry to seek their own advantage at the expense of the community by unduly limiting the output, raising the prices, or deteriorating the quality of the work which they perform.

d) Conditions of poverty which do not arise from individual defects or from natural scarcity, but which exist side by side with excessive riches.

e) An organization of industry which creates a condition of insecurity among the workers and which makes their livelihood precarious and uncertain.

f) An attitude of mutual antagonism and suspicion between the different parties engaged in industry.

4. The conception of industry as a selfish competitive struggle is un-Christian. Industry ought to be regarded primarily as a social service, based on the effort of every individual to discharge his duty to his neighbor and to the community.

5. The duty of service is equally obligatory upon all. There is no moral justification for the burden upon the community of the idle or self-indulgent, or for social institutions which encourage them, and no inherited wealth or position can dispense any member of the Christian society from establishing by work his claim to maintenance, on the principle laid down by St. Paul. Large expenditure on amusements and luxuries should be discouraged in all classes of society and wasteful habits should be condemned.

6. The first charge upon every industry should be the payment of a sufficient wage to enable the worker to maintain himself and his family in health and honor, with such a margin of leisure as will permit reasonable recreation and the development of mind and spirit. Excessive hours of work should, therefore, be prevented, and overtime and Sunday labor should be reduced to a minimum.

7. The principle of the living wage involves not only adequate payment during employment but continuity of employment. The deliberate casualization of labor merely for the convenience of employers is strongly to be condemned. It is the duty of employers, of workers, and of the state to aim at substituting regular employment and wages for casual employment and wages. Provision should be made for the adequate maintenance of the worker during a time of industrial slackness by an extension of the system of insurance against unemployment and by any other means which may seem desirable.

8. Profits in some industrial undertakings are excessive. There is no moral justification for profits which exceed the amount needed to pay adequate salaries to the management and a fair rate of interest on the capital invested, and to insure the growth and development of the industry.

9. After the charges on industry mentioned in 5, 7, and 8 have been met, any surplus should be applied to the benefit of the whole community.

10. The past use of children as wealth producers stands condemned for folly and injustice, and in future the demands of industry should not be allowed to prevent any child from securing full opportunities of education as a human being and a citizen. The organization of industry ought to aim at becoming such as to allow young persons (a) to attend school full time up to 15, and, ultimately, up to 16; (b) to spend, unless engaged in occupations which are themselves directly educational, not less than half their working-time in continued school education between the age at which they cease full-time attendance at school and the age of 18.

11. Experience suggests that unrestricted competition among workers and among employers tends to result in social degradation, and that trade associations, including all workers, both men and women, in each

industry, and similar associations, including all employers, are the best foundation of mutual understanding, industrial peace, and social progress.

12. It is desirable that those industries in which experience has shown organization to be impossible or very difficult should be regulated by trade boards on the principle of the Trade Boards Act of 1909. Such boards should have power to fix minimum rates of payment, maximum hours of labor, and such other conditions of employment as it may from time to time appear to them desirable to regulate.

13. It is desirable that the discussion in common of industrial questions and the collective settlement of industrial conditions should be widely extended, and that with this object:

a) It should be the normal practice in organized trades for representatives of employers and workers to confer at regular intervals, not merely upon wages and working conditions, but upon all such questions affecting the trade as may be suitable for common discussion. The associations representing individual industries might be federated in a larger and more representative body—a national industrial parliament representing the statesmanship of all parties concerned in industry.

b) Representatives of the workers in different workshops should be normally and permanently associated with the management in matters affecting their livelihood and comfort and the welfare of the business, such as the fixing and alteration of piece-rates, the improvement of processes and machinery and the settlement of the terms upon which they are to be introduced, workshop discipline, and the establishment of the maximum possible security of employment.

c) Every effort should be made to avoid all delay in the settlement of disputes.

d) When the employer and employees in any individual industry fail to agree with regard to any matter in dispute, the disputed

point should be referred to the industrial parliament, composed of representatives of all industries, for inquiry, report, and decision.

14. In order to facilitate the provision by local authorities in such service as the inhabitants of different areas may require, local authorities should in future be free to undertake such services, subject to such central control and approval as may be needed to maintain efficiency and to check exorbitant borrowing.

15. In order to secure the publicity which is essential to the realization of social responsibility, the names and addresses of all owners of urban land and house property, and of all other persons having a legal interest in them, should be registered with the local public authority and should be accessible to the public.

16. In order to facilitate the orderly and healthful growth of towns, local authorities ought to have power to acquire and hold land for such purposes as they may deem proper.

17. In order to discourage the withholding from the market of land in, or on the outskirts of, towns in a way which is contrary to the public interest, urban land, subject to adequate provision being made for open spaces, should be specially and heavily rated.

18. A large number of persons in Great Britain are at present housed under conditions which are a grave menace to their physical and moral well-being. It is the duty of the state and local authorities to insure the provision of sufficient and healthful housing accommodation: (a) by compulsorily acquiring and holding land, as stated above; (b) by planning the development of towns with a due regard to the provision of open spaces; (c) by themselves undertaking the building of houses in those districts in which the supply of houses is or is likely to be inadequate.

19. It is the duty of the clergy to teach the application of the Christian faith to



social and industrial practice. It is desirable, therefore, (a) that they should acquaint themselves by every means in their power with the social aims and aspirations of those to whom they minister; (b) that they should be drawn from all classes in the community, and that no boy who has a vocation for the ministry should be prevented by poverty from entering it; (c) that the preparation of the clergy for the ministry should include a training in economic and social science; (d) that the clergy should regard the maintenance by their example and precept of a high standard of citizenship and social morality as part of the duties of their office, and should, when practicable, take the initiative in promoting reforms; (e) that they should consider the advisability of devolving upon the laity some of the duties of parochial administration which now fall upon them.

### **The British Quaker Employers**

In 1918 a number of employers belonging to the Society of Friends came together to consider the duty of examining their religious faith and giving it fuller expression in business life. They reached an agreement and submitted a significant statement. This deals with: wages; the status of workers; security of employment; working conditions and social life of the workers; appropriation of surplus profits.

#### **With Regard to Wages**

In determining the rate of wage to be paid, a distinction must be drawn between the minimum or "basic" wage and wages above the minimum, which may be referred to as "secondary" wages. The former should be determined primarily by human needs; the latter by the value of the service rendered as compared with the value of the services rendered by workers who are receiving the basic or minimum wages.

*Basic wages.*—(a) Men: The wages paid a man of average industry and capacity should at least enable him to marry, to live in a decent house, and to provide the necessities of physical efficiency for a normal family, while allowing a reasonable margin for contingencies and recreation. (b) Women: In the case of women engaged upon work which has hitherto been regarded as man's work, the payment should be equal for the same volume and quality of work, assuming equal adaptability to other necessary work. In the case of purely women's work, the basic wage for a woman of average industry and capacity should be the sum necessary to maintain her in a decent dwelling and in a state of full physical efficiency, and to allow a reasonable margin for contingencies and recreation.

#### **Status of the Worker**

The worker asks today for more than an improvement in his economic position. He claims from employers and managers the clear recognition of his rights as a person. The justice of this claim our religion compels us to admit. We cannot regard human beings as if they were so many units of brain power, so many of nervous or muscular energy. We must co-operate with them, and treat them as we ourselves wish to be treated. This position involves the surrender by capital of its supposed right to dictate to labor the conditions under which work shall be carried on. It involves more: the frank avowal that all matters affecting the workers should be decided in consultation with them, when once they are recognized as members of an all-embracing human brotherhood.

The management of a business may be divided broadly under three heads:

1. *Financial.*—The provision of capital and appropriation of profit; relations with shareholders, bankers, competing businesses, the state, terms of credit, etc.

2. *Commercial.*—Determination of the general character of the goods to be

manufactured or of the class of work to be undertaken; purchase of materials; sale of products; advertising.

3. *Industrial*.—Control of processes and machinery; nature of product; engagement and dismissal of employees; hours of work; rates of pay, bonuses, etc.; welfare work; shop discipline; relations with trade unions.

With the financial and commercial aspects of the business the worker is not at present so directly concerned, although indirectly they affect him vitally. But in the industrial policy of the business he is directly and continuously interested, and he is capable of helping to determine it. How can we give him an opportunity of doing this?

#### **Security of Employment**

Regarding the industrial life of the worker from the standpoint of his whole personality, hardly anything is of greater moment than that, while he is willing to work and capable of doing so, he should be able to rely upon a regular income. It is universally acknowledged that insecurity of employment, which is found in the most aggravated form among casual workers, such as dockers, has a deteriorating effect on both physique and character. We believe, moreover, that restricted output and opposition to the introduction of machinery are almost always the result of the employee's fear that he or his fellow-worker may be thrown out of employment.

We believe that it is the duty of employers to do their utmost to abolish casual labor and to render employment as regular as possible.

It is not within the scope of this memorandum to discuss any measure which should be taken by the state or by trade unions or employers' federations in furtherance of these ends. But individual employers can and should do much to remedy the present evil, and we make the following suggestions:

1. The business should be carefully organized (*a*) with a view to reducing the

employment of casual labor to the very lowest limit; and (*b*) to regularizing work throughout the year so far as possible.

2. Where labor-saving machinery is introduced, every effort should be made to absorb the workers displaced, without loss of wage, in other departments of the business. If this is impracticable, the firm should endeavor to find work for them elsewhere. The same rule applies to a temporary surplus of labor which may be created by an improvement in production.

#### **Working Conditions**

The working conditions of a factory should enable and encourage every worker to be and do his best. These conditions may be considered under two heads:

1. *Personal environment*.—From the moment that a worker enters a factory he should be regarded as an integral part of a living organism, not a mere dividend-producing machine, and treated with respect and courtesy. There should be no nagging or bullying by those in authority but, on the contrary, insight and leadership. This involves careful choice of overlookers and managers, who should be able both to lead and inspire. At present such officers are often selected solely on account of their technical knowledge, and sometimes, it is to be feared, because they possess the faculty of getting work out of men by driving them.

2. *Material environment*.—Employers should surround their employees with a material environment at work such as they would desire for themselves or for their children. This will mean that workrooms are properly ventilated and kept at suitable temperatures, that they are adequately lit, and that due regard is paid to cleanliness. Cloakrooms and lavatories should be so kept that employees coming from well-kept homes may find no cause for complaint. The workers should be safeguarded against any undue strain from the length of the working day or the severity of labor. In



determining systems of payment, it should never be forgotten that unwise methods of stimulating workers to do their utmost may result in overstrain. Facilities should be given them for spending the dinner hour under restful and comfortable conditions, as well as for obtaining food at reasonable rates. If such facilities cannot be provided within the factory, they might perhaps be arranged outside.

#### **Appropriation of Surplus Profits**

1. Surplus profits may go to one or more of the following: (a) The proprietors of the business, whether private individuals or ordinary shareholders; (b) the directors and principal managers, who may or may not be the same as the persons mentioned under (2); (c) the employees; (d) the consumers; (e) the community generally.

2. We cannot believe that either the proprietors or the workers are entitled to the whole of the surplus profits of the business, though they might reasonably ask for such a share as would give them an interest in its financial prosperity.

3. The consumer should never be exploited. The price charged to him should always be reasonable, having in view the average cost of production and distribution; and the state should be asked to interfere to protect his interests when they are threatened by monopoly.

In this connection we would ask all employers to consider very carefully whether their style of living and personal expenditure are restricted to what is needed to insure the efficient performance of their function in society. More than this is waste, and is, moreover, a great cause of class divisions.

#### **The Methodist Church of Canada**

The Department of Evangelism and Social Service submitted a report which was adopted by the General Conference in 1918:

The Golden Rule demands that what we regard as necessary and advantageous for ourselves and our families, we shall regard as necessary and advantageous for others and their families; what we claim and accept as our rights, we shall admit to be the rights of others. We shall not purchase our pleasure and advantage at the cost of the disadvantage or practical enslavement of others—Rom. 13.

1. *Special privilege condemned.*—We declare all special privilege not based on useful service to the community to be a violation of the principle of justice, which is the foundation of democracy.

2. *Democratic commercial organization.*—We declare that forms of industrial organization should be developed which call labor to a voice in the management and a share in the profits and risks of business. All forms of autocratic organization of business should be discouraged. We call attention to the remarkable and unchallenged success of the co-operative stores, factories, and steamship lines of England and Scotland, as great examples of democracy in industry.

3. *Profits of labor and capital.*—We declare it to be un-Christian to accept profits when laborers do not receive a living wage, or when capital receives disproportionate returns as compared with labor.

4. *Old-age insurance.*—We recommend old-age insurance on a national scale, in which the annuity paid shall be based upon the average earnings of the country, each year of a man's effective life. This would protect all citizens from the fear of penury in old age, and at the same time would make every citizen directly interested in both the prosperity of every business in the country and the good health and industry of every fellow-citizen.

5. *Unearned wealth.*—We condemn speculation in land, grain, foodstuffs, and natural resources, as well as the frequent capture of unearned wealth through over-capitalization of commercial enterprises.

We place the principle of the Golden Rule before the man who seeks wealth by investment and then endeavors to escape impending loss by unloading upon others. These are dangerous forms of economic injustice in which we cannot engage without sin. Is there not in our church a widespread call for repentance and confession of sin in this regard?

6. *Profiteering*.—As the people are virtual partners in every business enterprise, we condemn that profiteering which takes out of them profits not justified by the value or cost of the service rendered. We recommend the enactment of legislation which shall secure to labor a fair wage adequate to a proper standard of living, to the business a fair profit adequate for its continuance, and to the public all returns in excess of these.

7. *Nationalization of national resources*.—We are in favor of the nationalization of our national resources, such as mines, water-powers, fisheries, forests, the means of communication and transportation and public utilities on which all the people depend.

8. *The company-owned town*.—We call attention to the closed or company town as a menace to democracy, in that the citizens are in danger of being robbed of freedom of political action and of power to demand proper sanitary, educational and social conditions for themselves and their children.

9. *Sympathy with labor*.—As followers of the Carpenter of Nazareth, we sympathetically seek to understand the problems of life as they confront the classes of labor in Canada, and thus rightly estimate the pleas they make for justice, and find in them allies in the struggle to realize the ends of fair play, humanity, and brotherhood.

10. *The message of the church is for all*.—The church has a message to all classes of people. All citizens in the ranks of employees, on account of living in a Christian land and being endowed with its free

citizenship, are under obligation to do faithfully the work for which they take the wage to treat no engagement as a "scrap of paper," and to carry a brother's heart toward all their fellow-citizens. "Speak every man truth with his neighbor, for ye are members one of another," wrote St. Paul. For the same reason all the virtues are called for. Thus the facts of life, as found in our human relations, carry with them a divine sanction and demand of all alike the observance of the great commandments of the law and the new commandment which Christ has given us.

### **The Federal Council of the Churches**

In the United States a number of bodies have issued statements bearing upon social reconstruction. The Federal Council of the Churches of Christ has submitted a statement prepared by the Commission on the Church and Social Service. The statements concerning several social and industrial subjects are summarized as follows:

The church finds itself this May of 1919 in the midst of profound unrest and suffering. The entire social fabric of some of the most advanced nations is in chaos and their people menaced by starvation, while other powerful nations, of which the United States is one, have experienced loss of life, material, and capital in the great war, and serious industrial disorganization and unemployment. It is, moreover, a world suffering from overstrain and agitated by conflicting programs of reorganization.

Fortunately the church has undergone, within the last decade and especially during the war, an enlargement of scope which amounts to a transformation. The churches today recognize, as they did not a generation ago, that the Kingdom of God is as comprehensive as human life with all of its interests and needs, and that they share in a common responsibility for a Christian



world-order. They are convinced that the world is the subject of redemption; that the ethical principles of the Gospels are to be applied to industry and to the relations of nations; that the church is to devote itself henceforth assiduously to these purposes, along with the individual ministers of religion.

#### **Social Reconstruction**

The Social Creed of the Churches was formulated seven years ago as a statement of the social faith of the Protestant churches of the United States. Although necessarily general in its terms, it has been understood and has had far-reaching influence, especially in crystallizing the thought of Christian people. It has stood the test of these years, and we now reaffirm it as still expressing the ideals and purposes of the churches. But this earlier statement of social faith now requires additional statements to meet the changed world which has come out of the war. The declarations that follow may be considered as corollaries of these long-standing articles of faith. They should be read in connection with the statement on reconstruction of the various denominations in the United States and Canada, and the significant monograph of the Archbishop's Fifth Committee of the Church of England.

#### **Labor's Share in Management**

A deep cause of unrest in industry is the denial to labor of a share of industrial management. Controversies over wages and hours never go to the root of the industrial problem. Democracy must be applied to the government of industry as well as to the government of the nation, as rapidly and as far as the workers shall become able and willing to accept such responsibility. Laborers must be recognized as being entitled to as much consideration as employers, and their rights must be equally safeguarded. This may be accomplished by assuring the workers, as

rapidly as it can be done with due consideration to conditions, a fair share in control, especially in matters where they are directly involved; by opportunity for ownership, with corresponding representation; or by a combination of ownership and control in co-operative production.

#### **Industry as Service**

The Christian and modern conception of industry makes it a public service. The parties of interest are not only labor and capital, but also the community, whose interest transcends that of either labor or capital. The state, as the governmental agency of the community, with the co-operation of all involved, should attempt to secure to the worker an income sufficient to maintain his family at a standard of living which the community can approve. This living wage should be made the first charge upon industry before dividends are considered. As to excess profits, after a just wage, fair salaries, interest upon capital, and sinking funds have been provided, we commend the spirit and the conclusions of the Twenty British Quaker Employers in awarding a large part of excess profits to the community, to be devoted voluntarily to public uses or returned by taxation.

#### **High Wages**

The hoped-for reduction in the cost of living has not yet materialized, and it is now evident that we are on a permanently higher price-level. The resistance of labor to general wage reductions, even when accompanied by reduced hours of work, should therefore receive moral support from the community, except where the demand is clearly unreasonable. Wage-levels must be high enough to maintain a standard of living worthy of responsible free citizenship in a democracy. As was pointed out in the statement on social reconstruction by the National Catholic War Council, a considerable majority of the wage-earners of the

United States were not receiving living wages when prices began to rise in 1915. Real wages are also relative to the cost of living and vary with the purchasing power of the dollar. Actual wages, that is, wages reckoned in power to purchase commodities, have been decreasing for several years in spite of wage increases. There is urgent need of provision by industry, under the guidance of the government, for some regular method of adjustment of wages and salaries to the purchasing power of money.

#### Unemployment

Unemployment is one of the tragedies of the present industrial order, which the war has demonstrated can be controlled, or at least effectively reduced, by the government and co-operating voluntary agencies. Any adequate attempt to meet the problem of unemployment should include: (a) rehabilitation and permanent maintenance of a co-ordinate nation-wide employment service; (b) reorganization of seasonal trades, wherever practicable, so as to make continuous employment possible; (c) a policy of public works and land settlement framed with particular reference to the absorption of unemployed labor; (d) a guarded extension of provisions and opportunities for social insurance to cover unemployment due to industrial conditions, or to ill health, accident, or old age. To offer work is more valuable than unemployment insurance. (e) The rehabilitation of industrial cripples under the direction of the state and at the expense of industry. The possibilities of such rehabilitation have been demonstrated in relation to the cripples of war.

#### Paying for the War

The American war debt, while not comparable with that of European belligerents, will yet be very large. Powerful influences are organized to shift the burdens of this debt upon the public, while the public itself is unorganized and unable to protect itself. A beginning has been made in

direct taxes, some of which have been levied upon the minor luxuries of the people, and a revolt has already taken place against this policy throughout the country. These taxes are now likely to be charged up to producers, and they in turn will recoup themselves by indirect charges, the fairness of which the public will not be in a position to estimate.

Perhaps no greater or more perplexing problem of fair distribution of wealth has ever been faced in this country. It is very necessary that a policy in the matter shall be carefully worked out in the interest of public welfare, to maintain and if possible to advance the general standard of living, and that it shall not be settled by a selfish struggle of interests. While the cost of the war should fall in a fair measure upon all, resolute use should be made of the now accepted graduated income and inheritance taxes as a just method for placing the heavier burdens of the debt upon those most able to bear them, and lifting them correspondingly from the shoulders of those least able to carry them.

#### Democratic Rights of Women

The importance of the democratic rights of women is not as yet comprehended by public opinion. Their freedom, their right to political and economic equality with men, are fundamental to democracy and to the safety of the future. The church stands also for adequate safeguards to industrial women, for a living wage, the eight-hour day as a maximum requirement; prohibition of night work, equal pay for equal work, and other standard requirements of industry in which women are engaged.

The necessity for protective legislation, such as the limiting of hours and the prohibition of night work, is shown by the survey of women's labor in one of the states, submitted to the governor by the director of the Women in Industry Service of the federal Department of Labor, which reveals



that out of 112 large plants studied only 10 per cent have an eight-hour day, and one-third of the employers of plants worked women as long as 65, 73, 75, 84, and 88 hours and 40 minutes a week. Five states have as yet no legislation governing the working hours of women.

#### **Justice to the Negro**

The splendid service of the colored soldiers in the war, and the unanimous loyalty and devotion of the colored people of the nation, reinforce the justness of the demand that they should be recognized fully as Americans and fellow-citizens, that they should be given equal economic and professional opportunities, with increasing participation in all community affairs, and that a spirit of friendship and co-operation should obtain between the white and colored people, north and south. The colored people should have parks and playgrounds, equal wages for equal work, adequate and efficient schools, courteous and equal facilities and courtesy when traveling, adequate housing, lighting, and sanitation, police protection, and equality before the law. Especially should the barbarism of lynching be condemned by public opinion and abolished by rigorous measures and penalties.

#### **Housing**

The housing situation in the cities and industrial communities of the nation has become serious because of the cessation of building during the war, and is resulting in overcrowding and marked increase of rents. The war-time housing projects of the government where they are well located and clearly needed, should be completed. Above all, the housing standards set by the government during the war should never be lowered. In the emergency we urge persons who have free capital to invest in homes for the workers, first, however, studying the problem of housing in its modern aspects. It is especially necessary to watch efforts in the various state legislatures to break down protective legislation.

The ideal of housing is to provide every family with a good home, where possible an individual house, at reasonable rates, with standard requirements of light, heat, water, and sanitation; and to encourage home-owning by securing a living wage, permanence of employment, cheap transit to and from work, and ending the speculative holding of lands in and around cities and towns.

#### **A New Social Morality**

The church has also certain manifest functions and duties in the co-operative effort which is being organized by the Public Health Service for sex morality and the control of venereal diseases. Its most important function is the instruction of children and young people in the spiritual ideals of love and the relation of the sexes; the training of young men to be good husbands and fathers, as well as of young women to be good wives and mothers; personal watchfulness by pastors, teachers and leaders of clubs over young people, especially over those who manifest tendencies to indiscretion; educational assistance to parents in the training of their children.

The statement also deplores the tendencies to violence, as exhibited by certain revolutionary groups. It asks for fuller freedom of discussion of social questions; it lays emphasis upon the work of Americanization; it asks that society shall provide substitutes for the saloon. Finally, it discusses in some detail the church's distinctive program, both in its ministry of education and in community service.

#### **The American Methodist Episcopal Church**

At the Centenary Convention in Cleveland, Ohio, June 25, 1919, composed of the bishops, district superintendents, and other officers of the

Methodist Episcopal church, the following statement was adopted:

As this is not a legislative body it cannot, of course, give an authoritative utterance for the church on this vital subject. It can only record its conviction. The marked condition of social and industrial as well as political unrest and upheaval, through which the world is now passing, calls for the best thoughts which the church can give. While much of this condition is a direct result of the war, it is also a revelation disclosed by the war of things which have been in existence but have not been so clearly seen.

The only wise thing for the church to do is to face these problems with the same courage it has shown in other great issues. Closing the eyes will find no solution.

In the study of causes it is clear that there are grave inequalities of opportunities facing many men and serious inequalities in the distribution of the products of their toil.

The privileges of self-development, spiritual and intellectual, are denied to multitudes of toilers, both for themselves and their families, because of the hard conditions under which they must labor for their daily bread.

Every man is, under God, entitled to something more than a bare living for himself and his family, if he be sober and industrious. The church, commissioned of its great Head to preach "abundant life" for all, cannot be indifferent to the deplorable condition mentioned.

The church must regard the laborer as a man, not a machine; as a living soul, not a commercial commodity, to be purchased on the market. This is essential for the common good of society as much as for the welfare of the individuals directly concerned, for the essence of civilization is found in the value placed upon human life. This is also the genius of the Gospel of Christ upon which alone true civilization can be built.

It is the business of the church to set up the Kingdom of God in the earth; that is, to bring about such conditions that each man will have his chance to reach his best estate.

To this end the church is under obligation to encourage a better understanding between employers and employees, so that whatever rights are claimed by one shall be enjoyed by the other. In other words, it must strenuously inculcate the principle that employers and employees, in their very nature, are partners, not competitors; allies, not enemies. On no other basis can permanent harmony between them be established.

This means not only the democratization of industry but its Christianization also. It means that power, either political, economic, or industrial, shall not be monopolized by one class to the detriment or defrauding of another. Indeed, class distinctions must disappear if a true Christian civilization is ever to be realized. This only is the true democracy for which the world waits. The church of Christ must prepare the way for this by recognizing no barriers of class or race and by discouraging wider development of class consciousness.

The church must be interested in all men, in all the ranks of life. It must have an equal ministry to all, devoid of partisanship or favoritism. It must be as much concerned in the wages of the poor as in the wealth of the rich. It must see the menace to society in those that have too much, as well as in those who have too little. There are encouraging signs that the great movements of the times are toward the goal above described. The lessons of common brotherhood, born of the common peril of the great world-conflict just ended, will not easily be forgotten.

Employers are showing a disposition of greater fairness toward their employees, while the utterances of some recent labor conventions have been very pronounced against the use of violence in the settlement



of disputes and in condemnation of broken contracts between employers and employees.

The Methodist Episcopal church, with its advanced social creed, has openly avowed its advocacy of everything which will advance the common good. Let us have no fear of practicing what we preach, of encouraging the open discussion in the church of these vital questions until "the good of all shall become each man's law."

### **The Northern Baptist Convention**

The Social Service Committee of the Convention submitted a statement of the Principles of Social Reconstruction which was approved at Denver in May, 1919. Some parts of this may be given, as follows:

It is not a question whether there shall be some radical changes and thoroughgoing readjustments in the social order. Great changes are inevitable and some readjustments are imperative. But it is a question yet undetermined whether these changes shall come through conflict and confusion, or whether they shall be guided by reason and be motivated by religious ideals. In view of this the church, as the maker of the people's conscience and the leader of the social faith, has a special duty at this hour. It is necessary that men should understand the fundamental issues of this time, and should know what are the vital principles which should guide their efforts. Beyond all, it is necessary that men should cultivate that attitude of mind which will welcome change and prepare them to make such readjustments as are wise. To resist advance is to drive men into revolution. To expect change and progress is the attitude of religion and the answer of the prayer, "Thy kingdom come."

#### **Social**

The ideal of the Kingdom of God is a perfect life in a perfect society. Our plans and efforts are Christian in so far as they

move in line with the progress of the Kingdom. The men of good will are called to express their faith, their devotion, their love in all the relations of life, and to build these into the structure of the social order. The following principles suggest the things that now demand emphasis:

1. The conservation of child life by insuring each child adequate food, pure air, wholesome housing, and careful supervision of health and morals.

2. The necessity of insuring every family adequate housing at reasonable rates, encouraging home-owning by securing permanence of employment, maintaining a good building and housing code, providing speedy transit service at reasonable rates, and ending the speculative owning of land around towns and cities.

3. The warfare against alcoholism and venereal disease by strict legislation, by scientific and moral instruction, by providing adequate life-interests, social centers, and saloon substitutes.

4. Every community to have a comprehensive recreation program, providing playgrounds and parks accessible to the people, with careful supervision of all places of amusement.

5. Property, skill, and life, being a social stewardship and having social obligations, are to be held to account and used for common welfare.

6. The creation of peace-time morale by peace-time methods that shall unify the people, co-ordinate the forces of the nation, develop and maintain a national discipline, increase national vitality and promote health, require every person to contribute his share of social service, and seek to train every person for effective and useful life.

7. The creation of a united people with American ideals by instruction in principles of democracy and a wise policy of Americanization.

8. The establishment of such a system of taxation as will equalize burdens, provide

adequate funds for social progress, and return to the community values created by the community.

9. The realization of a positive democracy by reinterpreting its meaning, by emphasizing its obligations, and establishing the democratic principle in political, social, and industrial life.

10. Increasing the food supply and insuring a more satisfactory country life by encouraging education and scientific agriculture, stimulating co-operative marketing of products, providing adequate means of transportation, with public grain-elevators, cold-storage plants, and abattoirs.

#### **Industrial**

It is evident to all that there must be some thoroughgoing changes in the industrial order. The principle of democracy must find interpretation and realization in industrial relations. Some way must be found whereby all parties in industry can be associated as partners in the enterprise. Some organization of industry must be created which shall make for confidence and good will. And some policies must be established that shall secure a more just and equitable distribution of the proceeds of industry. The following are the principles which need interpretation and emphasis:

1. The conviction that industry is a social service existing for the sake of life, and the insistence that in its processes, methods, and results it shall serve human well-being—"He profits most who serves best."

2. The recognition that all parties in industry—investors, managers, workers, the community—are partners, and the cultivation of an attitude of confidence, co-operation, justice, good will on the part of all.

3. The creation of a constitution or charter for industry, defining the terms and conditions of labor, providing adequate and speedy redress of wrong on a basis of social justice, insuring representation by all

parties, and providing for a progressive participation by all in knowledge of the enterprise, a voice in its direction, and an equitable sharing in its proceeds.

4. As steps toward full industrial democracy, provision for organization of the workers, with collective bargaining; the creation by industry and society together of adequate means for investigation, conciliation, and arbitration in all disputes.

5. The recognition that industry is an interest within society and serves society; it must, therefore, be subject to supervision by the state and be co-ordinated with all other factors of society.

6. Such supervision and direction by society of the factors and agencies of production, transportation, and communication as will safeguard the interests of all the people and prevent monopoly and exploitation by the few.

7. A comprehensive national survey of such national resources as coal, iron, oil, water, timber, soil, with an adequate national supervision to prevent their exploitation and waste, and to conserve the benefits for all the people and for other generations.

8. Full provision by the state for vocational training as a vital part of general education, designed to make every person an effective worker and giving scope to the creative impulse in industry.

9. The provision of adequate measures of social insurance against unemployment, sickness, disability, and old age.

10. The determination of a national minimum provision for a living income, forbidding the industrial employment of children, safeguarding the health of women, affording security against destitution to every member of society, and insuring one day of rest in seven.

#### **International**

The great world-war is a challenge to our faith and a call to international reconstruction. The fact that such a calamity could



befall the race in this twentieth century shows that there are some serious defects in the world-order. It compels a rigorous scrutiny of the underlying principles of our civilization. The task of the hour, therefore, sums itself up in the reconstruction of the international life of the world in righteousness, brotherhood, and peace. The following are the principles that must find a place in the foundations of a just and Christian international order:

1. The creation of an international mind and conscience, the recognition of the interdependence and solidarity of nations, and the loyalties of men to one national group expanding into a loyalty to all mankind.

2. The organization of a league of nations or society of states, with an international constitution or bill of rights, an international congress, an international court, and an international agreement to enforce decisions.

3. The league of nations to be fully democratic providing for full publicity and effective popular representation and guaranteeing to every people self-determination within its own borders, subject to the interests of the world, and full opportunity in the earth.

4. Where disputes between nations fail to be adjusted by the international law of the league of nations, the questions at issue to be submitted to an international court of arbitration.

5. The guaranty to every state of economic equality among the states; no special privileges to be granted to one nation as against others.

6. No exploitation of backward peoples; economic opportunity in such territory shall be open to all peoples on equal terms.

7. International roads or trade-routes to be made international highways, open to all on equal terms.

8. Landlocked or inland states to be guaranteed access to the sea, and to have the use of seaports on equal terms with other states.

9. Investments and concessions in backward countries to be based on recognized principles of international law, and to be subject to international supervision.

10. Backward or unorganized peoples to be placed under international guardianship, with protection of their resources and raw materials.

11. The provision by international law and world-interdependence, whereby the resources and raw materials of one people shall be safeguarded against exploitation and may be made accessible to all peoples and held in trust for all mankind.

12. The establishment and maintenance of international conventions designed to define and enforce an international minimum of industrial standards.

### **The Roman Catholic Church in America**

The Administrative Committee of the National Catholic War Council has issued a statement on social reconstruction, giving a general review of the problems and a survey of remedies. A number of items in this interesting report may be given:

#### **A Practical and Moderate Program**

The first problem in the process of reconstruction is the industrial replacement of the discharged soldiers and sailors. The majority of these will undoubtedly return to their previous occupations. However, a very large number of them will either find their previous places closed to them, or will be eager to consider the possibility of more attractive employments. The most important single measure for meeting this situation that has yet been suggested is the placement of such men on farms. It is essential that both the work of preparation and the subsequent settlement of the land should be effected by groups or colonies, not by men living independently of one another and in depressing isolation. A plan of this

sort is already in operation in England. The importance of the project as an item of any social-reform program is obvious. It would afford employment to thousands upon thousands, would greatly increase the number of farm owners and independent farmers, and would tend to lower the cost of living by increasing the amount of agricultural products.

#### **United States Employment Service**

The reinstatement of the soldiers and sailors in urban industries will no doubt be facilitated by the United States Employment Service. It is the obvious duty of Congress to continue and strengthen this important institution. The problem of unemployment is with us always. Its solution requires the co-operation of many agencies and the use of many methods; but the primary and indispensable instrument is a national system of labor exchanges, acting in harmony with state, municipal, and private employment bureaus.

#### **Women War Workers**

One of the most important problems of readjustment is that created by the presence in industry of immense numbers of women who have taken the places of men during the war. Mere justice, to say nothing of chivalry, dictates that these women should not be compelled to suffer any greater loss or inconvenience than is absolutely necessary; for their services to the nation have been second only to the services of the men whose places they were called upon to fill. One general principle is clear: no female worker should remain in any occupation that is harmful to health or morals. Women should disappear as quickly as possible from such tasks as conducting and guarding street cars, cleaning locomotives, and a great number of other activities for which conditions of life and their physique render them unfit. Another general principle is that the proportion of women in industry ought to be kept within the smallest practical limits.

#### **National War Labor Board**

One of the most beneficial governmental organizations of the war is the National War Labor Board. Upon the basis of a few fundamental principles, unanimously adopted by the representatives of labor, capital, and the public, it has prevented innumerable strikes, and raised wages to decent levels in many different industries throughout the country. Its main guiding principles have been a family living wage for all male adult laborers; recognition of the right of labor to organize and to deal with employers through its chosen representatives; and no coercion of non-union laborers by members of the union. The War Labor Board ought to be continued in existence by Congress, and endowed with all the power for effective action that it can possess under the federal Constitution. The principles, methods, machinery, and results of this institution constitute a definite and far-reaching gain for social justice. No part of this advantage should be lost or given up in time of peace.

#### **Present Wage Rates Should Be Sustained**

The general level of wages attained during the war should not be lowered. In a few industries, especially some directly and peculiarly connected with the carrying on of war, wages have reached a plane upon which they cannot possibly continue for this grade of occupations. But the number of workers in this situation is an extremely small proportion of the entire wage-earning population. The overwhelming majority should not be compelled or suffered to undergo any reduction in their rates of remuneration, for two reasons: first, because the average rate of pay has not increased faster than the cost of living; second, because a considerable majority of the wage-earners of the United States, both men and women, were not receiving living wages when prices began to rise in 1915. Therefore wages should not be reduced on the whole, even when the cost of living recedes



from its present high level. On grounds both of justice and sound economics, we should give our hearty support to all legitimate efforts made by labor to resist general wage reductions.

#### **Housing for Working Classes**

Housing projects for war workers which have been completed or almost completed by the government of the United States have cost some forty million dollars and are found in eleven cities. The great cities in which congestion and other forms of bad housing are disgracefully apparent ought to take up and continue the work, at least to such an extent as will remove the worst features of a social condition that is a menace at once to industrial efficiency, civic health, good morals, and religion.

#### **Reduction of the Cost of Living**

During the war the cost of living has risen at least 75 per cent above the level of 1913. Some check has been placed upon the upward trend by government fixing of prices in the case of bread and coal and a few other commodities. Even if we believe it desirable, we cannot ask that the government continue this action after the articles of peace have been signed; for neither public opinion nor Congress is ready for such a revolutionary policy. If the extortionate practices of monopoly were prevented by adequate laws and adequate law enforcement, prices would automatically be kept at as low a level as that to which they might be brought by direct government determination.

More important and more effective than any government regulation of prices would be the establishment of co-operative stores. The enormous toll taken from industry by the various classes of middlemen is now fully realized. The astonishing difference between the price received by the producer and that paid by the consumer has become a scandal to our industrial system. The obvious and direct means of reducing this

discrepancy and abolishing unnecessary middlemen is the operation of retail and wholesale mercantile concerns under the ownership and management of the consumers. This is no Utopian scheme. It has been successfully carried out in England and Scotland through the Rochdale system.

#### **The Legal Minimum Wage**

Turning now from those agencies and laws that have been put in operation during the war to the general subject of labor legislation and problems, we are glad to note that there is no longer any serious objection urged by impartial persons against the legal minimum wage. The several states should enact laws providing for the establishment of wage-rates that will be at least sufficient for the decent maintenance of a family in the case of all male adults, and adequate to the decent individual support of female workers.

#### **Social Insurance**

Until this level of legal minimum wages is reached the worker stands in need of the device of insurance. The state should make comprehensive provision for insurance against illness, invalidity, unemployment, and old age. So far as possible the insurance fund should be raised by a levy on industry, as is now done in the case of accident compensation. The industry in which a man is employed should provide him with all that is necessary to meet all the needs of his entire life.

The life insurance offered to soldiers and sailors during the war should be continued, so far as the enlisted men are concerned. It is very doubtful whether the time has yet arrived when public opinion would sanction the extension of general life insurance by the government to all classes of the community.

The establishment and maintenance of municipal health inspection in all schools, public and private, is now pretty generally recognized as of great importance and

benefit. Municipal clinics where the poorer classes could obtain the advantage of medical treatment by specialists at a reasonable cost would likewise seem to have become a necessity. A vast amount of unnecessary sickness and suffering exists among the poor and the lower middle classes because they cannot afford the advantages of any other treatment except that provided by the general practitioner. The service of these clinics should be given gratis only to those who cannot afford to pay.

#### **Labor Participation in Industrial Management**

The right of labor to organize and to deal with employers through representatives has been asserted above in connection with the discussion of the War Labor Board. It is to be hoped that this right will never again be called in question by any considerable number of employers. In addition to this, labor ought gradually to receive greater representation in what the English group of Quaker employers have called the "industrial" part of business management—"the control of processes and machinery; nature of product; engagement and dismissal of employees; hours of work, rates of pay, bonuses, etc.; welfare work; shop discipline; relations with trade-unions." The establishment of shop committees, working wherever possible with the trade-union, is the method suggested by this group of employers for giving the employees the proper share of industrial management. There can be no doubt that a frank adoption of these means and ends by employers would not only promote the welfare of the workers but vastly improve the relations between them and their employers and increase the efficiency and productiveness of each establishment.

#### **Vocational Training**

The need of industrial, or as it has come to be more generally called, vocational, training, is now universally acknowledged. In the interest of the nation, as well as in

that of the workers themselves, this training should be made substantially universal. While we cannot now discuss the subject in any detail, we do wish to set down two general observations. First, the vocational training should be offered in such forms and conditions as not to deprive the children of the working classes of at least the elements of a cultural education. A healthy democracy cannot tolerate a purely industrial or trade education for any class of its citizens.

#### **Child Labor**

The question of education naturally suggests the subject of child labor. Public opinion in the majority of the states of our country has set its face inflexibly against the continuous employment of children in industry before the age of sixteen years. Within a reasonably short time all of our states, except some stagnant ones, will have laws providing for this reasonable standard. The education of public opinion must continue, but inasmuch as the process is slow, the abolition of child labor in certain sections seems unlikely to be brought about by the legislatures of those states, and since the Keating-Owen Act has been declared unconstitutional, there seems to be no device by which this reproach to our country can be removed except that of taxing child labor out of existence.

#### **Ultimate and Fundamental Reforms**

Despite the practical and immediate character of the present statement, we cannot entirely neglect the question of ultimate aims and a systematic program; for other groups are busy issuing such systematic pronouncements, and we all need something of the kind as a philosophical foundation and as a satisfaction to our natural desire for comprehensive statements.

#### **Main Defects of Present System**

Nevertheless, the present system stands in grievous need of considerable modifications and improvement. Its main defects are three: enormous inefficiency and waste



in the production and distribution of commodities; insufficient incomes for the great majority of wage-earners; and unnecessarily large incomes for a small minority of privileged capitalists. The evils in production and in the distribution of goods would be in a great measure abolished by the reforms that have been outlined in the foregoing pages. Production will be greatly increased by universal living wages, by adequate industrial education, and by harmonious relations between labor and capital on the basis of adequate participation by the former in all the industrial aspects of business management. The wastes of commodity distribution could be practically all eliminated by co-operative mercantile establishments and co-operative selling and marketing associations.

#### **Co-operation and Copartnership**

Nevertheless, the full possibilities of increased production will not be realized so long as the majority of the workers remain mere wage-earners. The majority must somehow become owners, or at least in part, of the instruments of production. They can be enabled to reach this stage gradually through co-operative productive societies and copartnership arrangements.

#### **Abolition and Control of Monopolies**

For the third evil mentioned above, excessive gains by a small minority of privileged capitalists, the main remedies are prevention of monopolistic control of commodities, adequate government regulation of such public-service monopolies as will remain under private operation, and heavy taxation of incomes, excess profits, and inheritances. That the owners of public-service monopolies should be restricted by law to a fair or average return on their actual investment has long been a recognized principle of the courts, the legislatures, and public opinion. It is a principle which should be applied to competitive enter-

prises likewise, with the qualification that something more than the average rate of return should be allowed to men who exhibit exceptional efficiency. However, good public policy as well as equity demands that these exceptional business men share the fruits of their efficiency with the consumer in the form of lower prices. The man who utilizes his ability to produce cheaper than his competitors for the purpose of exacting from the public as high a price for his product as is necessary for the least efficient business man is a menace rather than a benefit to industry and society.

#### **A New Spirit of Vital Need**

"Society," said Pope Leo XIII, "can be healed in no other way than by a return to Christian life and Christian institutions." The laborer must come to realize that he owes his employer and society an honest day's work in return for a fair wage, and that conditions cannot be substantially improved until he roots out the desire to get a maximum of return for a minimum of service. The capitalist must likewise get a new viewpoint. He needs to learn the long-forgotten truth that wealth is stewardship, that profit-making is not the basic justification of business enterprise, and that there are such things as fair profits, fair interest, and fair prices. Above and before all, he must cultivate and strengthen within his mind the truth which many of his class have begun to grasp for the first time during the present war, namely that the laborer is a human being, not merely an instrument of production; and that the laborer's right to a decent livelihood is the first moral charge upon industry. The employer has a right to get a reasonable living out of his business, but he has no right to interest on his investment until his employees have obtained at least living wages. This is the human and Christian, in contrast to the purely commercial and pagan, ethics of industry.

### The American Jewish Rabbis

The American Rabbis at the Central Conference, held in Chicago, June, 1919, adopted the following:

*The preamble.*—The next few decades will have as their chief concern the rectification of social and economic evils. The world will busy itself, not only with the establishment of political, but also with the achievement of industrial, democracy through social justice. The ideal of social justice has always been an integral part of Judaism. It is in accordance with tradition, therefore, that the Central Conference of American Rabbis submits this declaration of principles as a program for the attainment of which the followers of our faith should strive.

1. A more equitable distribution of the profits of industry.
2. A minimum wage which will insure for all workers a fair standard of living.
3. The legal enactment of an eight-hour day as a maximum for all industrial workers.
4. A compulsory one-day-of-rest-in-seven for all compulsory workers.
5. Regulation of industrial conditions to give all workers a safe and sanitary working environment, with particular reference to the special needs of women.
6. Abolition of child labor and raising the standard of age wherever the legal age limit is lower than is consistent with moral and physical health.
7. Adequate compensation for industrial accidents and occupational diseases.
8. Legislative provision for universal workmen's health insurance and careful study of social-insurance methods for meeting the contingencies of unemployment and old age.
9. An adequate, permanent national system of public employment bureaus to make possible the proper distribution of the labor forces of America.
10. Recognition of the right of labor to organize and bargain collectively.

11. Application of the principles of mediation, conciliation, and arbitration to industrial disputes.

12. Proper housing for working-people secured through government regulation when necessary.

13. The preservation and integrity of the home by a system of mothers' pensions.

14. Constructive care of dependents, defectives, and criminals with the aim of restoring them to normal life wherever possible.

A number of declarations have been issued by representatives of other bodies. In the main, however, these have been issued by some agency more or less unofficial and so do not have the authorization of the official body. They are, though, quite as significant as any of the statements given, and show unmistakably the drift of thought.

It is not possible to analyze these statements in detail and show wherein they agree and where they differ. A few things may be noted.

These statements all recognize the duty of the churches to concern themselves with social and industrial matters. For years men have charged the churches with undue "other-worldliness" and so with little interest in practical everyday matters. These statements completely answer that charge and show that the churches both understand the age in which they live and are determined to give their testimony. As a matter of fact, many people are now complaining because the churches are "neglecting the Gospel" and are concerning themselves with outside matters. The church leaders, at least, frankly confess the universal Lordship of Christ and are seeking to interpret his redemptive purpose in its social, industrial, and international bearings.



Several of the statements deal primarily with reforms and amelioratives. Two or three frankly call for a thoroughgoing reconstruction of the entire industrial system. Many of the statements, though moderate in form, are by no means vague and meaningless, and the principles dealt with, when interpreted and applied, will mean radical changes in the industrial order and will carry us a long way toward the goal. Speaking of the present system, the Archbishops' Committee finds that "its faults are not the accidental or occasional maladjustments of a social order the general spirit or tendency of which can be accepted as satisfactory by Christians. They are the expression of certain deficiencies deeply rooted in the nature of the order itself." The Northern Baptist Social Service Committee finds that there must be some thoroughgoing changes in the industrial order; that its fundamental principles must be changed, and that some organization of industry must be created which shall make for confidence and good will.

Nearly all of the statements commit the churches to the program of industrial democracy. They believe that industry must be regarded as a partnership; they insist that the workers shall have a real voice in the management of industry; and they believe that the proceeds of industry should be distributed in a more fair and equitable way than at present; in fact, that the proceeds of industry shall be distributed on an understood basis and by the decision of all parties. The churches, many of them at least, are fully committed to the principle of democracy all along the line; and in the words of the Federal Council say that

"the church should therefore clearly teach the principle of the fullest possible co-operative control and ownership of industry and the natural resources upon which industry depends."

Several of the statements condemn all monopoly, whether of natural resources of transportation and of distribution. The Canadian Methodists declare all special privileges not based on useful service to the community to be a violation of "the principles of justice." They also declare "in favor of the nationalization of our national resources, such as mines, water-powers, fisheries, forests, the means of communication and transportation and public utilities on which the people depend." The Northern Baptists declare that "the resources of the earth are the heritage of the people, and should not be monopolized by the few to the disadvantage of the many." They also ask for public grain elevators, cold-storage plants, and abattoirs; they ask further that there be an end to "the speculative owning of land around towns and cities"; and for a system of taxation that will "return to the community values created by the community." The Archbishops' Report asks for substantially the same thing.

On the question of income and wealth several of the declarations are very pronounced. The Federal Council of the Churches insists upon "the application of Christian principles to the acquisition and use of property and for the most equitable distribution of the product of industry that can ultimately be devised." The British Quakers are more explicit; they believe "that in equity the community may claim the greater part of the surplus profits." The

American Catholics believe that "our immense war debt constitutes a particular reason why incomes and excess profits should be heavily taxed." The Northern Baptists say that "property, skill, and life, being a social stewardship and having social obligations, are to be held to account and used for public welfare." They also ask that "income received and benefits enjoyed should hold a direct relation to service rendered." The Archbishops' Report says plainly that people who are living idly, whether on charity or on inherited wealth, are committing a sin.

It would be possible to discuss other subjects more in detail. But the point of view of the churches is more important than their specific programs, and the illustrations given show the point of view.

In conclusion, one or two things may be noted: The churches are fairly committed to the interpretation of the social gospel and the work of social reconstruction. They recognize that Christianity is here not alone to save individuals but to become the constitutive power of a new social order. They emphasize the duty of all leaders and teachers to interpret Christian principles in their relation to the whole of life, that Christian people may have both the social mind and seek to make Christ a fact in the life of society.

It must be admitted that many in the churches have not kept pace with their leaders. Anyone acquainted with the churches will admit that there is a wide discrepancy between these declarations of principles and the practice of the people. But the churches are made up of people, and it takes time to move large masses.

Let no one suppose that the churches will escape criticism from within, or that the world is to move into Utopia tomorrow morning. Many things indicate that the men of privilege in both state and industry are becoming concerned over the drift. Some commercial leaders are calling upon their fellows to withstand this new social doctrine and to refuse to support those who advocate it. Not long ago a leading financier said to a friend of mine in a warning way: "You preachers take your life in your hands when you deal with industrial questions." It may be that some preachers here and there may fall under the censure of the privileged interests and may suffer. But it is too late in the day to discount the social gospel or to forbid the work of social reconstruction. The work before the church is a long and hard way; there is no easy road into the Kingdom of God. But it is something to have a sense of direction and to be determined to follow the light.

The church is seriously trying to interpret Christian principles in their full scope and to show men how to create a Christian social order. It is beginning to have a permanently troubled conscience in the presence of slums and red-light districts, disinherited lives, and social injustice. It refuses any longer to accept injustice and poverty, disease and war, as either divine or necessary, and it is growing a determination that these must end. It is realizing as never before that Christianity is here as the constitutive power of a new social order, and it is mobilizing men for the enterprise of building the City of God on earth.



REFERENCES

For the convenience of those who desire further information on these subjects we append the names and addresses of a number of religious bodies that have issued material on social reconstruction.

*England.*—Interdenominational Social Service Unions, 92 St. George's Square, London, S.W.; Archbishops' Fifth Committee, Published by S.P.C.K., 6 St. Martin's Place, London, W.C., No. 2; English Quaker Employers, published by the Friend's Book Shop, 140 Bishop Gate, London, E.C., No. 2.

*Canada.*—Department of Social Service and Evangelism, Methodist Church of Canada, 518 Wesley Bldg., Toronto, Ontario.

*United States.*—Federal Council of Churches, Rev. Worth W. Tippy, secretary of Commission

on Church and Social Service, 105 E. 22d St., New York City; Commission on Social Service of the Protestant Episcopal Church, Rev. F. M. Crouch, secretary, 189 Fifth Ave., New York City; Social Service Commission of the Northern Baptist Convention, Rev. Samuel Zane Batten, chairman, 1701 Chestnut St., Philadelphia, Pa.; National Catholic War Council, 930 Fourteenth St. NW., Washington, D.C.; Methodist Federation for Social Service, Rev. Harry F. Ward, secretary, 150 Fifth Ave., New York City; Department of Social Service Congregational Home Mission Society, Rev. A. H. Holt, secretary, 14 Beacon St., Boston, Mass. An excellent classified list of church and other agencies is given in the "Reconstruction Program" published by the Woman's Press, Y.W.C.A., 600 Lexington Ave., New York City.

## PREMILLENNIALISM

### III. WHERE PREMILLENNIALISM LEADS

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It is an appropriate test for any religious system to ask where it would lead if it were consistently and thoroughly carried out. Premillennialism, as has been pointed out in previous articles, is not an unrelated theory at one point in theology but a complete doctrinal system. And while doctrinal differences are not always very significant for practice, here is one that cuts deeper than the differences which separate the great Protestant bodies today. More and more Christian forces, irrespective of denominational lines, are committed to certain great movements. Some of these are broadly social, like

those of democracy, social justice, international peace through a league of nations, and reforms like the prohibition of liquor. Others are more specifically church movements, like religious education, the modern missionary movement, Christian unity and federation, and the great religious forward movements of recent years. A consistent application of adventist principles would make a sweeping change in this whole program. It is in these practical consequences that there lies the necessity of a discussion like this. That many adventist adherents do not see the logic of their position and are better than their principles

makes it only the more necessary that the logic of that position should be pointed out.

### Premillennialism and Democracy

Democracy may have meant at one time simply a form of political organization, or even the repudiation of restraint and assertion of individual liberty. That would not explain the passionate and self-sacrificing devotion with which multitudes hold to this ideal today. Today it is less a political form and more a great ideal resting upon moral principles. It declares that human personality is sacred, that the way of life is freedom, that freedom can only be in a common submission to a higher order of the right and good, and that the obligation to serve goes with every possession of privilege and power. Whatever it meant to certain statesmen, these were the ideals that stirred the masses during the Great War; they were fighting militarism and autocracy because these meant the oppression of men, just as today they want social justice and peace through a league of nations because this will mean a fairer chance for men. These are not mere political principles; they are fundamental to religion and their source is in Christianity. To embody them in human society is to bring by so much the rule of God upon earth. What has premillennialism to say with reference to the aims and hopes of this new democracy?

1. Modern adventism declares that the hope of democracy is vain. If we fought the Great War to make the world safe for democracy and to further it in

the earth, then our treasures of life and goods were spent in vain.

It is one of the ruling ideas of the century that man is fully capable of self-government, and that he is sure to work out—at least with the beneficent aid of Christianity—the great problem of government by the people for the people's good. To this confident anticipation of our democratic age premillennialism everywhere opposes the distasteful declaration that, according to the Scripture, all these hopes are doomed to disappointment, and that already, in the counsels of God, Mene, Mene, Tekel, Upharsin is written concerning modern democracies no less than concerning Babylon of old.<sup>1</sup>

Premillennialism is committed to a fatalistic scheme which it finds marked out in the Bible, and in that scheme democracy has no place. This has all been settled, as Professor Kellogg says, "in the counsels of God." Dr. Gray finds indications in the Bible that democracy is to fail in Russia and monarchy to be the future lot of that people.<sup>2</sup> If this be true, of course it is foolish for the men of Russia to hunger and toil and fight for freedom.

2. But democracy is not only vain as a hope; it is false as an ideal. A few years ago the *Christian Workers Magazine*, published by the Moody Bible School, printed a communication containing the following:

The American system of government is based on the principle, "Governments receive their just powers from the consent of the governed"—which principle is false. Governments derive their just powers from God. Democracy (self-government) is the antithesis of autocracy—God's ideal of gov-

<sup>1</sup> S. H. Kellogg, *Bibliotheca Sacra*, XLV, 273, 274.

<sup>2</sup> *A Text-Book on Prophecy*, p. 192.



ernment. When he comes whose right it is to be the absolute monarch of men, and not till then, God's will will be done on earth as it is in heaven. Self-government whether in an individual or in a nation is abhorrent to God's order for the creature.<sup>1</sup>

Upon this the editor commented as follows:

We publish the whole of the above because we like its spirit and because it contains much truth, well expressed, which we are pleased to place before our readers.

. . . . We agree that, Scripturally viewed, the basis on which our government rests is false, that the ideal government is an absolute monarchy where Christ is the monarch, and that it is inconsistent for a Christian "to make himself part of a system whose principle is the apotheosis of man."

The Christian is to be subject to the powers that be, it is added, voting and bearing arms, "and yet in spirit not be a part of that system to which they belong." Such expressions do not stand alone. Thus a speaker at the "prophetic conference" of 1886 refers to "the modern blasphemous doctrine of popular sovereignty."<sup>2</sup> A leading speaker at the Philadelphia "prophetic conference" in 1918 opposed Christianity to democracy and declared: "The old gospel is a gospel of divine redemption versus human democracy."<sup>3</sup> In similar vein J. H. Brookes refers to "idle talk affirming the inalienable rights of man to life, liberty, and the pursuit of happiness, to trial by jury, to vote, and to other fancied privileges. . . . Man has no inalienable right except the right to be damned."<sup>4</sup>

3. The premillennial ideal for the future of humanity is not democracy but autocracy. The rule of Christ in the coming kingdom is conceived in terms of an oriental autocracy, the dominance of sheer power. "He comes back, no longer inviting voluntary allegiance, but to compel obedience."<sup>5</sup> "We may say we need a great democracy," says Dr. R. A. Torrey. "They had a great democracy in France at the time of the great revolution, and the streets ran with blood. What we need is an emperor, but there is only one emperor that will bring peace and that is not Kaiser Wilhelm, it is Kaiser Jesus." This was published in the *Christian Workers Magazine* just before our entrance into the war for democracy.<sup>6</sup> It is suggestive of Dr. Torrey's conception alike of democracy and of Christianity that the French Revolution represents to him a "great democracy" and that he can refer to our Lord as "Kaiser Jesus."

This attitude toward democracy is not surprising because it is quite in keeping with the premillennial conception of the nature of religion and of authority. The great advance that Christianity made upon the legalism of the Jews was when Jesus "substituted the idea of an inward, self-determined obedience for that of statutory law." Paul saw that faith was a principle of freedom, and that the rule of God was not outer compulsion but the control through an indwelling spirit that was at once the power of God and the true

<sup>1</sup> *Christian Workers Magazine*, XVI, 97, 98.

<sup>2</sup> *Prophetic Studies*, p. 53.

<sup>3</sup> *Light on Prophecy*, p. 335.

<sup>4</sup> *The Lord Cometh*, p. 388.

<sup>5</sup> Pink, *The Redeemer's Return*, p. 346.

<sup>6</sup> *Christian Workers Magazine*, XVII, 554.

life of man. Failing to grasp this idea in religion, it is no wonder that adventism rejects democracy whose ideal is the self-government of peoples in similar manner by a free subjection to the right and the common good. No one desires to impugn the loyalty of premillennialists—they may be far better than their creed, though that is no commendation of the doctrine. But it is fair to ask what the consequences would be if men adopted generally this system which says to all democratic hopes of this longing age, There is no chance; which says to democratic faith, Your principles are false; which says to its followers that they should yield outward obedience but not belong in spirit to the state of which they are a part.

#### **Premillennialism and Social Reforms**

In speaking of social reforms we are simply specifying in detail what we mean by the new democracy. It is important to do so, however, because under this head we bring together a great many movements expressive of the highest aims and noblest devotion of increasing multitudes. There are movements of moral reform, like the fight against liquor and vice. There are those aimed at special industrial evils, like child labor, seven-day work, excessive hours of toil, and inadequate wages. There are broader programs, like that of the British Labor party, which aim to bring in democracy in industrial organization. And there is the movement which seeks by an international fellowship not merely to banish war but to establish justice and secure a fair chance, economically and politically, for all peoples, small and great. These are

great dreams, and not merely dreams, for at every point in the foregoing program there has been definite advance. Most important, however, is the fact that these ideals of humanity and justice have been uttered in the ears of all men and their authority recognized. And all the selfish strife of individual and class and nation must not blind us to the fact that there were never so many men joined together to work for these ideals, and never so many who have risen above the thought of mere individual interest to that of a better order for all men. No one can read such declarations as that of the British Labor party in 1918 and that of the Quaker Employers in England of the same year without realizing the fine idealism contained in both.

And to this movement the churches stand committed today. A generation ago one heard only the voices of individuals here and there; today we hear the utterances of great Christian communions. In the last year or two they have come from all sides: the Federal Council of Churches in America, the Northern Baptist Convention, the Committee of Bishops of the Roman Catholic Church in this country, the Bishops of the Methodist Episcopal Church, the Archbishops' Committee of the Anglican Church, the Young Women's Christian Association, the International Sunday-School Association—these are some that have spoken of late. Back of these utterances lie certain fundamental convictions. God's purpose is to redeem man's whole life in all its relations and institutions. Religion is always a gift of God, but it is always man's task at the same time, and a chief part of that



task is to inquire how men are to live together in industry, in the state, and as nations. The will of God must be wrought out in social institutions and relations, and there is no Kingdom of God except as God rules in the individual heart and in the social life. And such a new order is God's will for men, not for some other world or some distant time, but for here and now, a world of truth and justice and peace.

Anyone familiar with the principles of adventism in any measure need not be told what its attitude is here. To the eager hosts giving themselves increasingly to such hopes and such service it can only say: Your goal is a mistake, your hope a delusion; no matter what you do, nothing will come of it, since God has not planned any such thing for our age. At a time when Great Britain was summoning her sons, not simply to repel a great danger, but to fight for a new world-order, the English premillennialists issued their manifesto declaring that "all human schemes of reconstruction must be subsidiary to the second coming of our Lord." Social theories promise much, says Dr. Torrey, "but they all end in failure, and they all will end in failure until our Lord comes."<sup>1</sup> Religion today is an individual affair. "To capture politics for God" the *Christian Workers Magazine* declares to be an impossible hope. "The uplift of society as a whole," it asserts, "is a perversion of gospel salvation, which is purely individualistic." There is such a thing as morale in the armies of reform and social service. What would there be left of it if the men in the ranks held

these adventist ideas? Take the prohibition movement for illustration. The march of events has discredited premillennial pessimism here (as, for example, in Munhall, *The Lord's Return*, pp. 59, 60), but what would the effect have been upon leaders and followers if they had held the doctrine that the world today belonged to Satan and the only progress possible was a progress in evil?<sup>2</sup>

The same situation appears when we turn to the present movement for world-peace through a league of nations. What is the use of our efforts if God has decided against this and if the Bible predicts not peace but only greater wars? By their very position premillennialists are driven to belittle, if not oppose, all efforts looking to world-peace, for the success of such movements would be fatal to that position. With the success of peace plans "the Word of God would be proved untrue."<sup>3</sup> So a generation ago, when an arbitration treaty between Great Britain and America was being discussed, Dr. N. West disparaged the idea and wrote that "only after the last great anti-Christian conflict is such a thing possible, and that the First High Court of Arbitration for National Differences will be set up in Jerusalem, bringing universal peace . . . a consummation to be realized only at the 'End of the Days.'"<sup>4</sup> Similarly Dr. Torrey declares today that our peace conferences "will prove utterly futile to accomplish all that is in the mind and heart of our greatest statesmen. . . . We talk of disarmament but we all know that it is not coming. All our present peace plans will end in the most awful

<sup>1</sup> *The Return of the Lord Jesus*, p. 91.

<sup>2</sup> See Blackstone, *Jesus Is Coming*, p. 148.

<sup>3</sup> *Christian Workers Magazine*, XVII, 372.

<sup>4</sup> *The Thousand Years*, p. 446.

wars and conflicts this old world ever saw."<sup>1</sup>

### Premillennialism and the State

The attitude of premillennialism toward the state deserves special attention. We know that the Christian state is as yet in the making, but that God's purpose includes the Christian state is clear, for the state is simply the life which men live together in certain special relations. We recognize, too, the growing importance of the state, how it expresses and molds human life on every side; that life must be so shaped that it will secure for men freedom and justice and peace. The state aims at the union of all for the welfare of each. It is thus in God's intent as truly sacred, as truly a part of his rule on earth, as is home or church.

Premillennialism is committed to a very different position. For it only an individual salvation is possible. The state in this age lies outside God's plan of redemption. It is a pagan institution, evil today and with no possibility except that of growing worse. This characterization of adventism is easily substantiated. The dualism which underlies premillennialism is especially clear here. All governments naturally belong to "this wicked world, which is so radically opposed to God, and under the present control of his arch enemy," that is, Satan.<sup>2</sup> "There is not, and never has been, such a company of people as a Christian nation, and never will be until the Lord comes. The nations in God's sight are regarded as great antagonistic world powers, who act at the instigation

of Satan, and whose authority will be terminated by the sure and certain coming of his Christ."<sup>3</sup> The fullest discussion of this point is given in the standard work of Nathanael West. He points out that the state is under the "law of deterioration"—an important adventist conception—and can only grow worse. That is the significance of Daniel's image, which sets forth "the beastly and metallic character of Gentile government," that is, of the modern state. The idea of a Christian state, he declares, was gotten neither from the prophets nor from Christ nor from the apostles, but is one of the false lures of the age. Christian men who teach the idea of progress (the redemption of the state) are doing the devil's work. The state of today is worse than the pagan state of antiquity. Its Bible name is "great Babylon," and "great Babylon, bearing the Christian name, a church at every corner, a preacher on every street, is worse than the Chaldean city." The modern state is "the Beast," the "Mother-Harlot." We are to pray for the state, but that involves no hope for the state but simply that we may be left alone "to lead a godly life . . . and wait for his Son from heaven." A Christian state is impossible because God has not included this in his plans. "What we are pleased to call the Christian State is simply the Christian-Beast."<sup>4</sup> Christian patriotism is not blind to national sins and failures; above the nation it sees the righteousness which is of God. But it believes that this nation was in God's plan, and that it is God's purpose to establish this land in

<sup>1</sup> *The Return of the Lord Jesus*, p. 89.

<sup>2</sup> Blackstone, *Jesus Is Coming*, p. 148.

<sup>3</sup> *Christian Workers Magazine*, XVII, 277.

<sup>4</sup> West, *The Thousand Years*, pp. 439-47.



liberty and righteousness and to make her a servant of the world. It sings,

Our fathers' God, to thee,  
Author of liberty,

and thinks not of a hopelessly pagan state but of "freedom's holy light." That is very different from resigning the state to the devil and simply seeking to save "the number of God's elect."

It may of course be said in reply to this whole discussion that premillennialism does not rule out the hope of a new state and a new social order, but that it merely assigns this to the next age and expects this from the hand of God. Quite true, but that involves two points: First, it excludes all those appeals to men to invest their lives, that God may through them bring in his rule upon earth. In its place we have Dean Gray's scornful phrase about men "bringing in a kingdom by their puny efforts," and that hopeless dualism which assumes that where God works, man is ruled out. Second, nineteen centuries have passed by, during which, according to adventism, this new age has been imminent. There is nothing in premillennial teaching to compel us to believe that the world may not need to wait nineteen or twice nineteen centuries more, since, according to men like Dr. Scofield and Dr. Pierson, "imminent" with premillennialists means simply "next on the docket," whether near or remote. For an indefinite period, then, adventism has nothing to suggest to us but a passive pessimism over against a pagan state and a hopelessly evil social order.

### Premillennialism and the Church

By the church is meant here the organized and visible fellowship of the followers of Jesus, "ordained to be the visible body of Christ, to worship God through him, to promote the fellowship of his people and the ends of his kingdom, and to go into all the world and proclaim his gospel for the salvation of men and the brotherhood of all mankind."<sup>1</sup> The church is not perfect any more than are the members who compose this fellowship. It is not the Kingdom of God, for the Kingdom of God is simply the rule of God and as such is present wherever the will of God is done in the life of men. But this fellowship of Christ's followers is the center of God's rule and his chief instrument for bringing it in upon earth. To it God has intrusted his message of truth, in its fellowship Christian character is to be built, by it men are to be inspired to service in every walk of life.

The most notable fact in the life of the church today is the larger way in which it has grasped its task. It has seen that God's purpose is nothing less than to redeem the world, to make a new humanity, and that it dare not set any lesser goal for itself. It is this conception which controls modern missions. The aim of the church is a Christian China, not simply a few Christian Chinese. To that end it does not merely send evangelists, but establishes schools, founds hospitals, carries on industrial work, and trains natives to lead their people forward in every aspect of a true civilization. Typical of this new attitude was the men-and-religion movement

<sup>1</sup> From the Cambridge Declaration of Faith adopted by the representatives of the evangelical free churches of England.

of a few years ago. Even more significant are the "forward movements" in which various church bodies are engaged today. The Centenary Missionary Movement of the Methodist churches, for example, stated its goal definitely to be "the maintaining and extending of the kingdom of God." It began with a survey of conditions, tasks, and resources at home and abroad. Educational tasks, social problems, and evangelism came equally within the purview. Methodism North and South secured not far from two hundred million dollars in gifts. Equally clear is the ideal expressed by the Presbyterian church in its New Era Movement. The very title is a confession of faith, that God through his church here and now is bringing in a new era for men.

What has premillennialism to say to the church of today?

1. It declares that these hopes are vain and this program wrong. The church is to carry on missions, but it must not expect the nations to be converted. It must not expect America or any other land to be Christianized. Least of all must it expect the world to be won for Christ. Such results are out of question because God has planned otherwise. "The rallying cry of Protestantism, The World for Christ," says Dr. Haldeman in the *Sunday School Times*, "is a false slogan." Dr. Torrey objects to the watch-cry, "America for Christ," and "The Wide World for Christ"; these things are not possible in this dispensation.<sup>1</sup> It is a terrible mistake, says A. C. Gaebelein, for the church to

try to convert the world. "There is in Christendom," he declares, "continual talking of 'building up the kingdom' and 'working for the kingdom,' etc., which is unscriptural."<sup>2</sup> We are not to preach the gospel of the Kingdom or even to pray for its extension, for the Kingdom cannot even commence until the Lord comes.<sup>3</sup> The program for our age is merely "the accomplishment of the number of God's elect."<sup>4</sup> God is not trying to save the world by man's "puny efforts," but simply "taking out of the world a people for his name."<sup>5</sup> F. C. Ottman even charges the church with a "perversion of her resources in the attempt to bring about kingdom conditions in the earth."<sup>6</sup> With the interesting ability to overlook inconvenient passages, Matt. 28:19 is forgotten. The purpose of the church is not to "make disciples of all the nations." Missionary work has two ends: first, to win the limited number of "the elect"; second, to preach the gospel "as a witness." According to adventist exegesis, the latter means to preach the gospel so that this fact can be used in the day of judgment against those who refuse.

Nothing could be in sharper contrast with the spirit, the hope, and the plans of the church today, not the worldly church of which adventists are always speaking, but the church of Christ's devoted and earnest followers. That church is saying, Attempt great things for God; expect great things from God. Never was there so great confidence in the power of the gospel, never such great

<sup>1</sup> *Return of the Lord Jesus*, p. 120.

<sup>2</sup> *Harmony of the Prophetic Word*, p. 119.

<sup>3</sup> *Christian Workers Magazine*, XVII, 278.

<sup>4</sup> *Ibid.*

<sup>5</sup> *Ibid.*, XVI, 448.

<sup>6</sup> *God's Oath*, Introduction.



plans or such a summons to service. The premillennial declaration is like a blow in the face of this advancing army. Take down these banners, adventism says, on which you have written, "The World for Christ." Instead, resign yourself to the fact that the world in this age belongs to Satan. "Remember that 'the days are evil' and that the time of general conversion has not yet arrived. Thank God that any are converted at all."<sup>1</sup>

The real followers of the Lamb are but a little flock, nor does our Lord even hint that they will ever be a large flock until he shall come. . . . It has pleased God during these past eighteen centuries to bring comparatively a small number to the saving knowledge of the truth; and if there is a word of promise that it shall be otherwise until the end, let the word be presented.<sup>2</sup>

The missionary ought to see "that the gathering out of the elect is his sole hope," then he would be "far less disheartened by opposition than when he vainly expected every day to see symptoms of national and universal conversion."<sup>3</sup> The whole matter is summed up in a statement quoted with approval in the introduction to the official report of the "prophetic conference" of 1878:

It does not surprise me at all to hear that the heathen are not all converted, and that believers are but a little flock in any congregation in my own land. It is precisely the state of things I expect to find. It is for the safety, happiness, and comfort of all true Christians to expect as little as

possible from churches, or governments, under the present dispensation . . . to expect their good things only from Christ's Second Advent. . . .<sup>4</sup>

2. But premillennialism goes farther. So far from being the agent for the saving of the world, the church itself is to grow increasingly corrupt and end in utter failure. "Christendom is apostate as well as the world, and is hastening on to her doom."<sup>5</sup> The organized Christian church is to become more and more the Babylon, the Harlot City, of the Book of Revelation. Her very activities, missionary and otherwise, are a ground for suspicion and criticism. "The inward corruption of the church keeps pace with her outward expansion"; the two sides go together, "the deepening of apostasy and the extension of the gospel, enormous missionary activity and enormous departures from the truth." And the church, "while decking itself in the garments of a world-harlotry, proposes to itself a plan which already the mouth of God has declared to be false," that is, the conversion of the world.<sup>6</sup> "So far from holding out any hope that the church during his absence would convert the world, the Son of God makes it plain that the church will fail by the way. . . . When he comes the faith once for all delivered to the saints will have gone from the earth."<sup>7</sup> Christendom is the "whore" of Revelation, chapter 17; "the end will witness all Christendom in organized and open revolt and rebellion against Almighty

<sup>1</sup> Ryle, *Second Coming*, by well-known preachers, pp. 43-45.

<sup>2</sup> Brookes, *The Lord Cometh*, pp. 309-11.

<sup>3</sup> A. Bonar, quoted by Brown, *Second Advent*, p. 317.

<sup>4</sup> *Premillennial Essays*, pp. 6, 7.

<sup>6</sup> West, *The Thousand Years*, see pp. 442-44, 278, 279.

<sup>5</sup> *Prophetic Studies*, p. 41.

<sup>7</sup> Haldeman, *Ten Sermons*, p. 180.

God.”<sup>1</sup> At the end “the nominal Christian world will be one vast mass of baptized profession, ‘a corrupt, mysterious mixture, a spiritual malformation, a masterpiece of Satan, the corruption of the truth of God, and the destroyer of the souls of men, a trap, a snare, a stumbling block, the darkest moral blot in the universe of God.’”<sup>2</sup>

This denunciation of the church is common to all premillennial groups. It is most pronounced, perhaps, in those who have formed separate organizations, like the Plymouth Brethren, the Seventh-Day Adventists, and the followers of Dowie and Russell, but it is also true of the non-denominational adventism which we have been primarily discussing. It is clearly to be distinguished from the work of prophet and preacher, who have always pointed out the sins of God’s people and summoned them to repentance. So far from being a summons to the church to repentance and reformation, if these were to come they would disprove the adventist scheme. It is in that scheme that the reason for such indiscriminate denunciation lies; the church *must* be evil and *must* grow worse or premillennialism is a mistaken theory. Driven by this theory, it is natural for men to disparage the good and to look for the evil. A pharisaic spirit tends to arise from the sharp distinction made between the little group of elect saints (to which, of course, the premillennialists belong) and the corrupt mass of the church. It is good soil for growing suspicion and criticism; it is certainly not the soil from which would spring naturally a loyal, earnest, and enthusiastic devotion to the church,

or the spirit of a broad and kindly Christian fellowship such as Paul proclaims. In the wide range of premillennial literature it would be hard to find a discussion of the church that was not critical, or any straightforward effort to set forth the good which the church was accomplishing.

3. All this makes plain why the spirit of division and separation so commonly goes with adventism. Many pastors will witness to the results in a congregation when a small group is convinced that the church as a whole is corrupt and that they alone hold the true doctrine. Often this has resulted in separatist movements, and it is interesting to note how many of the minor religious groups that have gone off in the last century are adventist in doctrine. Within the churches there is an increasing tendency for the premillennial element to form organizations within the organization, making premillennialism the supreme doctrinal test, though joining with it other articles, like that of verbal inspiration and literal infallibility of the Bible. Independent missions and churches are established. In one prominent church which has gradually come under the control of premillennial leadership, a paper was circulated requiring Sunday-school teachers and officers to declare their belief in premillennialism. A mission board which has been sending its premillennial candidates to one field is now facing the situation arising from the fact that, with these in control, new arrivals who do not hold the doctrine are “frozen out.” A prominent premillennialist issues a summons for the

<sup>1</sup> Pink, *The Redeemer’s Return*, pp. 336, 349.

<sup>2</sup> *Prophetic Studies*, p. 170.



formation of a "Protestant Evangelical League," a leading object of which is to draw a line through the churches and to refuse fellowship to those who do not hold certain doctrines such as the infallibility of the Scriptures, a literal physical resurrection, and the Second Coming.<sup>1</sup>

With this dogmatism, there goes very often the attack upon the character and motives of those who differ. In the article just referred to, a vigorous assault is made upon Protestant ministers who will not accept the ideal of orthodoxy as there conceived. It is not, however, a discussion of doctrine, but an assault upon character. Traitors, blasphemers, Judas Iscariots, assassins of Christ, are among the terms applied. This, of course, is by no means true of all premillennialists, but it is distressingly common. The typical premillennial evangelist, sending Darwin and Huxley to hell because they taught evolution, is a good example. Another is afforded by Dr. R. A. Torrey in his reply to the pamphlet in which Dr. Shailer Mathews gave his criticism of premillennialism. Dean Mathews' pamphlet is an incisive discussion of ideas; Dr. Torrey deals largely in personal abuse. "Prejudices," "falsehoods," "intellectual trickster,"

"blasphemer," "sneaking and cowardly infidel method," "deliberately, intentionally unfair"—these are the phrases which Dr. Torrey employs.

By its spirit and its attitude premillennialism thus stands in the way of another of the great movements of today, that which seeks the closer relation of Christian bodies for the extension of Christ's kingdom. The increasing emphasis of these movements in recent years has been upon the fact that religion is a life before it is a theory, that we can get together most quickly and effectively by joining in a common task, and that that task is to promote Christian fellowship and bring in the Kingdom of God. Our consideration of adventism shows its lack of sympathy with all this. The writer has never seen a premillennial reference to any of these movements which was not disparaging and critical. Characteristic is Dr. C. I. Scofield's declaration made at the 1914 "prophetic conference": "That is the great word today: 'Get together, get together, get together,' and always on the basis of doing something, not believing something; and it is a very seductive cry. But thank God, the Lord knows them that are his."<sup>2</sup>

<sup>1</sup> *Christian Workers Magazine*, XVII, 16 ff.

<sup>2</sup> *The Coming and Kingdom of Christ*, p. 177.

# MAKING CHRISTIANITY SAFE FOR DEMOCRACY

## VI. THE TASK OF THE CHURCH IN A DEMOCRATIC AGE

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In the preceding articles of this series we have called attention to certain ideas in our inherited conception of Christianity which were wrought out in connection with the religious interpretation of an autocratic civilization. We have seen that the exigencies of a democratic culture demand certain important modifications of these ideas. In this concluding article we desire to point out some of the important aspects of the religious task of a church which consciously undertakes to furnish religious inspiration for democratic development.

### **I. The Spiritual Significance of Democracy**

Democracy means self-government in contrast to control by an alien power. If democracy is to succeed, there must be the power of inner self-control on the part of citizens. If this maturity of character is not present, democracy is headed for sure disaster. No matter how idealistic our philosophy is, the plain fact confronts us that certain peoples are not fit for self-government. If there be lacking intelligence, social loyalty, and respect for the "rules of the game" of political action, the adoption of a mere form of democracy will not bring good government and

social stability. It is a truism in our country to say that an adequate system of education and training in citizenship must go hand in hand with the forms of democratic government.

The most important factors in the training of a citizen in a democracy are a sense of social responsibility and a genuine respect for the personal welfare of one's fellow-men. The selfish individual who is intent on exploiting others is the greatest menace to democracy. Such selfishness appears in the cheap politician, who is more concerned to strengthen his own machine than to promote statesman-like projects of government. It is omnipresent in the industrial exploiter, who seeks to bend the forces of society in the direction of special privilege and unfair advantage. It is found potentially in every person who feels no strong "public spirit," and who thinks more of what he may get out of a government than he does of strengthening it in its defense of justice and its promotion of universal welfare.

Now these qualities of moral responsibility and of interest in the welfare of our fellow-men are essential aspects of Christianity. No man is really a Christian unless he possess these traits. The efforts of preachers throughout the ages



have been devoted to securing personal morality and social generosity as marks of a genuinely religious life. If the church shall induce these virtues in men, it will be contributing an indispensable force in the making of a sound democracy.

But attention should be called to one aspect of the matter which is often overlooked. It is a principle of sound pedagogy that training cannot be transferred from one field to another. The boy who has mastered mathematics is not thereby equipped to translate a foreign language. The inner appreciation of a problem and the power to attempt a solution must be developed in connection with the field where the problem really is. The futility of expecting general discipline, as such, to be transferred ready-made from one field to another is now generally recognized.

Moral attitudes, then, must be developed in direct connection with the realm in which morality is to be exerted. A striking illustration of this fact was seen in the autumn of 1918 in the colleges where large bodies of young men were taking training to fit them for military service. So long as the war was a stern fact, the morale of the training was a comparatively simple problem. The virtues of a military régime could be made self-evidently valuable. But when the war so suddenly and unexpectedly ended, and there was no longer the prospect of military service ahead, the exactions and restrictions of military training became irksome. The virtues of a time of war simply could not be transferred ready-made to a world at peace. So, too, we are at present suffering a

widespread disorganization of our social life in the transition from a period of war to one of peace. And to the surprise and dismay of many who had been inspired by the marvelous exhibitions of sacrifice and generosity during war time, the special training in social consecration which was stimulated by the special circumstances of the war does not automatically carry over when that stimulus is removed. We shall have to develop the virtues of reconstruction in connection with the tasks of reconstruction, instead of depending on ready-made virtues.

If, then, the Christian church is to furnish spiritual power for a democratic age, religious experience and moral training must be undertaken in direct relation to the problems of a democratic society. Only thus will there be developed genuine moral power. If the church should continue to preach in terms of autocracy, it would indeed develop a certain kind of spiritual devotion; but the difficulty of carrying over autocratically developed enthusiasms to a democratic society would be serious; and much energy might be lost in the process.

## II. The Tests of Religion in a Democracy

An autocracy puts foremost the divine rights of an absolute head to legislate for his subjects. The sanctity of the ruler must be protected, for if this is gone, law and order ceases. Therefore autocracies inevitably put a check upon free criticism. *Lèse majesté* is a serious offense. In a democracy, on the other hand, criticism is essential. Since the governor

occupies his position only because he is elected to represent the people in securing their welfare, the righteousness of his conduct can be judged only as the people shall critically scan his conduct while in office. Freedom of discussion and freedom of criticism are essential to the morality of a democracy.

But such criticism is really valuable only as citizens shall be inwardly fit to pass intelligent judgments. And, as we have said, such fitness can be developed only in relation to the actual exigencies of the social life which men must share. An imperative task of the church today, then, is the training of moral judgment in such a way that Christian ideals may readily find expression in the democratic discussion of political questions.

It must be admitted that here we have too largely taken it for granted that convictions induced by the logic of autocracy could be transferred ready-made to a realm of democracy. What is the test of truth in religion which the church teaches men to apply? Does it not still employ a canon adapted to autocracy? Criticism is too often identified with a kind of *lèse majesté*. Throughout the length and breadth of the land there are ardent preachers who constantly stir up in Christian people an attitude of distrust of criticism. They use the Bible as an autocratic authority. The outcome of their moral training is dogmatism and denunciation. Instead of cultivating in men the capacity to listen to both sides of a disputed question, such a training in dogmatism tends to make one a blind partisan.

It is time for us to realize the full significance of that action of democracy

which is part and parcel of our organic law—the separation of church and state. Such a separation means that the church has no legal *authority* to impose its decisions on people. The church in a democracy has no “divine rights.” Catholicism sees this clearly, and, as we have shown, vigorously denounces the secularization of government. Protestant churches are quick to resent any attempts of Catholicism to gain a religious control of government. But at the same time Protestantism to a large extent preserves a conception of religion comparable to that of Catholicism rather than a conception suited to the character of democratic ideals. Are not loyalties too generally cultivated in our churches by suggesting submissive obedience to divinely authoritative commands rather than by developing a critical discernment of values? But in a democracy we cannot carry over into politics or into industry an ethics of submissive obedience. We cannot suppress discussion. The development of the power of careful criticism is essential to the life of a democracy. If this be wanting, our public life will become simply a warfare between demagogues and their adherents.

If Christianity is to become an inspiring force in modern democracy it must cease to denounce and distrust criticism in the realm of religion. As a matter of fact, critical methods have won their way, in spite of the attitude of distrust, until they are frankly adopted in virtually all schools where theology is studied in scholarly fashion. What is supremely needed is a removal of the attempts at autocratic control, and the development of a hearty belief



in the positive moral and religious significance of critical methods. When there shall be added to the existing scholarship a hearty and eager employment of the critical method in the work of the preacher and the religious teacher, we shall be training men religiously to be active citizens of a democracy, instead of leaving them perplexed by a religious equipment derived from autocratic ethics. An autocracy compels men to submit to a government provided from above. A democracy invites men to co-operate in the making of the best government possible. Shall a Christian be one who has been taught to submit unquestioningly to a religious system authoritatively imposed from above? Or shall a Christian be one who learns to co-operate with his fellows in the organization of the best religion possible?

An amazing opportunity for service to democracy is here open. And the literature of religious education is rapidly seizing the opportunity. In many churches one may now discover courses of instruction in the Sunday school and sermons from the pulpit which furnish men with the power to criticize existing conditions in such a way as to bring the dynamic of Christian ideals to bear upon our collective life, not by the autocratic pathway of religious dogmatism, but by the democratic method of free discussion. The further development of this kind of religious training is an imperative need.

### III. The Worship of God in a Democracy

When the rulers of the earth were autocrats, it was natural and appropriate to think of God as the Supreme

Autocrat. But such a conception tends to put God far away from man. Religion then consists in bridging this gulf by such intermediaries as God approves. The worshiper can hope to secure God's favor only by making use of the prescribed intermediaries. Thus Judaism made religion center in the law which the transcendent God had communicated to men. Thus Catholicism has its church and sacraments which have been authorized by God as the sole rightful way of receiving divine grace. So, too, Protestantism has often laid chief stress on the Bible as law, or on some prescribed "plan of salvation." The consequence of such a conception of God is seen in the inevitable separation of religion from life as a whole. The scribe could be painfully conscientious about tithing mint, anise, and cummin, while at the same time he was hopelessly unconcerned about those human values which to Jesus were of foremost religious importance. Catholicism is so obsessed with the exclusive religious validity of its system that it is profoundly distrustful of anything that does not bear the church label. And one has only to overhear the uncensored remarks of the "man on the street" to learn that Protestantism has an unfortunate reputation for a narrow concern with a religious system isolated from much of real life.

The worship of God means the enlistment of one's emotions in adoration of the highest and broadest righteousness conceivable. Whenever the current conception of God is too narrow to include all the moral values of human experience, worship suffers. It may,

indeed, attempt to make up in intensity what it lacks in breadth and thus conceal for a time its religious inadequacy. But the movement of history is sure to disclose sooner or later the possibilities of a richer ideal of God. The early prophets of Israel denounced a worship which was excluding from religious thinking serious contemplation of the great national crisis which was impending. By their unwavering loyalty to the actual spiritual needs of their time they were instrumental in transforming worship. In the place of a contented performance of religious routine supposed to please a tribal deity, they put profound reverence for the God who cares more for righteousness than he does for the political supremacy of any particular people. Jesus and the apostle Paul led men's religious thoughts far beyond the conventional borders of current Jewish worship. Athanasius and others of like spirit Christianized the abstract theology of Greek philosophy, and thus opened the way for a significant humanizing of worship. Martin Luther broke down the walls which held Christianity in its "Babylonish captivity," and revealed possibilities of worship in humble human activities which brought God very near to men. The Wesleyan revival made personal worship a reality for thousands to whom the formal services of the Church of England meant nothing. It might almost be said that the periods of Christian history to which we turn most frequently for inspiration are periods when the worship of God was transformed by releasing men's thoughts from a conventional theology which set limits to God's active presence in the world.

If the church is to exert its rightful influence in a democratic age, it must enable men to worship God in such a way as to give sanctity to the great ideals of democracy. But these ideals are concerned with very practical problems of human need and injustice, and with the possibilities of a richer life here and now. The theology of our creeds and to a large extent the content of our rituals reflect a conception of God drawn from the analogies of an autocratic régime. To worship is taken to mean acknowledgment of the sublimity of rules and laws imposed upon us from above. Such worship inevitably leads to an exaltation of standards and ideals exactly formulated and transferred authoritatively to us. But since such finished standards can be found only in the past (for the past alone is finished), there is the constant tendency to picture some past period or some past literature as representing a closer and more real experience of God than is to be hoped for in the present.

Autocracy naturally emphasized the transcendence of God. Democracy, if it is to be religious at all, must emphasize the immanence of God. And this immanence means something far more radical than the too common practice of taking the transcendent God with his attributes unchanged and simply picturing him *in* the world instead of above it. You cannot take a king with all his royal prerogatives and retain these unchanged in a democracy. Either the king changes his attributes, as has occurred in England, or he disappears, as has occurred in France. The worship of God in a democracy means a new discovery of some things about God



not hitherto recognized, not simply a formal readjustment of the conventional theology.

It is too soon to declare just what the content of a democratic theology will be. Not until democracy is "finished" can we have a "finished" doctrine. But a general line of emphasis may be discerned in the religious strivings of our day.

In an autocracy a sharp dividing-line is drawn between king and subject. They belong to different worlds. In a democracy there is no such sharp distinction. The ruling power is integrally one with the citizens. In the theology of autocracy, God was defined to a large extent in such a way as to contrast him with human beings. And the salient objects of religious worship were valued because of their possession of a divinely imparted essence which set them apart from secular objects. The minister of God's Word must be ordained in such a way that he ceased to be a layman. The Bible must be defined so as to make it utterly different in quality from all other literature. The divinity of Jesus was interpreted so as to widen the gulf between him and other men. The bread and wine of the Eucharist must be declared transmuted in order to have religious efficacy.

Now democracy has been steadily making inroads into this essentially autocratic conception of religion. Men care less today for the special ordination of a minister than they do for his spiritual capacity to share religiously their life and to interpret its religious possibilities. The Bible is more and more being used as a source book of great religious experiences, rather than

as a collection of non-human doctrines. During the century of the growth of democratic ideals we have seen the primary attention of Christian scholars devoted to the recovery for us of the picture of Jesus of Nazareth as he lived among men. By this study he has been brought very close to us, whereas the Christologies inherited from an autocratic age made the distinction between Jesus and other men as sharp as possible.

The result of all this has been a significant humanizing of the conception of God. The Calvinistic doctrine of God's unlimited sovereignty is seldom heard now. The philosophical picture of God as an undisturbed "Absolute," reigning in unruffled serenity far above the world of human tragedies, finds short shrift today. In the place of the affirmation of an autocratic cosmic ruler there is coming an as yet unsystematized and often vague mystic craving for an intimate divine companionship in the perplexities and tragedies of life as we know it. Philosophically this finds expression in the unhappy (because religiously irrelevant) idea of a "finite" God. As contrasted with the Omnipotent Sovereign of the older theology, the God who suffers such terrible disasters as the late war and whose righteous purpose is so evidently thwarted and betrayed by the abundant evil in the world may indeed seem finite. But we may ask whether the facts of history give us any warrant for supposing that God's nature and activity have ever been truthfully expressed by the absolutes of finished systems of theology. With the vanishing of kings in the earthly realm *because kings cannot*

*make good* in the actual course of human history, we may perhaps infer that the character of the power which shapes history is not accurately expressed in terms of absolute sovereignty.

The worship of God in a democracy will consist in reverence for those human values which democracy makes supreme. We must discover the reality of God by feeling the compelling reality of justice, brotherhood, progress, enrichment of life, and the like. When the soldiers at the front furnished that stupendous outpouring of life for the sake of a cause, no one felt that it was sacrilege to interpret this sacrifice in terms of spiritual continuity with the sacrifice of Jesus. The cross gained a new and intimate significance because men now came to interpret it through the leadings of their own experience. To try to draw a sharp dividing-line between the heroism of those who lie on Flanders fields and the death of Jesus would be to make both less religiously significant.

We cannot tell where God's activity stops and man's begins. How much of the devoted love of a mother for her child is divine and how much is human? We do not know and we do not care. We worship it all. How much of Abraham Lincoln's epoch-making idealism was his own, and how much was due to the God whose direction he sought? We should belittle its religious significance by trying to draw distinctions. In an autocratic religious system Lincoln (or his equivalent) might well be canonized as a saint. But democracy cannot make use of saints who are set apart from humanity. Its saints are those who are so completely identified with the interests of the men and women

whom they seek to serve that any attempt to set them apart would deprive them of their saintliness. A democratic worship will discover the presence of God in the spiritually uplifting ideals actually operative in the common life of men as we know them, and will seek to redeem our age from its too materialistic strivings by exalting the beauty and the sanctity of the attitudes and consecrations which are to be found so eloquently expressed in paternal love, in filial devotion, in generous neighborliness, in the professional self-abnegating ministry of nurse and physician and teacher, and (it is to be hoped in greater measure in the near future) in the determination of those in industry to build a better social world rather than to increase material gains.

When we study the past aright, we see that the true worship of God consisted in a reverence for the spiritual forces making for a better future, rather than in mere loyalty to established religion. Without the revolutionary teachings of the prophets would not Israel have lost its hold on the living God? To be truly religious in the days of the decline of the kingdom men had to discover the divine meaning of the onward movement of history, which was creating a new world. The development of the Hellenic theology and worship was possible because men of religious zeal like Clement of Alexandria and Origen and Athanasius were able to discern the reality of God in the philosophy and culture which were destined to give shape to all European thinking for centuries. In our day we have an opportunity no less important to find the leading of God as he



shapes the new world which lies before us. True worship must be sensitive to the constructive forces in this new world. It must make men reverently love the things which will make for a better humanity, and so enable them to commune with God in the actual tasks of our age. When once we shall have developed a religious vocabulary suited to democratic ideals, when rituals shall have been worked out embodying our democratic aspirations, we may be surprised to discover how much of real worship we had been neglecting in the days when the forms of autocratic reverence reigned supreme.

#### IV. The Evangelization of Democratic Ideals

Evangelization, as the word is currently used, suggests a procedure belonging to a system of autocracy rather than a democratic experience. The gospel is brought to people from an alien source. The "plan of salvation" has been provided authoritatively from above. The sinner has but to "accept" its provisions. The resultant good life is bestowed on him by grace; he must not assert any merits of his own. The connection between this unmerited gift of grace and a socially consecrated life is not self-evident. Good works have somehow to be added to the experience of salvation; and the tragedy of much evangelization is that men stop contented with salvation through the power of God, much as a dependent on aristocratic largess rests content with what he receives, without feeling any call to active service in social transformation.

What sort of an appeal does democracy make to men? We have had an

example of this recently which ought to give us food for thought. When men were asked to enlist in America's armies, they were asked to *give themselves for a cause*. While it was to a certain extent true that the need on man's part for what the nation could give was a real motive, by far the most powerful incentive was the need of the nation for the services of its citizens. Men were not asked to enlist in order to "be saved." The attempts made by some few enthusiasts before America entered the war to persuade us that we ought to declare war in order to save ourselves from possible invasion evoked little response. But the great ideal of helping to save American ideals and to save the world from the brutal onslaught of autocracy united the nation in a spirit of devotion.

The very life of democracy depends on such devotion to a cause. If the prevailing motive is a desire to get all one can from government rather than to give one's best for the common good, democracy is headed for sure disintegration. The church will best serve democracy if it makes its evangelistic appeal such as to reinforce the spirit of devotion to the common cause of humanity.

We have one unfortunate inheritance from an age of autocracy. When men were subjects rather than citizens, when the power to grant benefits lay in the hands of the autocratic ruler, the obvious way in which to get such benefits as one desired was to petition the ruler for them. Thus the rank and file of men have been trained for centuries to an attitude of seeking to *receive* favors from above, rather than to an

attitude of social co-operation for the creation of a better system of distributing goods. Religion very naturally spoke the language of autocracy during these centuries. Men conceived the supreme religious good as that of receiving favors from God in answer to petition. Evangelization has developed its message almost exclusively in terms of this conception derived from an autocratic administration of society. It has pictured man as a helpless dependent on God's favor, rather than as one called to co-operate in the making of a better world. To be sure, the latter ideal has been added to the former, but one's "salvation" has been declared to consist in "accepting" the provision of grace made by God.

What would be the result if evangelization should start with the ideal of moral co-operation in the service of a cause rather than with the appeal to "accept salvation"? What if the evangelist were to feel the reality of God's onward-moving purpose in the great moral causes which emerge out of our human strivings? What if, as in the case of the recent war, men should be made to feel that the welfare of this and subsequent generations depended on their sacrificial loyalty to the cause? What if salvation were to be defined in terms of being used by God in fellowship with all the others who were moved by his Spirit to make a better world? Would evangelization not take on a form better suited to the exigencies of democracy?

What a poignant meaning this point of view would give to the word "sin"! Is not much of the seeming lack of a sense of sin today due to the fact that

the word has been defined in terms drawn from an autocratic régime? The sinner is one who has refused to "accept" the divinely prescribed government. He is a rebel against authority. But democracy has so often made progress by rebellions that much of the sting of the term has disappeared. If now the evangelist, like the prophets of Israel, or like Jesus, were to define one's religious attitude primarily in terms of one's behavior to one's fellow-men, and were then to paint the anti-social individual as deliberately seeking to thwart the purposes of God, the term "sin" would have behind it all the natural indignation of our age at the exploiters of humanity. To be saved from sin, one must become a co-worker with God. And if God is presented as the immanent power working through the efforts of men to shape history so as to make a better world, reconciliation with God is at the same time reconciliation with the righteous cause to which religious men are devoted.

After all, a man is saved only as he has a share in a cause. The outsider is inevitably an exploiter. It was because Germany wished to keep aloof from the rest of the world, preserving intact her *Kultur*, that she could regard other nations and peoples only as fields for the imposition of her ideals. It is because the workers have been excluded from a real share in the organization of industry that their efforts to better their condition so naturally take the form of getting what they can without regard to the wider social consequences. It is because some so-called Christians have been "saved" in such a way as to preserve their isolation from the great



social movements of their environment that they can pursue the comfortable routine of personal worship without any disturbance of conscience at obvious wrongs which they are instrumental in continuing. If a Christian man is pleased at a 30 per cent dividend on an investment in Mexico without any further thought as to the bearing of this return on the industrial exploitation of the natives, just how does his "salvation" affect the problem of a democratic solution of the Mexican problem?

Let the evangelist define sin in terms of a willing aloofness of men from the welfare of his fellow-men, and there will be evidence of sin too unmistakable to escape attention. And this aloofness of a man from human welfare is precisely an attempt to withdraw one's self from the real presence of God, who is working through history for the release of men from the evils which beset them. Salvation can come only through the overcoming of this aloofness. But when this is overcome, the individual is democratized. He is a sharer in the life of humanity. His own welfare can be obtained only as the welfare of all shall be promoted. Enlistment in a genuinely social life of devotion is the very pathway to God. One does not first experience salvation and then add to it a program of good works. One experiences salvation in the very process of enlistment in God's cause. And such salvation means the evangelization of democracy.

#### **V. The Democratic Interpretation of the Missionary Enterprise**

It is not without significance that the century which has brought the

world consciously to the threshold of a democratic development as the future way of organizing humanity should have also transformed men's thoughts as to the place of missions in the Christian program. The dawn of the nineteenth century saw a few eager enthusiasts endeavoring to persuade a reluctant Christendom to undertake the task of carrying the gospel to non-Christian lands. The twentieth century witnesses the beginnings of a determination on the part of the Christian church to provide for this enterprise in really efficient fashion. All the great denominations have launched programs of education and achievement calling for the expenditure of millions of dollars and for the finest type of administrative and organizing ability. The contrast in attitude wrought in the course of a century is one of the amazing chapters in church history.

But even more amazing is the change in the conception of the task which has taken place. Originally it was undertaken quite in accordance with the ideals of autocracy. Christianity, as the sole religion with "divine rights," was to displace the "false" religions. It was to bring doctrines, rituals, and moral precepts, which were to be accepted just as they were brought. There was little or no thought of such a thing as "self-determination" of beliefs or practices. These were already imposed authoritatively from above.

But the impulses of human sympathy which led the missionaries to go at all to foreign lands bore fruit inevitably in a better appreciation of the native ideals. However earnestly a missionary might desire that an oriental should

believe and feel and act exactly according to the Western program, he found that, as a matter of fact, the emotions and the sanctions of orientals persisted in some form, even in a change of faith on their part. Gradually we have come to see that it is religiously desirable that the Christianizing of non-Christian peoples shall mean the strengthening and purification of the best religious and moral traits of their native faith, rather than its complete eradication. We have even come to expect that when Christianity becomes domesticated in foreign lands there will be developed new applications of the gospel and new possibilities of worship which would have remained hidden from us if we had continued in our provincial habits of thought.

Now this experiment of evangelizing the native ideals is genuine democracy in religion. It is already making its influence felt in our conceptions of Christianity. Returned missionaries are compelling us to overcome our smug provincialism. In particular they put to shame those who define Christianity as a special gift of God's grace to be enjoyed as a particular favor by Christians. They are compelling us to think of our religious experience as something which we are bound to share with the world instead of prizing it as something which gives to us a superior place in God's economy. They are making it clear that nothing less than such a democratization of evangelism as has already been suggested is adequate to the needs of the world.

Moreover, the missionary enterprise is rapidly being conceived as a democratic social program rather than as the

rescue of a few individuals from the divine wrath. To reconstruct the social life of a people in all its phases is the end of the gospel. Education is coming to be a primary means of accomplishing the missionary task. But education is precisely the dynamic of democracy. In this age when God is bringing the nations face to face with the evil consequences of exploitation, the missionaries are the most clear-sighted and statesman-like leaders of democratic policy. The missionary program of education in Mexico is the only existing statesman-like plan for the cure of the ills which all deplore in that land.

The world has come to the point where men must consciously choose between two contrasting policies. Either the Golden Rule must be adopted as the principle of international behavior, or else mankind will perish in the devilish and never-ending attempt to discover which group of men possesses enough brute force and enough organizing ability to kill off the others. The church at home and abroad is now beginning to undertake in earnest that education of men's affections and that broadening of men's sympathies which shall make possible the progressive elimination of warfare. In a word, when the missionary enterprise is seen to be a democratic religious movement, it gives to Christianity a task of supreme importance; and when the appeal of this inspiring task is properly presented, the evangelistic appeal in a democratic world will grow naturally out of the apprehension of the task.

Christian people are perplexed and often discouraged today because the traditional equipment of the church



falls so far short of the demands of our time. If we can once realize that a part of the trouble lies in the fact that we are carrying over into a democratic period an equipment which was organized and perfected in the days of autocracy, we shall be able intelligently to set to work to meet the challenge of our day instead of bewailing the ungodliness of the age. There are many symptoms which ought to encourage us. Indifference to a theology which emphasizes the virtues of an autocracy is perhaps the negative side of a religious yearning for a democratic interpretation of the unseen power "making for righteousness." The criticism which is so often decried as being "destructive" may be only another name for a democratic freedom of self-determination in religion. If we look at all the facts, we shall see that religion has become more humane, more concerned with man's present needs, more actively inventive in devising ways in which to meet those needs. There is much of the kind of religion which gives the cup of cold water, but not yet enough of the religious interpretation which links the deed with genuine devotion to the gospel of Jesus. There is an astonishing amount of consecration given to the education of children and the aiding of men and women in their efforts to discover how to live as self-respecting citizens of a democracy;

but there is not yet enough recognition of the essentially religious quality of such labor. More and more the "social gospel" is finding its way into our pulpits and into our Sunday schools. It needs only to be freed from the artificial effort to commend it by linking it to some alien religious "authority." Let it stand forth in its own sanctity. Let the vision of a humanity organized to give education, health, wholesome occupation, genuine worship, and social co-operation be presented as the revelation of God's purpose for our age. Then will our theology seek as eagerly to interpret salvation in terms of democratic realities as did the theology of Athanasius seek to evangelize the dominant ideals of his age. Then shall we come afresh to realize how truly Jesus revealed God to men when he discerned the holiness of those humane impulses which are far better expressed in the aspirations of men after a better life than in the formal categories of scribal interpretation. For the democracy of which we dream is nothing but human society made conscious of the divine sublimity of that picture of human brotherhood and justice which can be best realized as men become sharers of the life of Jesus. The evangelization of democracy and the democratizing of Christianity are two aspects of the same movement in which God is working out his purposes for this age.

## CURRENT OPINION

### Are We Entering an Era of Philosophy?

The philosophers who met last April in the Western Philosophical Association had their attention directed to the function of philosophy in reconstruction. A paper on the subject, read in part on that occasion, by Alfred H. Lloyd, of the University of Michigan, appears in the *Journal of Philosophy, Psychology, and Scientific Method* for September 11. The article sustains the thesis that in the history of Christendom philosophy is now reaching its era of predominance. Till now it has been *ancilla* to theology, to mathematics and mechanics, to the biological sciences, and, of late, to psychology, anthropology, and sociology. Philosophy has at last won its freedom. Law, art, and science have in turn preceded philosophy in the progress of Christendom. Now the philosophical spirit is superseding the scientific. In the era of law, or institution-building, the institution sought strength and authority in the supernatural. In the era of art, the Renaissance, the institution became more candid toward the present world. In the recent era of science, the institution, formerly assertive and arbitrary, became only a means to an end. Christendom now seems, with the passing of dogmatism, to be entering the era of philosophy.

It is the triumph of the spirit of philosophy rather than that of its professional teachers that Professor Lloyd anticipates. By way of explanation of the spirit of philosophy, he asserts that philosophy is essentially reconstruction, in the sense of something more than a mere restoration. It may be expressed in terms of spirituality and of reality. "An era of philosophy is one ideally of resort to first principles and values, and materially, of the release of the elements."

The established order, frightened and resisting, finds itself between the two fires of the ideality of leisured thinkers, and the force of the agitated proletariat, both demanding a progressive reconstruction. Standpat conservatism is not less a danger than visionary idealism, and safety can only come if conservatism yields. Only if the institutional life is controlled by the philosophic spirit will it survive the test.

In reply to the question, What is to be the philosophical *ism* of the age, Professor Lloyd offers a "mediate, sensuous realism." Men once said that the spiritual alone is real, later that the rational is real, and are saying now that the real is the sensible. This progression of thought represents not loss but gain, as when in the Christian doctrine of the Incarnation the spirit was made flesh. This sensuous realism must be mediate, in the sense of rational, subtle, and sophisticated rather than naïve, and it must be coupled with what the writer calls an immediate dualism. This is not the medieval metaphysical dualism, in which body and soul dwelt in a clothed and constrained life and were not intimate with each other. With the modern removal of the covering and protection of custom and institution, a virtually nude life stands before experience, and soul and body, the spiritual and the material, are become immanent in each other. The free life is a real and immediate struggle of body and soul.

Philosophy's task cannot be to translate its realism into anarchy. It must prove its heritage of self-control. For self-control, not less than vision, constitutes the thinker's power.

### Moral Arguments for Theism

F. R. Tennant discusses "Recent Moral Arguments for Theism" in the *Edinburgh*



*Review for July.* The emphasis on moral proofs of the existence of God goes back to Kant. Like Hume before him, Kant found no proof of a God in nature apart from man. He grounded the belief in God on man's moral reason. Human morality has become the cornerstone of theistic theory in the view of many modern theists. But a change has taken place in the form of the argument presented. The new type of argument is not a simple and direct inference from morality to God, but proceeds indirectly, and with the inclusion of other than moral considerations. What is attempted is not a complete demonstration, but the establishment of probability in a degree higher than can be attained for any rival theory.

The older and direct arguments for theism from morality in man are briefly reviewed. To Kant God and immortality were necessary corollaries of the imperative of duty. Dr. Rashdall's *Theory of Good and Evil* (1907) makes a similar inference. The absolute moral ideal exists in some mind: there must be a divine mind in which it can exist. But this depends on the old ontological fallacy which makes the unwarranted transition from idea to existence. Other writers, like Alfred Russel Wallace and Arthur J. Balfour, have turned to theistic solutions to account for the higher moral nature of man for which they find no explanation in natural selection. But it is pointed out that as an organ may be developed in response to environment and then adapted to other uses than those for which it was specially evolved, so the human mind, reaching advanced development, may turn its acquired powers to activities which have no survival-value. Still another attempt is made to pass directly from morality to God, by the assumption that the world is a rational world and there is a connection between aspiration and fulfilment. Mr. Tennant regards this as based on an ambiguity. The world may

be rational in the sense of being intelligible, without being teleologically ordered.

The more indirect moral arguments make man, in the language of Professor Pringle-Pattison, "organic in the world." Huxley, observing the cruelties of nature, said that the cosmos was no school of virtue. But it is the very hardships caused by nature that have given man his morality. Ethical principles have to do with the bodily impulses of hunger and sex. So the cosmos, which has been regarded as anti-moral, is really of instrumental moral value. The tree is to be judged not by its roots but by its fruits. Nature and man are not at strife, but organically one.

Again, the processes of evolution reveal a purpose. The teleological argument has been respected even by Hume and Kant. To Professor Sorley "the process which led to organic and purposive life was itself animated by purpose." This purpose within the cosmos is described in the statement, "Nature is a school of morality."

The conclusion that the purpose of the universe is moral leads the writer to theistic belief. This view makes it possible to look with equanimity upon the existence of evil. A "good" world may not mean a hedonically pleasant one, but one adapted to the achievement of morality. If the world exists for the realization of moral values, physical evil is the by-product of evolution, and moral evil is a *sine qua non* of moral goodness.

The respective claims of pantheism and of pluralism, rival antitheistic theories, are subjected to criticism on their moral implications. Pantheism has no room either for human freedom or for a world-purpose: it "explains away rather than explains the antithesis between what is and what ought to be." The pluralist view accounts indeed for the confused conflict of the world, but it fails to account for the prevalence of order which obtains despite these conflicts.

Order points to purpose, while morality implies freedom. Neither monism nor pluralism avails to interpret these facts, which have a meaning only for theism. In seeking the explanations of what is in what ought to be, we are on the most reasonable ground yet offered by philosophy. Morality points to the theistic idea as necessary to the rounding off of our knowledge of the world.

### **The Fetters of Bibliolatry**

W. Garrett Horder heads his discussion of "The Fetter on Protestantism" in the *Hibbert Journal* for July with a pregnant quotation from Thomas à Kempis: "The Holy Spirit has liberated me from a multitude of opinions." Protestantism, he asserts, has been fettered to a book, while Catholicism has been fettered to a church; but inasmuch as the latter may change and the former knows no alteration, Catholicism has at least theoretically a possibility of movement which Protestantism has not. The progressive Protestant teacher is hindered in his work by the clamors of those who want "a whole Bible," and the progress of truth is retarded by the still prevailing bibliolatry of Protestantism. This situation is not due to the book itself, which provides safeguards against it, but is the result of misinterpretation. St. Paul and Jesus did not assert these claims for the Book which are made tests of the faith by many today. This doctrine of the final authority of Scripture has been the cause of untold anxiety to earnest people. While the real problems of religion lie in nature and in man, many have been exercising themselves about difficult texts. Dr. Horder testifies from the experience of a long ministry that the perplexities people are asking to have solved have to do with Scripture passages, and arise on the assumption of infallibility in the written instead of in the living word within. The "Diary of a Church-goer,"

written by Lord Courtney, is cited as an example of the ethical revolt against unedifying passages of Scripture which were read in church as if they constituted ultimate authority.

The terrible "decrees" of the Westminster Confession are based on Romans, chapter 8, where Paul is reflecting rabbinical notions, out of which he elsewhere escapes. People suffer from the reading of such passages when they exalt the written word above the inward spirit. Christ did not write and never promised his followers a book. He continually promised them a spirit. He did not originate the spirit, but when he was departing from his followers he threw them back upon that inward energy which had always been in operation. His presence outwardly could not go on forever, but this normal process of the spirit could go on forever.

The New Testament is the first-fruits of the spirit in the church. But its record of facts and their sequence below the plane of inspiration. Its inspiration consists of those deeper elements of insight by which the facts are made to flash out upon us their spiritual meaning. In this sense the Bible is the *fons et origo* of our faith. But the close of the Canon is not the close of inspiration, any more than the end of the classic period marks the conclusion of all literature. Modern men have experienced the same types of inspiration as the Hebrew prophets. The New Testament is not an end but a beginning.

The failure to recognize this has cost the church the losses incident to the struggle between science and religion. If the church had not preferred the statements of Genesis to those which the Creator wrote in the strata of the earth, its influence today would have been much wider and deeper.

Jesus was so wise as not to ordain a book, but to commit his kingdom to the guidance of the spirit.



### **The Rapprochement of Judaism and Christianity**

That able representative of liberal Judaism, Claude G. Montefiore, in a lecture to soldiers on "Modern Judaism," published in the *Hibbert Journal* for July, pleads for a mutual recognition between Judaism and Christianity as "kindred pathways to common goals." He endeavors to dispel some of the causes of the misunderstanding of Judaism by Christians. There are, he finds, three common mistakes about Judaism, all with some color of fact to support them, but mistakes, nevertheless. One is that Judaism consists of a lot of practices without beliefs. A Jew who so interprets his religion is one from whom the true spirit of Judaism is departed. Another misjudgment is regarding the Jew's faith in the Old Testament. But it must be asked: To what in the Old Testament, with all its variety, is modern Judaism vitally related? It is not vitally related to everything in the Old Testament, good, bad, and indifferent. Nor has it stopped short with the Old Testament and confined its religion to what is there contained. For instance, the Old Testament has no doctrine, only late hints, of a future life. But modern Judaism inherits this belief from the period before Christ subsequent to the latest Old Testament books. Indeed, Christianity seems to have retained more of the lower and primitive conceptions of Old Testament religion than has Judaism, e.g., that of blood atonement. The selection of the highest elements of Old Testament religion and the rejection of the baser ones characterize both orthodox and liberal Judaism today.

Further, modern Judaism has a definite kinship with Christianity. This is due for one reason to the fact that the hero of the gospel was a Jew, and his teaching was Judaism. His Judaism rose above the Old Testament average, but so does that of the modern Jew, who has no opposition to

offer to the criticisms made by Jesus in the Sermon on the Mount. The church, on its part, has never let the Old Testament go. It has suffered from Old Testament ideas of the supernatural, e.g., in the burning of witches, but it has gained through the social message of the prophets and the piety of the Psalter. The Christian literature of England has been profoundly influenced by the Old Testament.

The doctrine of God of modern Judaism and that of Christianity are very similar, notwithstanding the trinitarian form of Christian theology. Ethically the two are essentially the same. The differences on salvation, and on the relation of love and righteousness in God have been over-emphasized. They offer a common ideal of human action. Judaism is not a system of injunctions and prohibitions. The Pentateuch is not the Law, but its symbol, to the modern Jew—the symbol of what Wordsworth worshiped in his "Ode to Duty." Jews should not regard Christianity as false where it differs from their position, nor should Christians believe that Judaism was a mere preparation for Christianity which is now superseded. Let each regard the other as a living religion, contributing to the religious synthesis of the future.

### **The Primate of Sweden Discusses a Supernational Church**

Archbishop Soderblom of Upsala, Primate of Sweden, proposes a supernational church in a contribution to the *Contemporary Review* for September. He addresses himself to the problem of recovering the unity lost at the Reformation. The medieval theocracy was succeeded by sovereign states and nations. This was a necessary development, but not final. A larger unity with the subordination of each part to the whole must now be worked out, or civilization will be lost in the mutual destruction of its component parts. National life was

an important stage, furthering culture and fostering delicate inner peculiarities. Evil influences entered in and changed the kindly home, once freely open to all honest guests and good neighbors, into a school of self-sufficiency, or an ambush craftily prepared with hostile intent.

The church has been infected by nationalism, at times succumbing to the temptation of setting up the supremacy of the temporal community and its policy as idols to be worshiped. Consequently the national churches have fallen largely into ill repute. Yet they have done much in the sphere of religion and compare favorably with either Rome or democratic Congregational units.

But the church's mission is supernatural and its note must be universal. During the awful struggle of the world-war millions of souls have clung to the thought of a community of mankind in right and justice as to a plank of safety on a sea of despair. Now the supernatural code of justice is being warped by weakness and passion, and by the power of mammon. Christianity alone can strengthen the bonds of brotherhood and unity among the nations.

In order, however, to unite the nations the church must first of all bring about the unity of its own various sections. The organization must also find a common channel of utterance for Christianity generally. Rome has invited all to enter into the fold and thus make for Catholicity. But spiritual freedom cannot make such a sacrifice for outward institutional unity. There must be an evangelical Catholicity which will allow the various religious communities to retain their creeds and organizations undisturbed, but at the same time serve and strengthen the cause of spiritual unity, each different section making its own contribution to the common heritage of faith, worship, and the ideal of life and of the future.

The archbishop proposes an ecumenical council representing the whole of Christen-

dom, so constructed that it can speak on behalf of Christendom, guiding, warning, strengthening, praying, in the common religious, moral, and social matters of mankind. It should be composed partly by the appointment of men specially qualified, partly by election on broad democratic lines. This ecumenical council should not be invested with any external authority, but should have and gain its influence according to the degree in which it was able to act as a spiritual power. It should speak, not *ex cathedra*, but from the depths of the Christian conscience.

### **The Greatest of These Is Conscience**

Edward Farwell Hayward, in the *Harvard Theological Review* for July, has a worth-while contribution to the literature of religious criticism, under the title "The Reconstruction in Religion." Religion has been and, Mr. Hayward believes, will continue to be mediated by an institution. The church, like man himself, has three sides to its nature, the intellectual or dogma, the spiritual or devotion, and the bodily or discipline. In all three of these there has been constant development, but this has been mainly noticeable in dogma. Dogma is like a cornerstone which has been buried out of sight. Calvinism, Wesleyanism, or Unitarianism have ceased to suggest a scheme of doctrines, and now signify an atmosphere or climate of the soul, which we may find congenial or otherwise. The readjustments of the age are making for a simplification of Christ's teachings. Race and nation cease to be dividing lines. What hope is left for denominationalism founded upon difference of opinion?

Theology is not so important as the emotions it helps to create. What is needed is not only a new theology but a new kind of theology, "a theology which exists as a fertile soil for the fruits of the spirit." Dogma does not offer any obstruction, when with Francis G. Peabody we



regard faith as a way of walking rather than a way of talking. The spirit of liberal religion has been vindicating itself in the war, where rabbi, priest, and minister shared in religious tasks.

In the adjustments of the future, worship and discipline will have to be considered as well as theology. These demands have not been so far met by Liberalism. Unitarianism has, it is true, produced choice hymns, but it has not evolved a devotional life comparable to its intellectual strength. It must learn to move people, "and the pathway to the motive is the emotive." The church must pass from the higher criticism which has too long engaged its attention to the higher creation which is now possible. To obtain a richer worship High Church parties appear in Unitarianism both in England and in America.

But while beauty of worship is surely needed, what is needed still more is a rehabilitation of conscience. A French soldier has pointed out, in criticism of the church, that the army does not spend its time speculating about its military duties. One of the things made clear by recent events is the need of a new moral imperative. In free America a national conscience has been born, due largely to the patient work of the church in days gone by. Yet the individual conscience has broken down. Men have used the church as they used the state, to get what they could out of it. But as in the state so in the church there are latent possibilities of a new discipline. Conscience must be defined in terms of social responsibility. Conscience, as hitherto understood, has made cowards and community slackers of many. There must arise a new religious conscience to match the civil conscience that has been evoked by the war. The church must concentrate all her energies on the moral call to arms. "Till conscience is enthroned again it is useless to reconstruct theology or to enrich worship or to revive religion."

### Irresponsible Open-mindedness

In a satirical article by Frank Jewett Mather, Jr., in the *Unpartisan Review* for July-September, 1919, it is charged that the present generation, while intent upon "proving all things," is regardless of "holding fast that which is good." The open-mindedness which characterizes a type of radical publication and is affected by the youth of today is directed only toward the future and is neglectful of the past. There is no recognition of human achievements in the past and no charity for humanity's past shortcomings. The only resource possessed by modern youth is the conviction that the past has been all wrong and that the future will be all right. The only program is one of demolition; there is no positive plan. Indeed, on the sweeping away of the past, the future will, in this view, take care of itself, since the new generation will possess the new social mind. Expectancy becomes the guide of life.

The mind, so ostentatiously open, reveals itself on search to be equally empty, and this not from lack of intelligence but from choice. It is consciously kept empty to preserve its openness. The new ideas entertained find no older ones present to attach themselves to. Where there are no principles or prejudices there is no test for new ideas. It is a condition of progress that the mind should contain something that is valued with which the value of new views may be compared. To mock or ignore the travails of mankind for countless years is monstrous inhumanity, like the behavior of children fox-trotting a week after their father's death.

Mr. Mather regards the present-day open-mindedness as a degraded form of the dilettantism of the previous generation. "The professionally open-minded person of today is noisy, fretful, hasty, and wholly uncivilized. His fickleness he vaunts as a virtue and he respects nothing but the day after tomorrow."

# THE CHURCH AND THE WORLD

## MISSIONS

### **China's Economic Problems and Christian Missionary Effort**

In the *Chinese Recorder* for August, Julian Arnold has written pertinent suggestions about missionary enterprise in China for the formative years of new economic adventure. Western industrial ideals are rapidly taking the place of the Chinese medieval industrial life. China's society is being overwhelmed by this industrialism. Its people are gifted with a mechanical instinct and are learning rapidly. No caste exists. The differences of status are largely those of opportunity. With the incoming of this new economic régime there is grave need for a collateral of education. Those millions of China will struggle through the Western agonies of ill-adjusted labor conditions if proper social legislation and social ideals are not promptly introduced. "Thousands of boys, girls, men, and women are employed in the textile factories, and, with but few exceptions, with little consideration for sanitation, hours of labor, age limitations, or the physical or moral well-being of the operatives."

In the changing era old traditions are being scrapped. The influence of her wholesome family life is being threatened. To stabilize her life by the helpful influence of a large agricultural population, China needs modern transportation, railroads that will relate all sections with the sea, and give access to Central Asia, if such can be done without political complications. Railroads would make accessible vast fertile areas. At present six-sevenths of the people are crowded into one-third of its area. This changing life with its problems is a vigorous challenge to the missionary forces in China. Are these alive to these

new conditions? If they rise to the opportunities of the time, they will bring results commensurate with millions of dollars of money which the friends of the West invest in this cause and who crown these gifts with their sympathy. If they fail to grip the situation now, they may fall out of the race in a few decades and be reduced to an inconsequential factor. They must look farther ahead than the church and mission school of a few decades ago. These Chinese, receptive to the West, have no prejudice against Christianity. Can the West give Christian direction to this flood of industrial life?

The hope lies in the indirect method of molding Chinese leadership. Missionary societies must concentrate their efforts at this point—to locate every kind of wholesome leadership in all phases of the country's life and mold it. This is a big job and requires big men and women. Work by women, broad-minded, strong in character, will appeal to those fine, strong, patriotic women of China. Training these to be the leaders of their sex will be as vital a factor as any in this coming industrial environment. Noble service has been done by the missionaries of the past. This constructive era calls for a broad-minded and sympathetic understanding of China's whole life. A broader training is required than under the old *laissez faire* method of individual training. It will be necessary to improve the work of the language schools in which instruction be provided in Chinese institutions, history, literature, geography, and economic developments under competent instructors. This new task must not be handicapped by men who have fallen into the ruts of another day. The potential leadership, selected in the



West for the critical Christian work of China, will need every co-operation from those now in China. It is vital that these older leaders be large of mind and heart. Duplication and waste and lack of unity are still in evidence in spite of movement in the other direction. The application of strong modern business organization is greatly needed. Missionaries should gain a larger knowledge of each other's work by visitation. Their vacation in the hot season should have a program of good music, recreation, and the voice of leaders who would contribute wise counsel for the religious and educational leadership of this developing China.

### **Japan and Christian Missionaries to China**

Kenneth Scott Latourette, in the *Chinese Recorder* for August, urges a better understanding of Japan and her problems on the part of missionaries to China. If they should drift into an unintelligent partisanship they would handicap the beneficial Christian work in Japan and Korea. The Christian missionaries are to protest against evil, but they need a complete understanding of conditions that call out such a protest. No doubt individual Japanese and the Tokyo government have done grave injustice to China. Japan finds herself in a difficult position. Her place in the Far East reveals that the very life of the island depends upon an open door into China for her commerce. Events for seventy years have taught her to rely on her strong right arm in maintaining that open door rather than the promises of the Occident. Thus, no doubt, she seemed to be at times

grasping and selfish. But the missionary has often heard but one side of the story and, while partly true, it has had some strong earmarks of prejudice.

What is to be the missionary's attitude? The question must be faced. Sometimes it will be wise to avoid direct dealing while he ascertains the elements of justice and friendliness for the solution of the problem. He is a promoter of these. At times he may be called to protest injustice and, if such protest fails, to bring the matter to the attention of the world. His first duty, however, is an understanding of the Japanese, their history, spirit, institutions, problems, and ideals. He must know public opinion and governmental activity on the island. A few good books as those by Brinkley, Gulick, Hornbeck, and Mitford are of value. The *New East* is a good monthly for contemporary opinion. An extended visit to Japan will greatly aid a better understanding of Japan.

In addition the missionary can aid in the solution of this intricate problem by promoting an educational intelligence of Japan on the part of the Chinese by teaching in the middle and higher schools of the mission a fair understanding of Japan and her life-interests. Perhaps he can promote helpful social intercourse between the two peoples as the gatherings of the Chinese and Japanese at the summer conferences of the American Christian Student Movement. It is the task of the missionary to cultivate each, to be neither pro-Japanese nor pro-Chinese, but to unite the nobler aspiration of both in a world-purpose that bears the kingdom quality.

## **RELIGIOUS EDUCATION**

### **In the Rural Church School**

The *Rural Manhood* for September has Professor Allan Hoben's church school paper, recently presented before the convention of the Religious Education

Association at Detroit. Preparation for Christian citizenship is the church's call to teach civics. The legal recognition of the church as partner with the state in securing that individual and moral integrity—

the basis of democracy—urges upon her the duty of throwing the light of religion upon specific civic duties. The general response to war-time welfare work through a battalion of organizations has left people unified and alert. The civic appropriation of this spirit is awaited. A generous recognition of the church by the government in carrying out its plans has prepared the way for a larger co-operation. Religious education needs the concrete task of a civic application of its principles to counter-balance its former remoteness.

True, the school has been looked upon by many as the logical social center, and it is urgent that the church give its inspiration and practical aid to this great agent of democracy. The active championship of every good partner in achieving the life of the kingdom will eliminate that destructive jealousy of school, grange, lodge, and club, and will bring to these a nobler excellence in service. It, however, must not be forgotten that the rural church and Sunday school are the original and most prevalent social centers of rural life, giving them a strategic position in providing within the rural community its own leadership. The largest contribution to citizenship can be made through the boys and girls who are to be the rural leaders of tomorrow. First essentials are the feeling of good fortune in being in the country and a seeing awareness of what the country really is. The important items of method are the observation, appreciation, and interpretation of what is immediate to the child, description by the pupil, experimental action, and the co-operation of civil authorities. Flowers, trees, birds, crops, cattle, roads, weather conditions, machinery, fences, brooks, telephone posts, and every other item of environment are part of the materials of religious education and objects of civic improvement. The Bible is distinctly rural and its concurrent reading with the great book of Nature will bring home the intimate

relationship of the Creator and his co-workers. Working and waiting with him through production is the lesson of accountability to God, an essential for the whole of life. Closely allied with this experience of God is a copartnership with one's fellows. Individualism, the temptation of a large independence of occupation, must give way to the extension of that loyalty and co-operation so noble in rural family life, to the whole community. Teaching the effect of weed seeds, blowing from a dirty farm to the clean farm of a neighbor, may bring home to boys and girls the interdependence of the rural community and point the way to concrete action in this and the host of allied phases of citizenship. The relating of the weed inspector, the county agricultural agent, the superintendent of schools, and other experts to the child in understanding the application of the Golden Rule is the task of the church school and the way to vital Christian citizenship. The extension of co-operative enterprise in material gains and social life gives significant materials for religious education and religious co-operation.

Yield comes up for moral review. It emphasizes the productive value of the citizen to the state and the best possible husbanding of God's resources in soil and forest for the present and future generations. The home, its equipment, manners, spirit, and other details should be canvassed by the boys and girls. Comparison of home and farm with other homes and farms in community and county as to efficiency and highest welfare is a source of fruitful study. A Christian interpretation in concrete manner of the highest ideals for rural life is an assurance of Christian citizenship.

#### **Some Educational Ideals for the Church**

Psychology has become a business proposition. The army and navy psychological tests weathered subsequent experience.



The therapeutic and economic value of this science is undoubted. It cannot fail to have great educational value. It means that if the church is to do work of permanent value she must have a religious education based on scientific principles. Nor need we fear from such the freezing-point in religious experience. True scientific principles include the warm wealth of the human heart while securing progress by utilizing the definite habits of the human spirit. In the *Anglican Theological Review* for October Lester Bradner places some definite educational ideals before the church.

While not leaving undone the task of today, the dominant thought of clergy and leaders must be how best to train for the church of tomorrow, thus exercising the Lord's patience in getting fruitage. This thought must shape the curricula of seminaries and produce a teaching ministry rather than just that small group who specialize in religious education. The church school is not a secondary department of a minister's work but a parish focus to and from which wider educational processes proceed. One of the first needs is a standard system of religious education for a large group of churches in place of the present hodgepodge of immature methods of the individual churches. This principle has done much for public education. Some such system would arrest the waste in changing residence by taking up the work from the point it had reached in the pupil's recent church school. A definite standard would increase the competency of teachers and put the power of solidarity behind a vital educational program. The materials could be gathered co-operatively by the churches of a large group under expert leadership. It might work from small groups under a religious educational expert co-operating with others till a standard for the whole diocese was in action.

The German system presented biblical facts and was barren in fruitage because it

stopped there. We too have failed in past years at this point. We need to *teach toward action* those vitalizing truths about God and human life. The church school, in planning a program of activity, can fuse the training of Sunday with the programs of parish societies, guilds, clubs, and other organizations. Christian experience for the child can gain the vantage points of the gospel of Jesus for the tasks of life only under supervision in action.

### **The Attractions of the Ministry to the College Man of Today**

The attractions of the ministry are not what they were yesterday. He has lost much of his prestige as a scholar, for there are many other well-educated men in the community. The lowering of educational requirements in so many exceptional cases and the taking over of men for the sake of expediency from organizations requiring little or nothing in the way of educational requirements goes far to lower the standard of a noble profession, while the medical and other professions are raising their standards. The awe and deference toward the minister of less modern days have largely passed. He is hired and dismissed as the organist when he fails to fill the pews and collection plates. Many of the former functions of the church, as education and charities, have become secularized. All this tends to prejudice the college man. Then too he is repelled by the pettiness of many a sectarian emphasis, especially if he has seen Jews, Catholics, and Protestants, the united force of forty nationalities, dying for the cause of liberty. He is repelled by a puny and negative ethic. He wants to solve the problems of international organizations and social justice with the driving power of the Christian religion. The world needs this religious dynamic. She is still the inspiration and support of those great agencies that have come forth from her, the Y.M.C.A., the Y.W.C.A., schools, colleges,

and the multiplied charities. Dr. Thomas S. McWilliams, in *Religious Education* for August, finds attractions in the ministry for college men—for the college man who refuses to sell his life for money, but who has heard the Master's claim that he who would be greatest must serve most. If he sees this in a profession rather than in a business life he learns that the legal profession is overcrowded, and that there are 120,000 doctors in the medical profession of this country already.

The appeal to the ministry is in terms of hundreds of vacant churches at home and the need of ministration to unhappy millions abroad. The church will give him a respectable maintenance, and if he

is a gifted preacher an appreciative people may give him a good salary. Religion is the deepest fact in human nature. He is the leader of the group in worship, religious inspiration, and service. He is privileged to lead men to Christ's understanding of God and as a social engineer to apply the gospel of Jesus to the urgent problems in our midst. He can be a knight-errant in the promotion of justice and brotherhood, the helper in crushing crises, the healer of wounds. As a preacher of the religion of Jesus with intelligence and passion, the minister makes one of the greatest contributions to the cause of civilization. In the consecrated performance of this task he eats meat that the worldling knows not.

## CHURCH EFFICIENCY

### The Church of Today

In the *Anglican Theological Review* for October, Vida D. Scudder suggests active attitudes for the church in these days of revolution and reconstruction. The church must quicken its step to "keep abreast of truth." The church has tried to live up to the ideal of large service in healing, feeding, and reforming. She inspires her children by the thousands to dedicate themselves to social service. She was convinced that it was wrong to be impatient and that sudden change was dangerous. But history is apparently in a hurry, and the church must safeguard change by directing it. She is called to reveal to men eternal life in the midst of time to cope with necessary earthly change and readjustment, never so needed as now. The Christian religion, to maintain the driving and solving power of God in human life, requires an ever new application. It is the church's privilege to capture each new opportunity of history. She restricted the passions of the fighting baron of feudalism while producing the specialized medieval saint; she made the best of the bad bargain

of capitalistic control by entreating generosity and efficiency with honor, not using the liberty of laissez faire as a cloak for oppression. We now face the new order of industrial democracy. It is urgent that in the face of this emergent life both great struggling groups have the Christian gospel's message of justice, self-giving, and love. She must inspire the privileged classes, from whom control is slipping, with the high joy of Christian sacrifice, for the law of the cross claims men in economic life. Let this hour of seeming defeat be to them the hour of real emancipation.

To the working groups let her bear that suggestion of the new league for industrial democracy: "The church is to preach the will of Jesus Christ, not only to the passing era of selfish competition and industrial mastership, but also to the emerging democratic order. We recognize that the mere transfer of social control from a self-seeking few to a self-seeking many would in itself be of no benefit to the world and no honor to God." Those to whom the balance of power is passing are far from ready for it. On the way to the commonwealth of God



great moral dangers loom before us. The church should be more at home than Lenin in developing standards of self-control and integrity. "Not a Marxian, not an I.W.W., but feels himself fighting for the freedom of all humanity; and while he may not be one whit more unselfish than his capitalistic brother, his basic assumption should make it easy for the church to strengthen him in the severe disciplines necessary for men who are to lead the world toward brotherhood." The church can increase her notoriously slight influence among the working classes if she wishes. From proved friends they will take anything, but not from neutrals, still less from censors and enemies. She must prove her friendship in terms of democratic behavior, and unafraid, face a frightened world with the faith and steadfastness of the Master.

#### **A Layman's Diagnosis of Certain Church Aches**

Mr. James B. Scott, in the *Methodist Review* for September-October, remarks that there is a generous proportion of meek and mild men in the church, but a great lack of red-blooded venturesome men. As the "scourge of God" infused red blood into the effete fifth-century church, indirectly, his successor may accomplish the same for the church of the twentieth century. The John and Peter types have prevailed in the Methodist church, the latter, impulsive and impressionable and lacking depth and stability; the former, loving and moved by feeling of a deeper and lasting kind. It needs more Pauls, men of action. Peter and John were men of action but not the carefully planned, sustained, practical, triumphant action of Paul. We need more men like Thomas, the "show me" men who want to understand thoroughly the why of it all. We need these red bloods, recruited from the forefront of labor, industrial enterprise, strugglers for great

causes, the men who were "over there" and that battalion of caring souls who probe the depths of life, and who fearlessly and tactfully apply their convictions. God used the Y.M.C.A. mightily because those men of the Paul temperament realized more than a half-century ago the necessity of ministering to the whole man—giving earnest direction to all his legitimate interests, and when the crisis came their organization was ready. The *whole* gospel filled that legion of huts to overflowing. The church must find the method of the *whole* gospel and save the whole man and the whole social order. New national groupings in the "nascent state" afford vast opportunities for the church.

Ideals are mightier than high explosives. The dreams of Frederick prussianized Germany—and almost the rest of the world. But vaster dreams of world-democracy moved red-blooded men to the supreme sacrifices that wiped out the threat of baser motives. *Sacrifice, service, and love* were deemed utopian when Josiah Strong stated his three laws of the kingdom, but in the welter of war these three were the most practical works we had. These principles must become practical in our politics, business, our whole social order or we cannot be intrusted with the power of modern inventions and forms of organization. Our driving task is such great kingdom business. We are too much engaged in an individual rescue work which we might make largely unnecessary. The salvation of the individual, the keynote of the Protestant Reformation, is taught as almost the sole function of the church. We must save man's environment under the leadership of Jesus that it may speak the Master's message to the little child from every nook and corner of life, "that every child in the world may have a Christian home, a Christian education, and a chance to develop the best that is in him."

## BOOK NOTICES

**Christianity in History. A Study of Religious Development.** By J. Vernon Bartlet and A. J. Carlyle. New York: Macmillan, 1917. Pp. xx+613. \$4.00.

In view of the many histories of Christianity which have been written, the publication of a new book in this field needs special justification. The authors of the present volume are well aware of this fact. Consequently they have dealt with their subject in a somewhat unusual way. They have not attempted to present a statistically complete account of the church as an institution, nor have they endeavored to give a detailed history of Christian doctrine. Instead of aiming at an exhaustive summary of data, they have chosen those items which seemed to them most important and most typical, whether belonging in the sphere of ethics, ritual, doctrine, or organization. In their choice of topics they have had especially in mind the interests and problems of men today who raise questions regarding the true nature and genius of Christianity. The ideal has been to sketch the development as a whole, and to exhibit more especially those historical influences which shaped the course of the development.

The entire history of Christianity is divided into four main periods: the beginnings, ancient, medieval, and modern. Yet these periods are not viewed in isolation from one another, but are merely treated as convenient labels to designate successive stages in one continuous process. The notion of gradual development is applied with an especially healthful emphasis to the interpretation of the reformation movements. In the allotment of space it would seem at first that a disproportionate amount had been given to the ancient period, to which about half the entire volume has been devoted. This arrangement is justified on the ground that the chief determining factors in the entire history of Christianity emerged during this period. True as this may be, undoubtedly many readers will regret that modern Christianity in particular should have been presented so briefly. But all in all the book is a valuable contribution to the interpretation of Christianity's history.

**St. Ambrose "On the Mysteries" and the Treatise on the Sacraments by an Unknown Author.** Translated by T. Thompson. Edited with an Introduction and Notes by J. H. Srawley. New York: Macmillan, 1919. Pp. 143. \$1.25.

Students interested in the liturgical side of church history will find this book particularly valuable. Ambrose's treatise on the mysteries

was already available in English translation in the library of Nicene and post-Nicene Fathers. But that series did not contain the anonymous work "On the Sacraments." Now both of these important documents are published in convenient form in an excellent translation and prefaced by a brief but adequate introduction.

**Asoka.** By James M. Macphail. New York: Oxford University Press [n.d.]. Pp. 88. \$0.60.

This is an early number of what promises to be a valuable series, entitled "The Heritage of India." The series is designed to furnish the general reader inexpensive but reliable books covering the history and culture of India. While the writers are Christians, the ideal of the editors is, "everything must be scholarly and everything must be sympathetic." In accordance with this aim, the career and significance of Asoka have been described, not in terms of mere legend, but on the basis of the most reliable historical data available for modern historical scholarship.

**The Lausiac History of Palladius.** By W. K. Lowther Clarke. New York: Macmillan, 1918. Pp. 188. \$2.00.

An important document of early Christian monasticism is here placed at the disposal of the general reader. Introductory matters are discussed briefly but sufficiently, and the translation is made from the critical text of Butler. The book is one of the most useful numbers in the popular series "Translations of Christian Literature."

**The Early Christian Books. A Short Introduction to Christian Literature to the Middle of the Second Century.** By William John Ferrar. New York: Macmillan, 1919. Pp. xix+108. 3s. 6d.

This title is misleading; it should have been, "The Early Christian Books Not Included in the New Testament." The author's survey embraces the apostolic Fathers, early gnostic writings, a few apocryphal books, the Odes of Solomon, Justin Martyr, Aristides, and Tatian. The historical setting of the several documents is explained, brief summaries of their contents are given, and some citations are made from the more important passages. As a popular introduction to a body of literature which certainly deserves to be better known by the general reader, the book should render excellent service.



**The Style and Literary Method of Luke.**

I. **The Diction of Luke and Acts.** By Henry J. Cadbury. Cambridge: Harvard University Press, 1919. Pp. 72. \$1.25.

This pamphlet is an incisive criticism of the oft-repeated assumption that the author of Luke-Acts employed a distinctly medical terminology. Professor Cadbury demonstrates very clearly that Luke's style shows no more evidence of medical training and interest than does the language of Lucian or other writers of the same period, who are definitely known not to have been physicians.

**The World-View of the Fourth Gospel: A Genetic Study.** By Thomas Wearing. Chicago: University of Chicago Press, 1918. Pp. 74. \$0.79.

Recognizing the fundamental importance of one's world-view for the interpretation of one's religion, Mr. Wearing studies the distinctive world-view of the author of the Fourth Gospel as an aid to the understanding of this New Testament book. The point of approach is historical and genetic. A survey of pre-Christian Hellenistic thinking furnishes the setting for a more specific examination of Johannine thinking. The main body of the essay is an exposition of the origin, structure, and destiny of the Johannine universe, and man's place therein. This is followed by a brief comparison of the world-view of the Fourth Gospel with that of other New Testament writings.

**The Religion of Israel.** By George A. Barton. New York: Macmillan, 1918. Pp. 283. \$2.00.

The "Religious Science and Literature Series" distinguishes itself in the publication of *The Religion of Israel* by Professor Barton, a veteran author in the field of Semitic studies. Dr. Barton's objective was to provide an attractive, authoritative, and readable manual for college undergraduates, and incidentally to furnish a handy compendium of the religion of Israel for semipopular consumption. He attains all objectives and makes the reading public his debtor. With due consideration for his particular group of readers he does not fill his text with citations of authorities and views of scholars but gives his own estimates of questions, taking in most cases a safe middle ground. The footnotes have sufficient material to send the critical reader on quests for "more light," and the small group of "Topics for Further Study" at the close of each chapter supplement abundantly the material of the text proper.

This method has its limitations, however, in that some vital questions are too much open

to allow of positive statements. One notices this in the assumption of Budde's Kenite hypothesis to account for the origin of the religion of Israel, and the conclusion that the growth of the ethical element was made possible by the fact that Yahweh was related to his worshippers not by kinship but by *contract*. But when he skates on thin ice, as in the assuming of Senacherib's second invasion of Judah, he deftly points out the opinionative nature of the hypothesis.

The first part of the book constitutes a brief review of the religion of Israel in outline, from the discussion of its possible origin to its crystallization in the legalism of Judaism. The opening chapter, "The Semitic Background," apparently a brief summary of the author's *Sketch of Semitic Origins*, is a particularly good introduction to the atmosphere from which Israel's religion emerged. The latter part of the book is composed of chapters on special features of the religion which call for supplemental treatment, as "Angels and Demons," "The Jewish Dispersion," etc. Among these chapters one stands out as particularly good, "The Hopes of the Apocalyptists." This is as informing résumé of apocalypticism in Israel, its rise, aim, and spirit. His selection of the Books of Enoch and Daniel for special description contributes to a good understanding of the subject for those not familiar with this "false view of God's relation to the world."

**The Little Child in the Sunday School.**

By Clara B. Guild and Lillian T. Poor. Boston: Beacon Press, 1918. Pp. 229. Teacher's manual, \$0.85; pupils' leaflets, \$0.75.

This is another volume in the same series as the foregoing, intended for beginners in the Sunday school, children under six years of age. The teacher's manual contains some very attractive songs and forty very short stories suitable for the kindergarten. Only a very few of these are based upon the Bible; many of them are taken from nature, and others from classical and modern literature. The book assumes that teachers in this department know how to handle a service, and therefore the space devoted to the pedagogical handling of the whole hour is very small. As a matter of fact the majority of beginners' departments are in the hands of young, inexperienced girls who need a great deal of instruction in carrying out a program, instruction which will enable them to see the real philosophy of the thing which they are doing and gradually train them to develop programs of their own. For the teacher who already has this training the book is amply sufficient and presents a good collection of stories. A very simple but interesting little leaflet, involving some handwork, is provided for the children.

**God's Wonder World.** A manual for religious instruction in junior grades. By Cora Stanwood Cobb. Boston: Beacon Press, 1918. Pp. xxi+335. \$1.25.

This book is an important contribution to the growing collection of material for use in religious education that is extra-biblical. It is a very successful attempt to interpret the ordinary phenomena of nature to children in a religious spirit, continually directing their attention to the beneficent aspects of nature and to God as the author and controller of all natural laws. It is intended for children of about nine years of age and is the latest edition to the "Beacon Course in Religious Education."

The children's leaflets which accompany the teacher's manual are attractive in content and provide for some improvisational material as well as constructive handwork.

While it will doubtless appeal most strongly to those who are using a great deal of extra-biblical material in the Sunday-school curriculum, it would be useful as a source book for many who wish to use only an occasional lesson of this sort.

**A Book about the English Bible.** By J. H. Penniman. New York: Macmillan, 1919. Pp. x+444. \$2.25.

The English Bible seems to have perennial interest for teachers of English literature, and quite naturally so, for in the Authorized Version it is a masterpiece of world-literature. Professor Penniman, of the department of English at the University of Pennsylvania, has added one more book to the many already existing that deal with the origin, history, and literary value of the English Bible. It is a book packed with information upon a great variety of subjects. It will be read primarily, not for entertainment nor for interest, but for instruction. It is a book to be worked through rather than run through. The first fifteen chapters deal with such topics as "The Sources of the English Bible," "The Background of the Old Testament," "The Background of the New Testament," "Poetic Forms," "Imagery and Allusion," "Biblical History," "Biblical Stories," "Parables," "Prophets," "Letters and Homilies," "Apocalypses," and studies of special books. The last six chapters trace the history of the English Bible from its earliest

beginning down to date. A good bibliography fills the last seven pages. Professor Penniman has done hard and faithful work in the consultation of many sources, many of which he has cited in footnotes and thus made available for verification; hence his results are reliable and may be accepted without cavil by the serious student. This is not saying that there may not be an occasional slip from the path of right; that would be expecting too much of any man in so wide a field as this. For example, the oldest bit of known manuscript containing Hebrew biblical text is not the Codex Petropolitanus (p. 3), but the Nash Papyrus, discovered a few years ago and presenting the Hebrew Decalogue. Or again, it is too venturesome to say (pp. 23 f.) that Genesis, chapter 14, has been proved to be veritable history. The accepted spelling of the name of the Hebrew songbook is "Jashar" (pp. 30 f.). But such details are not numerous and do not seriously impair the value of the book. The possession of this book will make unnecessary the purchase of many less comprehensive and less dependable works.

**Our Part in the World.** By Ella Lyman Cabot. Boston: Beacon Press, 1918. Pp. xvi+187 and xxiii+93. Teacher's manual, \$0.50; pupils' book, \$0.75.

Still another volume from the "Beacon Series" prepared by an author who is already widely known for the preparation of ethical studies for young people. The task that Miss Cabot undertakes, namely to open up the whole world to boys and girls of fourteen to seventeen years of age, is a very large one, and its method is necessarily hampered by the fact that young people of these ages coming from different types of homes have sometimes acquired knowledge of this sort and frequently have not. The chapters are short, and each covers a large subject. The amount of instruction and inspiration, therefore, which may come from it would in some cases possibly not go farther than what the pupil already knows and feels. On the other hand, to many young people it should constitute a very fine method of gathering together fragments of knowledge and interest and interpreting them from the religious point of view. It is clear to all who are engaged in religious education that one of the chief functions of the church is to interpret life and to create attitudes. Miss Cabot's books are a genuine contribution to this problem.



# THE AMERICAN INSTITUTE OF SACRED LITERATURE

## JESUS OF NAZARETH

### HOW HE THOUGHT, LIVED, WORKED, AND ACHIEVED

By ERNEST D. BURTON

#### JESUS WORKING IN GALILEE

##### 6. THE BEGINNING OF WORK IN GALILEE. MARK 1:14-45

Brief statements of Mark tell us that after John was delivered up (that is, thrown into prison) Jesus came into Galilee and began to preach, and that it was Herod, tetrarch of Galilee and Perea, who imprisoned John. This suggests that perhaps after the baptism of Jesus, John moved northward to a point in or on the borders of Galilee, and that Jesus after his forty days of meditation in the wilderness either remained in retirement or began his preaching elsewhere (see John 3:22). Of this early work the first three Gospels give no account, but record the public work of Jesus as if following upon that of John. Luke (4:14) even speaks as if Jesus came directly from the wilderness to Galilee.

Read Mark 1:14, 15, and (1) notice the place of Jesus' work and the content of his message. (2) Compare this message with that of John as we have already studied it in section 3. This too is a call to repentance. In what vital respect does it differ from John's message? Does this difference seem to you only a matter of intellectual belief or is it also a revelation of the character and attitude of Jesus? (3) Matthew reports that John also said that the Kingdom of Heaven was at hand. If Matthew is right in this report, did John have the same idea of the Kingdom of God that Jesus had? (4) Judging from these brief reports of the preaching of Jesus and John, do you think that their idea of God was the same? If not, wherein did they differ? If their ideas of God and of the Kingdom of God were different, would you not expect to find their task in life and their expectation concerning the future, as well as their attitude toward people, to be different? Read Luke 4:16-22. Is it significant that we see in Jesus in this early stage of his career a definite appeal to hope rather than to fear? Could he have taken this attitude toward life had he not felt complete confidence in the fatherly love of God?

Read Mark 1:16-20. Consider: (1) Whether it is likely that this was the very first event of Jesus' work in Galilee. Would four men be likely to give up their business, leave their families, and become followers of a traveling preacher of whom they knew nothing? Or must we suppose that Mark 1:14, 15 covers a considerable period of preaching and teaching, and that when Jesus called these men they already knew him and had often talked with him? (2) On the other hand, is there anything in the record to suggest that Jesus demanded of them at this time a definite statement of opinion about him? What does the incident

of Mark 8:27-30, which happened months later, imply on this matter? (3) What was it about Jesus that led these men to become his followers? Was it his message, or himself, or both? Did they understand either perfectly at this time? (4) What does this incident suggest about Jesus' way of gaining followers? (5) Read also Mark 2:13, 14. What do both narratives imply as to his plans? Why did he want companions in his work? What does the expression "fishers of men" imply as to what he expected these men to do?

Read Mark 1:21-34. These verses tell the story of a day in Capernaum. It is perhaps an example of many similar days. It includes three incidents, one in the synagogue, one in Peter's home at midday, and one at evening. Suggest a title for each of these events.

Re-read 1:21-28. Consider: (1) The character of the synagogue service in Jesus' day. See Luke 4:16-22, which will suggest the order of service, and consult *Dictionary of the Bible*. (2) Jesus' habit about attendance in the synagogue. See Luke 4:16. (3) The character of Jesus' teaching. Just what does vs. 22 mean? The scribes were accustomed to appeal to the authority of Scripture, of traditions, and of the fathers. In this sense they also taught with authority. In what sense does the gospel record show that Jesus taught with authority? How did he seek to convince men that his teaching was worthy of acceptance? (4) What was the matter with the man referred to in vs. 23? What should we call such a man today? What did people think about him then? Was the belief in demons, evil spirits, widespread in those days? How were the demons supposed to be related to the devil? (5) Why did Jesus cure the man, and how? (6) Note the impression that the cure made, and its influence on Jesus' work.

Read Mark 1:29-34. Consider: (1) What elements entered into the power by which Jesus was able to cure the sick. (2) Why he included such work in his plan, and did not restrict himself to teaching and preaching. (5) Aside from the question of the power by which Jesus cured the sick and the demoniacs, do you think that the fact that he did so added to his influence as a teacher in his own day? (4) Has it made him more influential in the centuries since? If so, why? (5) Do you think his disciples of today ought to follow his example? If so, how?

Read Mark 1:35-39. The Jewish Sabbath was on Saturday. This incident follows immediately in time upon the events of the Sabbath in Capernaum, and fell, therefore, upon a Sunday. Read the story carefully and thoughtfully. (1) Notice the place which Jesus sought out as a place of prayer, and consider why he chose this place rather than to remain in the house. How does his conduct compare with his advice in Matt. 6:6? (2) Why did Jesus pray at all? Why did he need to pray? What did prayer do for him? (3) Why did he not go back to the town when people wanted him? What does the phrase, "For to this end came I forth," mean? What does it imply as to his place of work? (4) How long would it require to do all that is referred to in vs. 39? What was Jesus' message in these synagogues?

Read Mark 1:40-45. Give a name to this incident. Consider: (1) What characteristics of Jesus are illustrated by his act in healing the leper. (2) Why he forbade the leper to tell people of his cure. (3) Why he required him to observe the law referring to such cases. (4) What the incident shows about the place which



Jesus gave in his whole plan of work to his deeds of healing. Were they of prime importance? Were they simply means to an end? Were they wrought for their own sake but regarded by him as less important than something else?

*Suggestions for further study.* 1. Mention is made in the narratives we have been studying of Galilee and Judea, and of Herod, the tetrarch. It will add interest and clearness to our study to have clearly before us how these regions were related to one another and how they were governed in Jesus' day. It will be worth while to study a map of Palestine and to fix in mind a picture of the whole land. To get a knowledge of the political situation see *Dictionary of the Bible* under "Herod," "Archelaus," "Pilate," or better still read chaps. xi and xii of Mathews' *History of New Testament Times*. 2. Jesus sometimes taught out of doors, on the mountain top, or by the seaside; sometimes in private homes, at the dinner table; and sometimes in the synagogue and temple. Recall as many places as you can in which he taught, and the forms that his teaching took. The synagogue worship in particular is worthy of special study. See *Dictionary of the Bible*, "Synagogue." How did the synagogue service differ from that of the temple? Out of which did our modern church service come? 3. The Gospels suggest that Jesus spent considerable time in healing the sick and the demoniacs. What place ought such work as this to have in the plans of the church of Christ today? Does the existence of trained and skilful physicians affect the matter? Ought ministers also to be healers? Ought missionary societies to send out physicians and conduct hospitals? If so, why and for what purpose should such work be conducted?

#### 7. EARLY OPPOSITION TO JESUS. MARK 2:1-3:6

In his second chapter and the first six verses of his third chapter Mark narrates a series of incidents in all of which the scribes and Pharisees manifested a critical spirit toward Jesus, and at the end of which they even plot his death. Whether these incidents all occurred in as close connection as their arrangement in Mark's narrative would suggest is not altogether certain, but it is safe to assume that opposition to Jesus began to develop early.

In reading each of these five narratives notice especially in what the scribes were interested and in what Jesus was interested, and consider whether the difference in their interests was the cause of the widening gap between them, and of the increasing opposition of the scribes to Jesus.

Read Mark 2:1-12. Assuming that the house was probably a one-story building with a flat roof not of tiles but of a composition of clay and other materials, endeavor to picture the whole scene. Ask yourself: (1) Why did Jesus assure the man that his sins were forgiven before he healed his paralysis? Do you think that he would have done so if he had not seen in the man a desire to be free from his sin and to be reconciled to God? (2) Did Jesus think that God forgave sins unconditionally? See Matt. 6:14, 15, and compare Ps. 51:1-3; I John 1:8-10. (3) Why did the scribes object to his assuring the paralytic that his sins were forgiven? Did they believe in the forgiveness of sins? How did they think God assured men of forgiveness? See Luke 18:9-14. What was the real reason for their criticism of Jesus? (4) What is the meaning of Jesus' answer to their criticism? Is the possession of power in itself certain evidence of authority to speak for God? Does the possession of power and the disposition to use it to help one's fellow-men furnish some ground for trusting him who uses it thus? If so, why? See Matt. 5:34, 35; 7:16.

Read Mark 2:13-17. On the story of the call of Levi recall Mark 1:16-20 and suggestions on that passage in section 6. Read vss. 15-17. The publicans here spoken of were collectors of taxes imposed by the Roman government, and for that reason, as well as because of their representation of the heathen power, were generally disliked by their fellow-Jews. The sinners who are associated with them were people who did not keep the Jewish law with strictness. The very use of the term by the Pharisees suggests that the latter did not admit that they themselves were sinners, and that they thought of sin not as selfishness or harshness, or conduct that harmed others, but as violation of law; for example, the law of the Sabbath, or circumcision. The Jewish books show that they made much of these two in particular. Reading the passage with these facts in mind, consider as suggested above in what the scribes and Pharisees were most interested, formal observance of religious rules, or the welfare of people. In which of these does this narrative show Jesus to be most interested? Consider this carefully; it is a matter of great importance. Luke 7:36-50 and Matt. 23:1-15, although relating later incidents, help us at this point.

Read Mark 2:18-22. This incident illustrates two of the characteristic differences between Jesus and the other religious leaders of the day, including John. (1) Notice the reason that Jesus gives why his disciples should not fast, namely that these were for them days of joy. Of what does this imply that fasting was the expression? (2) What does it imply as to the morality and effect on character of professing to be sad when one is not sad and has no reason to be so? (3) As to the obligation to observe rules, even the ancient rules of religion, when these rules conflict with higher principles and the interests of men? (4) Which do you judge he regarded as the more normal in life, happiness or sadness? (5) What do vss. 21, 22 imply as to the possibility of expressing the spirit of his new message in the old forms that had come down by tradition? (6) Is there a value in old customs? In what does it consist? What should we do with them as long as they serve a useful purpose? What when they no longer serve human need? (7) How did Jesus answer this question? What was the answer of the scribes?

Read Mark 2:23-28. There are few more significant incidents in the Gospels than this one, partly because of the teaching about the Sabbath, but much more because of the disclosure of Jesus' estimate of the value of people and his criterion for determining what conduct is right and what is wrong. Notice: (1) The reason why the disciples plucked the grain, as implied in vs. 25. (Matt. 12:1 says expressly that they were hungry.) (2) Why the Pharisees objected, namely, not because the grain belonged to someone else (see Deut. 23:25), but because plucking it was labor and violated the Sabbath. (3) On what ground Jesus defended their actions, citing a case in which David, to satisfy hunger, violated the sanctity of the Temple, which was, if possible, even more sacred than the Sabbath (see Matt. 12:15). (4) What this implies as to the value of men, even in respect to their ordinary physical needs, as compared with ancient and sacred institutions. (5) Notice the remarkable saying of vs. 27. In view of what Jesus says in the preceding section about fasting, would it be legitimate to infer from this statement that he held the general principle that institutions are made for men and not men for institutions, and that it is always more important to care for men than to con-



serve the sanctity of the institution? (6) If vs. 28 means that Jesus is Lord of the Sabbath, how do you think in view of vs. 27 he would have men use the Sabbath? (7) What two interests again come into conflict in this narrative and explain the attitude of the Pharisees?

Read Mark 3:1-6. This is another of the Sabbath incidents, in which again Jesus and the Pharisees come into conflict. (1) What does the story imply as to the belief of the Pharisees about healing on the Sabbath day? (2) What does Jesus' question in vs. 4 imply as to what he thought was more important, keeping the Sabbath rules, or relieving human suffering? (3) See Luke 13:14, telling how at another time Jesus ignored the Sabbath law. Doubtless these scribes reasoned just as the ruler of the synagogue in Luke 13:14 did. What is wrong about this reasoning? Why should not the disciples have waited for their breakfast? Why should not the healing have been put off to another day? (4) What does vs. 5 imply as to what Jesus considered to be the cause of the attitude of the Pharisees? What does it imply as to the depth of his feeling on the question?

Reviewing this whole series of incidents, (1) what do you judge was Jesus' feeling and conviction about the relative importance of preserving ancient religious customs and institutions unchanged and doing what is for the welfare of men? (2) What did he regard as of highest value in the world? (3) How fundamental do you think his thought about this was? Would it profoundly affect his whole idea of life and of religion? (4) Did he believe that in this he represented the mind of God? (5) Had anybody ever before him expressed such a principle? (7) Was it for this reason that the scribes and Pharisees opposed him?

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*Suggestions for further study:* 1. In the sections just studied there are references to the publicans, the scribes, the Pharisees, and the Herodians. Which of these terms represent people of a certain occupation, which denote sects or parties? 2. What was the business of a publican? 3. What was the occupation of a scribe? What was the relative standing of the two in Jewish society? 4. For what did the Pharisees stand? How were they esteemed? 5. Who were the Herodians, and what did they represent? 6. How strictly did the Pharisees observe the Sabbath? Did they follow the law of the Old Testament strictly, interpret it, or add to it? 7. What estimate did the Jews of Jesus' day put upon fasting? How often did a strict Pharisee fast? How often did the law require one to fast? On all these questions see *Dictionary of the Bible*.

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## 8. THE CHOICE OF TWELVE COMPANIONS. LUKE 6:12-19

In Luke 6:20-49 there is a very interesting report of a discourse of Jesus, chiefly discussing how men should treat one another. Just preceding this discourse, probably taken by Luke from the same book from which he took his story of the preaching of John the Baptist and of Jesus' temptation, is the story of Jesus' choice of twelve companions and of the wide reputation and popularity which he had at this time attained. Matthew has in his chaps. 5, 6, 7<sup>1</sup> a much longer discourse than that of Luke, but so like it in many parts and in the order of those parts that resemble Luke's discourse as to make it probable that, while the two evangelists used different gospels as their sources at this point, the two discourses are fundamentally the same. Matthew has no story of the choice of the twelve

<sup>1</sup> Commonly called the Sermon on the Mount.

companions, though he gives their names in 10:2-4. In this study we shall first take up Luke's story of the choice of the twelve companions and the widespread fame of Jesus, and then Matthew's report of the discourse.

Read Luke 6:12-16. Consider how Jesus prepared for this important act of choosing his companions. Notice in Mark 3:14 a statement of the purpose for which he chose them, and consider what is the relation between their being with him and their going out to preach.

Read Luke 6:17-19 and observe over how wide a territory the reputation of Jesus had spread, and for what purpose people followed him.

## 9. JESUS' IDEALS OF CONDUCT. MATT., CHAPS. 5, 6, 7

Run rapidly through these three chapters and notice that they are made up wholly of teachings of Jesus without narratives. This is the longest collection of sayings of Jesus anywhere in the first three Gospels. But it is not simply a collection of sayings. They form an organized discourse, the chief theme of which is "righteousness" (see 5:6, 10, 20; 6:1), more specifically the righteousness that is demanded for participation in the Kingdom of Heaven, that is the Kingdom of God (see especially 5:20).

Righteousness is "the conduct and character that are right," or more exactly "the conduct and character that God requires and that make one acceptable to him." It is probable that Jesus' disregard of the Pharisaic ideas about fasting, Sabbath, etc., had led to the charge being made against him that he was a perverter of morals, breaking down the authority of the Old Testament, and teaching men not to live according to its laws. It is such a criticism that he seems to be answering in 5:17: "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil." And again in vs. 20 he turns the criticism against his critics, saying that it is they whose moral standards are too low: "For unless your righteousness is higher than that of the scribes and Pharisees you shall by no means have a share in the kingdom of heaven." This statement that he is raising, not lowering standards of conduct, establishing, not breaking down morals, is illustrated by a series of examples in the remainder of this chapter.

We shall not undertake to study this discourse entire, but shall select from it the passages which express most clearly its central idea.

Read Matt. 5:1, 2. To whom, according to these verses, did Jesus address the discourse? To whom does "ye" of vss. 11, 13, 14 refer?

Read Matt. 5:3-12. These verses (commonly called the Beatitudes from the fact that the word translated "blessed" at the beginning of each sentence is in the Latin Bible *beati*, that is, "happy") present in a series of aphorisms or proverbs Jesus' ideal of character—the character which God approves and which will give one a part in the Kingdom of Heaven. Notice especially vss. 3, 10, "theirs is the kingdom of heaven," and vs. 9, "they shall be called sons of God." They doubtless describe not several classes of people but several characteristics of one class. Read these verses through again one by one and notice what element of character each verse sets forth. Are these the characteristics which the Pharisees exemplified and cultivated? Are they the characteristics which are generally esteemed today? What kind of person would he be who had all these characteristics? What kind of society would that be that was made up of people who had these characteristics?



Read Matt. 5:13-16. These verses present two things which the disciples of Jesus are expected to do in the world. Both are expressed in symbolic language—"the salt of the earth," "the light of the world." Remembering that salt was in ancient times the only thing that people had with which to keep food from decaying, what responsibility does Jesus lay on his disciples by calling them "the salt of the earth"? Of what danger does he warn them in the words, "but if the salt has lost its savor"? Remembering that a lamp shines not to make itself conspicuous but to give light to others, that is to enable them to see things clearly, what responsibility does Jesus lay on his disciples in the words, "Ye are the light of the world"? Is it possible for them to escape this responsibility? See the last half of vs. 14 and vs. 15. Consider carefully how serious an obligation Jesus imposes on his followers in this paragraph.

Read Matt. 5:17-20. What criticism of Jesus does vs. 17 answer? What gave rise to that criticism? In vss. 18, 19 Jesus strongly affirms the permanence of the law. In view of his treatment of the Sabbath and fasting, can these verses be understood to refer to the specific commands of the law, or must they be taken as a strong affirmation of the permanence of the central moral principle of the law? For evidence of what Jesus regards as the essential part of the law see Mark 12:28-32.

In vs. 20 Jesus affirms that his standard of moral conduct is higher than that of the Pharisees. Does he mean that it demands more strict keeping of rules (for example, about the Sabbath, and foods, and fasting) or a more complete control by the principle of regard for the welfare of others? The study of the next paragraph will furnish an illustration.

Read Matt. 5:11-44. In these verses we have the first of a series of examples in which Jesus illustrates the superiority of the righteousness which he demands to that of the Pharisees. Notice that he represents the teachers of his day ("ye have heard" doubtless means "you have been taught in the synagogue and school") as laying all emphasis on the outward deed of violence, while he condemns also and even more strongly the inward feeling and the words that express this feeling. Think over carefully all that this implies. If one's heart, one's feelings, are right will his deeds be wrong? Where can you best purify a stream, at the source or at its mouth?

What do vss. 23, 24 imply as to the acceptableness to God of the worship of a man who has wronged his fellow and not made it right? How does this teaching agree with the teaching in Mark 2:27 as to the value of men? Do "wickedness" toward men and "worship" of God go well together?

Read Matt. 5:43-48. (If you have time read also 5:27-42, but vss. 43-48 contain the heart of the matter.) Over against a spirit of hatred toward anyone Jesus teaches love toward all, even our enemies. Does this mean that we should approve and admire them, or that we should wish them well and do them good? Does it mean that we should love our enemies and not our friends? What does the example of God to which Jesus appeals in vs. 45 show respecting this matter? In what particular matter does vs. 48 mean that we should be perfect as God is? See Luke 6:36.

Read Matt. 6:1. In chap. 5 Jesus has emphasized the importance of righteousness of the heart as against righteousness of outward conduct—obedience to rules—

only. Here he speaks of righteousness in the sight of God as against the doing of righteousness before men to be seen by them.

He gives three examples. What is the example in vss. 2-4? What in vss. 5, 6? Notice how similar the form of statement is to that in vss. 2-4. Read vss. 16-18 and notice what example he uses here. Would the principle apply to these three things only, or to all conduct before men?

Read Matt. 7:24-27. In the earlier parts of this discourse Jesus has emphasized the necessity of righteousness that is inward, real, of the heart. But as against a righteousness that demands only outward conformity to rules, there is another kind of unreal righteousness that seems to be inward. It is the righteousness of profession. What does Jesus say in these verses about this kind of righteousness? Notice especially vss. 24 and 26. What is the difference between them?

What is the chief characteristic of Jesus' teaching about the conduct that is acceptable to God as this appears in these chapters, 5, 6, 7, of Matthew? How does it differ from the teaching of the scribes and Pharisees?

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*Suggestions for further study:* 1. The discourse in Luke 6:20-49 is very much like that in Matt., chaps. 5 to 7, but differs from it in two respects: (a) It is shorter, omitting much that is in Matthew, and (b) it is evidently intended for a different group of readers. Which of the two discourses compares Jesus' teaching with that of other Jewish teachers and the Old Testament? What class of Christians would be most interested in this form of the discourse? For what class of readers would the form that omits this element of comparison be best adapted? 2. The words of Matt. 5:39, "Resist not him that is evil," have been the occasion of much discussion and perplexity, especially in times of war. In view of the connection in which they occur and the general character of Jesus' teaching as you have studied it thus far, do you think that Jesus intended these words to be taken as an absolute rule, or as a striking illustration of the general principle that we should love our enemies? Would love for one's enemies forbid us ever to oppose their plans and efforts? If not, when would it forbid it and when not? 3. Matt. 7:12 is commonly called the "Golden Rule." Why is it so called? What does it mean? Think of illustrations. Is it a fair summary of Jesus' teaching in Matt., chap. 5? Is it a good principle to control all one's treatment of other people? Is it workable between classes and nations, or only between individuals and in narrow circles? 4. Which is simpler to keep, a list of rules, or in heart and practice to follow a principle? Which produces the higher type of character?<sup>1</sup>

#### 10. SOME GALILEAN INCIDENTS NOT RECORDED BY MARK

In Luke's seventh chapter is a group of stories which are not found in Mark and not all of which are in Matthew. They evidently came from that interesting Galilean gospel which Luke frequently uses in the first half of his gospel instead of Mark or to supplement Mark. The first of these stories gives an account of the surprising faith of a gentile soldier. Read Luke 7:1-10. The centurion was evidently an officer in the service of Herod Antipas, tetrarch of Galilee. The brief narrative shows him to have been a very interesting man. Though a Gentile, he had evidently become interested in the Jews and their religion, and,

<sup>1</sup> A brief treatment of the question *Is the Golden Rule Workable between Nations?* by the author of this course can be secured from the American Institute of Sacred Literature for three cents.



though a hired soldier of Herod, he had won the respect and affection of the Jews. What do the facts stated in vss. 2, 3 imply as to the relation between him and the Jews, and as to his general character and disposition? What is implied in this respect by vss. 4, 5? What characteristics appear in vss. 6-8? What conception of Jesus had the centurion formed? Notice vs. 8 and the implication of the word "also." Over what did he think Jesus had authority? Compare his reasoning with that of the Jews referred to in Mark 3:1-16 and 3:22. Is openness of mind and fairness of judgment confined to any one nation? In the presence of a similar instance of gentile faith Peter said, "I perceive that God is no respecter of persons, but in every nation he that heareth God and worketh righteousness is acceptable to him" (Acts 10:34, 35). Do you think Jesus held the same opinion? The narrative says nothing about Jesus and the centurion ever meeting personally. What do you think would have happened if they had become acquainted?

Read the story of Jesus and the widow of Nain in Luke 7:11-17. Was the inference which the people drew from this incident (vs. 16) a sound one? On what did they probably base it. What most interests *you* in this story—Jesus' sympathy with a sorrowing mother, or his extraordinary power? Which of these two aspects of the story is really of the greatest significance? Which would be the greater loss, to learn that the young man was only apparently dead, so that this was a case of resuscitation rather than restoration from death, or to discover that Jesus really had no sympathy with people, did not care for their welfare or happiness?

The story of Jesus' answer to the messenger of John the Baptist recorded in Luke 7:18-35 falls into three parts: the question and answer, 7:18-23; Jesus' characterization of John, 7:24-28; characterization of the people, 7:29-35.

Read Luke 7:18-23. Recall that John was in prison (Mark 1:14; Luke 3:20), and doubtless had been for some time. Recall also that John had preached a speedily coming day of judgment and a Mightier One than he himself, who should execute swift punishment on evildoers. Read Luke 3:16, 17. If he had had some thought that Jesus might be that Mightier One, would he naturally have been perplexed by Jesus' course of action? Had Jesus carried out the program John had announced for the Coming One, or had he been gentler and more gracious than John himself? Jesus' answer directs John's attention to certain deeds of his life. (Vs. 21 is probably an addition to the original narrative; it is not in Matthew's parallel account.) Do these deeds suggest that Jesus was trying to fulfil John's prediction, or rather that he had a different conception of his work from that which John had had of his successor? The language of Jesus follows rather closely that of Isa., chap. 61. John's prediction of his successor seems suggested by Mal. 3:1 and following. Read both these passages. Would Jesus' answer suggest that there were other prophets than Malachi that John might take into account when forming his idea of God's plan for the world? Is Jesus' answer kindly or harsh? Imagine John receiving this answer and try to state the thoughts and feelings it would produce in his mind. Would he be comforted or distressed by it?

Read Luke 7:24-28. The reply of Jesus to John suggests, however gently, that John was not wholly right in his thought about what was to follow his own work. Does Jesus therefore infer that John was not a prophet of God? Vs. 24 implies that he was no reed shaken in the wind—thinking one thing today, another

thing tomorrow. Would that very firmness help to account for his question to Jesus? Try to state in your own words Jesus' estimate of John as expressed in vss. 24-28.

Vss. 29, 30 are quite evidently not words of Jesus, but a comment of the evangelist Luke, or the writer from whom he derived the story. The last sentence of vs. 28 is possibly also a comment of the latter writer. It seems to be an expression of the Christian feeling that no man outside of Christianity could be quite equal to a Christian.

Read Luke 7:31-35. The illustration taken from the games of children shows Jesus' sense of humor. What characteristic of the people does it illustrate? Notice the incidental evidence of Jesus' social disposition in vss. 33, 34, in contrast with the austerity of John. What does vs. 35 mean? Does Jesus blame John for being different from himself or himself for being unlike John? What impression of Jesus does this whole narrative (7:18-35) give one?

It is a very dramatic story that Luke 7:36-50 relates. Read the passage and give it a name. The characters in the drama are three: Jesus, the Pharisee, the woman. The woman has lived a conspicuously sinful life but wishes to have done with it. Why in that state of mind did she come to Jesus? Had she ever heard of him before? Did she possibly know of the incident related in Mark 2:15-17, or some similar one? What idea of a prophet underlies the words of the Pharisee in vs. 39—one who mingled with men to help them or one who kept himself apart from anybody that was sinful? What course of action was the Pharisee evidently himself approving and following? Why did Jesus follow the other course? Which of them was a real prophet? Does the story that Jesus tells the Pharisee (vss. 40-43) imply that the woman was really a greater sinner than the Pharisee? See Matt. 21:31, 32.

Read Luke 8:1-3. Notice who were Jesus' companions on this evangelistic journey. How large a party did it make? How much attention would it have attracted? Who paid the bills? What does the participation of women in evangelistic work indicate as to Jesus' democratic feeling? Did he put one class above another or one sex above another? Paul afterward said: "In Christ Jesus there is no male and female" (Gal. 3:27, 28). Does this represent the spirit of Jesus?

What impression of Jesus does each of these narratives in Luke 7:1-8:3 give to you? What characteristic appears in them all?

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*Suggestions for further study:* 1. Reviewing all the narratives in 7:1-8:3, none of which are in Mark, does the whole passage seem to you similar in style? It is an interesting thing to compare it in this respect with Luke 3:1-20; 4:1-5:11, most of which probably came from the same older gospel, and on the other hand with the narratives of Mark 2:1-3:6. Which of the two latter passages is most like the one we have just studied? 2. Recall what Mark 2:1-3:6 shows Jesus to have been most interested in, and consider what Luke 7:1-8:3 implies as to his chief interest. Do the two passages show us the same Jesus? If so what is the significance of the fact that these two passages not only now stand in different gospels, but are from different original sources? 3. What is your definition of democracy? What is the fundamental principle of democracy? Did Jesus hold that principle? Is the present-day world as democratic in spirit and practice as he was? Are you? In what respects is the spirit and practice of the community in which you live less democratic than Jesus was?



## 11. JESUS UNDER CRITICISM. MARK 3:19-35

We return now to Mark's narrative. Read Mark 3:19-21. By this time Jesus' work was attracting such wide attention that, as in many other similar cases, it was unpleasant to his relatives and neighbors. John 7:5 helps to explain this. See also Mark 6:3. So, perhaps half in apology, half in complaint, they said he was no longer sane.

Read Mark 3:22-27. The belief in demons was universal in Jesus' day. Men lived in the feeling that they were surrounded by spirits good and evil, and they seem to have thought much more of the evil spirits than of the good. Jesus' cure of the demoniacs attracted much attention and gave the scribes the chance to accuse him of being himself under the power of the prince of evil spirits. What is Jesus' answer to this accusation (vss. 23-27)? Remembering that the demons were malicious and harmful, and that Jesus' work was compassionate and helpful, what do you think of his argument?

Read Mark 3:28-30. Vs. 30 is the comment of the evangelist and shows that he understood Jesus' word about blaspheming against the Holy Spirit to have reference to, or to have been suggested by, the fact that Jesus felt he was casting out demons by the power of the Holy Spirit. Read Matt. 12:27, 28 where this thought is directly expressed. But Luke 12:10 reports a saying of Jesus similar to this in Mark 3:28, 29, except that blasphemy against the Holy Spirit is there contrasted with speaking against the Son of Man. This suggests that Jesus meant not to characterize their slander of him as itself a blasphemy against the Holy Spirit, but to warn them that in their wilful misrepresentation of him, in their calling good bad, they were on the road toward actually setting themselves against all good, even against God's Spirit. And when they reached this point, then there would be no turning back. They would be "guilty of an eternal sin."

Read Mark 3:31-35 and give a name to the incident. The attitude of Jesus toward his family is somewhat perplexing. Does vs. 21 help to explain it? And does the incident in turn help to explain Matt. 10:37, 38 (see the severer form of the saying in Luke 14:26, 27) and Mark 10:29, 30? If from his baptism and temptation Jesus had regarded himself as devoted to the service of humanity, believing this to be God's will for him, how would the attempt of his family to oppose his teaching and to control his action appear to him? Does this mean that he was indifferent to his family or that he was putting the greater above the less?

## 12. JESUS BEGINS TO TEACH IN PARABLES. MARK 4:1-34

A parable is a story which intentionally bears a double meaning. In its first and obvious meaning it deals with the common experience of men and generally pertains to material things. In this sense it is, unlike the fable, true to ordinary experience, yet not necessarily an actual incident. In its second and less obvious sense it has to do with the moral or religious experience of men. This latter meaning, which is the one for the sake of which the parable is told, is suggested by the first on the principle of analogy, as today we often use illustrations drawn from the farm to illustrate religious things, speaking of the "field" and the "seed" and the "harvest." Parables are not confined to the New Testament (see for

example Nathan's parable to David, II Sam. 12:1-12), but Jesus was particularly fond of this way of teaching and very skilful in using it.

Read Mark 4:1-9, 13-20. Then with the story and Jesus' explanation of its spiritual meaning in mind, read 4:10-12. Notice that Jesus implies that the multitude will not—are not intended to—see the full meaning of the parable. Yet it was spoken to them (vss. 1, 2), and they doubtless knew that it was a parable, that Jesus was not teaching agriculture. If they understood it at all, they would probably think of the soils as representing themselves. What warning would it then convey to them? But as Jesus explained it to the disciples, the disciples would doubtless think of the parable from the point of view of the sower. What would it then teach them as to what they were to expect as the result of the preaching of the gospel? Was it to be accepted by everybody and would everybody remain steadfast, or were there to be many kinds of hearers and various results? Was this forecast probably in accordance with Jesus' own experience thus far? If so what does it show as to what he expected as the result of his work? Is the parable as a whole optimistic or pessimistic?

Read Mark 4:21-25. This passage is doubtless intended to apply to the use of parables. What does it teach as to the use which those who understood the parables are to make of them? Vs. 22 seems to say that the very concealment of the truth in the parable, that is, the fact that it has an outer meaning that is easy to understand and remember, and an inner meaning that is less obvious, is for the purpose that it may eventually be made clear. Would a literal statement of spiritual truth be more likely to be forgotten than a parable? What do vss. 24, 25 mean as applied to learning and teaching truth?

Read Mark 4:26-29. This also like the first one is a farmer's parable—a parable of the seed. But the emphasis and teaching are different. Read it carefully and see if the key to the meaning is not in vs. 28: "The earth bringeth forth fruit of herself, first the blade, then the ear, then the full corn in the ear." What does it suggest as to the preacher's responsibility and the forces that work with him? What as to the way in which results come?

Read Mark 4:30-32. This parable emphasizes the difference between the size of the seed and of that which grows from it. What does this suggest as to the way things work in the Kingdom of God? What effect would the parable have on the minds of the disciples?

Read Mark 4:33, 34, and then try to summarize the teaching of the whole passage on these points: (a) What a parable is and why Jesus used parables. (b) How Jesus expected his work and that of his disciples in preaching the truth to become effective.

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*Suggestions for further study.* 1. In Matt., chap. 13, all but one of the parables in Mark, chap. 4, are repeated and certain other ones added. All but one of these additional parables are found in Matthew only. Probably he drew them from an older gospel which he only of our evangelists had, another of those "many" gospels spoken of in Luke 1:1. Turn to Matthew and pick out his added parables, and study them as has been suggested above for the parables in Mark. Do they convey ideas about the Kingdom not contained in Mark? 2. Luke 9:51-18:14 is without parallel in Mark and is probably wholly taken from still another of Luke's "many" gospels. Turn over the pages of this part of Luke and note the parables which it contains. Are they also parables about the Kingdom of God?



What does the existence of parables in these three gospels indicate as to Jesus' habit in using parables? Is it likely that a complete record of his life would give us many more parables?

### 13. EVENTS BY THE SEA OF GALILEE, AND RETURN TO NAZARETH

Read Mark 4:35-41. Does this incident illustrate Jesus' power over nature or his influence upon men, or both? In the long history of the race, which is more important? Jesus rebuked the disciples for their fear and lack of faith. In whom did he mean that they should have had faith, and why? See Mark 11:22; Luke 12:22-31.

Read Mark 5:1-10. We have here another illustration of the large part which the belief in demons played in the life of the people of that day. There were no asylums for the care of the insane, and no scientific knowledge of their condition or medical treatment of them, but many people tried to cure them (see Luke 9:49; 11:19). The methods which they used were often crude. The apochryphal Book of Tobit (6:7) tells of smoking the demons out with smoke from the burning of the heart and liver of a fish, and Josephus tells of drawing the demon out through the nostrils by the root of a certain plant. In the Middle Ages it was common to attempt to expel the demon by torturing the possessed person. How would you describe Jesus' method? Does he treat the demoniacs as great sinners, or as unfortunates? Was he behind his times or ahead of them? If the latter, what made him so, scientific knowledge or love for men?

Read Mark 5:1-20. The story of vs. 11-13 is told from the point of view of the beliefs of that day. It could not, of course, be otherwise. Is it perhaps the story which the swineherds told (vs. 14)? What was the motive that underlay the request of the people in vs. 17? How does it compare with Jesus' thought as expressed in Luke 12:6, 7; 13:15, 16; 14:5? Did Jesus regard the beasts as of no account, or did he account men as of more value? What was Jesus' reason for sending the man back to his own people (vs. 19)?

Read Mark 5:21-24, 35-43. Try to picture the whole scene to yourself: the ruler of the synagogue, a man of importance in the town; his young daughter lying very ill, apparently dying; the physician holding out no hope; someone told the father about Jesus and the cures which he had wrought, and advised that he be sent for; the ruler hurried away, found Jesus, fell at his feet and besought him to come. On his way a woman stopped Jesus. When her case had been cared for, messengers came saying it was too late, the girl was dead. Jesus bade the father not to give up hope, and they went on; they came to the house; Jesus saw the girl, said she was not dead, but in a swoon; he put out the crowd of neighbors and hired mourners, took the child by the hand, lifted her up, and told her parents to give her something to eat. What impression of Jesus does the whole narrative give you? Did Mark mean to say that Jesus was mistaken in believing that the girl was not dead? What did Luke think about it (Luke 8:53)? Which is of the greatest importance to Jesus' own generation and to later ones, his sympathy for people, his concern for children and parents, or his power to bring a girl, apparently or really dead, back to life? Which of the two spreads like leaven, preserves the world as "the salt of the earth," and lightens its darkness as "the light of the world"?

Read Mark 5:25-34, noticing that Jesus ascribes the cure to the woman's faith (vs. 34).

Read Mark 6:1-6. What qualities were people compelled to recognize in Jesus? Was it his words or his works that first arrested their attention? Why did they refuse to receive his message? In which did they suffer the greater loss, in that they failed to receive his message, or that he did but few works of healing among them?

*Suggestions for further study:* Several of the narratives which we have been studying show Jesus exercising healing power over the sick and demonized. Was this power altogether peculiar to himself, or is it something which many have had, and many more might have? Notice that Jesus commissioned his disciples not only to preach the gospel, but to cast out demons and to heal the sick (Luke 9:2). The Book of Acts also records that Peter and Paul also healed the sick. In various ages of the church, including our own day, men have claimed and have seemed to possess power to restore people to health. Certainly also there is abundant evidence that hope, faith in God, courage, contribute powerfully to keep people well and to help in their recovery when they are ill. Would it at all diminish the significance of Jesus' power if we had reason to believe that what he possessed was an exceptional measure of power shared also by many others? If this was the character of Jesus' power to heal, ought we to endeavor to develop this kind of power? Would it be most valuable in connection with sanitation, hygienic surroundings, and good food, and as a supplement to nursing and medicine for the sick? If we ought to develop this power, why should we do so?

The Gospels record frequently that Jesus was moved to use his healing power by sympathy, compassion, interest in people. Probably the power attracted most attention at the time, and has done so since, as the narratives have been read for centuries. But it is worth considering which was really most significant, and which has had most influence in the world. What does power without concern for people accomplish? What would a vast increase of it in the world do? What would the universal spread of sympathy without the exercise of any extraordinary power do for the world? How many of the followers of Jesus have had his peculiar healing power? How many have been moved by his love to feel a like interest in people? Which of the two is possible to everyone? Which is the world's greatest asset, force of any kind, or love, concern for our fellows?

### QUESTIONS FOR REVIEW (STUDY I)

1. To what human emotions did John's preaching chiefly appeal? To what opposite ones the preaching of Jesus?
2. What was the essential difference between the "authority" with which Jesus taught and that of the scribes?
3. How did Jesus' curing of the sick influence his career?
4. Do you think that the church of Christ ought to follow his example in that matter? If so, by what means?
5. What good reasons have Christian missionary societies for sending out medical missionaries and establishing hospitals?
6. Why did Jesus pray?
7. Name those characteristics of the healing work of Jesus which aroused the antagonism of the Pharisees.
8. How did these same characteristics strengthen his influence on those whom he healed?
9. Which are more influential, deeds or words?
10. In his choice of friends, how did Jesus manifest a democratic spirit?
11. Name specific occasions upon which Jesus ignored or violated the Sabbath law of the Jews.



12. What was the general principle upon which Jesus based his conduct on the Sabbath day?

13. How would such a principle work today?

14. Was it easier for Jesus to act upon this principle in the world of his day than it is for his followers to do so now in America? Give reasons for your answer.

15. Did the attitude of Jesus toward the religious rules and customs of his day mean that he thought that all should be destroyed?

16. If not, on what basis would he choose those which should be preserved and if necessary modified?

17. How would you apply this principle today to the church, to government?

18. Why did Jesus need helpers?

19. In what sense were they referred to by him as the "salt of the earth" and the "light of the world"?

20. What is the chief characteristic of Jesus' teaching concerning the motives of conduct and the conduct itself which will make men fit for membership in the Kingdom of God as stated and illustrated in Matt., chaps. 5, 6, 7?

## QUESTIONS FOR REVIEW (STUDY II)

1. Name some of the sources from which the writers of our Gospels secured their facts.

2. Of the Gospels which we now have, which seems to be the earliest?

3. Which Gospel gives a brief story of Jesus' youth?

4. What facts concerning Jesus' home, family, and early life can be gleaned from our records?

5. What great prophet appeared among the Jews while Jesus was a young man?

6. How did Jesus manifest his attitude toward the spirit and work of this prophet?

7. Give the essence of the message of John in a few words.

8. Was it a message which was needed by his people? By Jesus?

9. What was the immediate result of Jesus' baptismal experience upon his thought and action?

10. What different kinds of temptations assailed Jesus in his period of seclusion?

11. Give your idea of the reasons why these particular temptations came to Jesus.

12. Do you think that a man's greatest powers may constitute his greatest temptation? If so, what safeguards has he?

13. Can you combine Jesus' answers to the three temptations into a statement, and the decisions which Jesus reached in these forty days of meditations, as to (a) his attitude toward God, (b) his work, and (c) the methods which he would use?

14. Can you make a similar statement concerning John the Baptist, his idea of God, of his own work, and of the methods which he believed would accomplish his purpose?

15. John was a good man, believing in God, a man of power, unselfishly devoting himself to the salvation of his people. Did his message do them good?

16. Jesus and John lived in the same country, had the same training, and practically the same environment and outward experiences. What was the vital difference in their religious experience?

17. How do you account for it?

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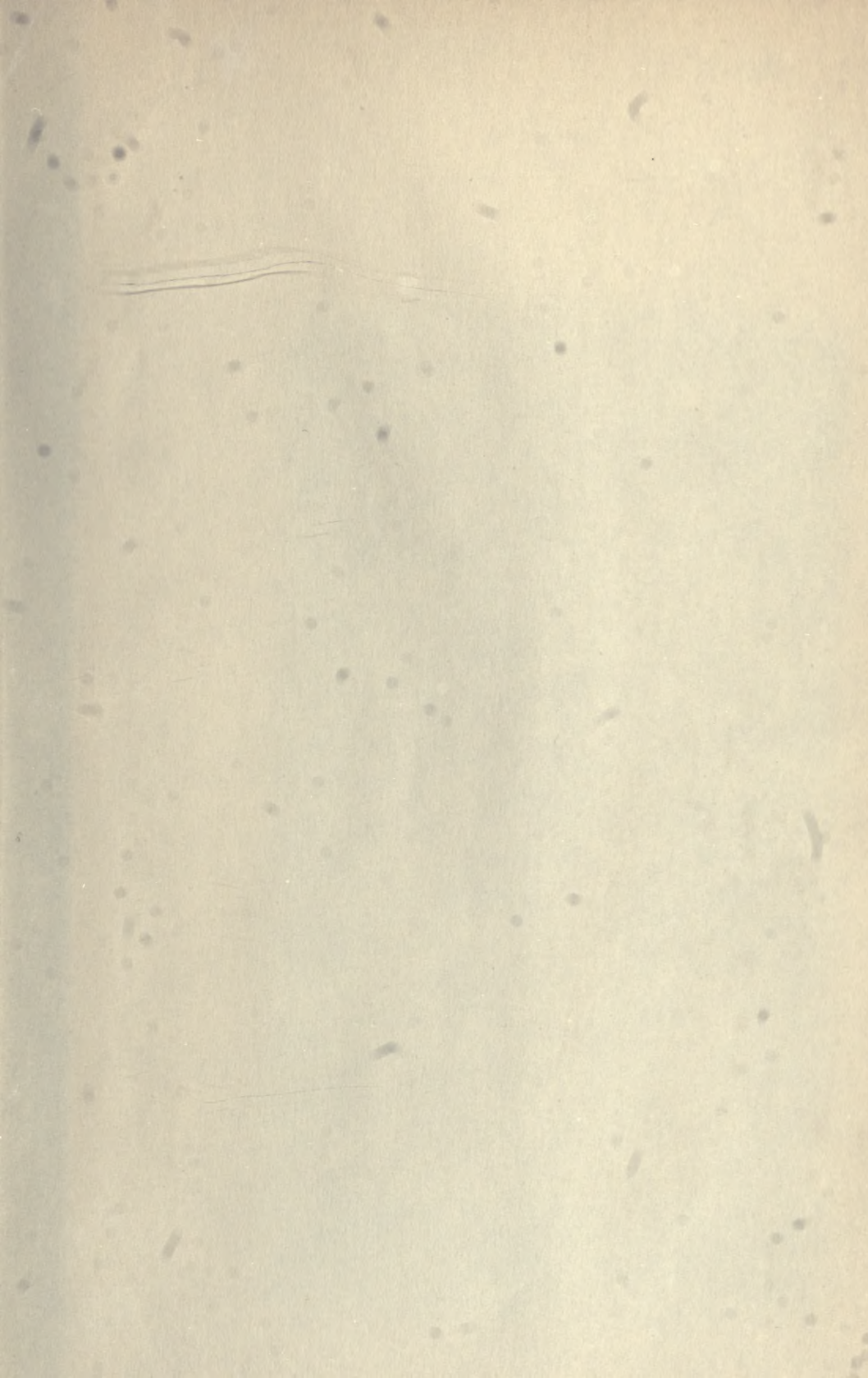
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